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VOL. IX.

LONDON:

Printed for T. OSBORNE, J. WHISTON and B. WHITE, W. STRAHAN, T. PAYNE, W. OWEN, W. JOHNSTON, S. CROWDER, B. LAW, T. FIELD, T. DURHAM, J. ROBSON, R. GOADBY, and E. BAKER.

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Universal, Historical, and Literary

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O.

OBRECHT (Ulric) a learned German, was descended from a family which came originally from Schlestadt, and had been raised to the nobility in the person of his great-grandfather (A) by the emperor Rodolphus II. an. 1604. Ulric was born July 23, 1646, at Strasburg, where he had the first part of his education, and then proceeded to learn the elements of the sciences at Montbelliard and Altorf. He inherited both the inclination and taste of his ancestors, who were all distinguished by the posts they held, either in the university or in the senate of Strasburg. The study of the Latin, Greek, and Hebrew tongues, were almost the first amusements of his infancy; and he learned French, Spanish, and Italian, by way of play or diversion. At the age of fifteen he was so good a rhetorician, that he was ordered then to compose and pronounce a Latin speech in public, which he performed with universal applause. The method prescribed by his preceptors was, to suffer him to read only the ancient authors, that so he might draw the

(A) It is perhaps Thomas Obrecht, whose Instrument of creation, as Count Palatine, may be seen in Selden's Titles of Honour, where there is a curious extract of the forms and ceremonies used by him, on the creation of John Crusius, poet-laureat at Strasburg, where our count was also a professor of law in 1616.

principles of eloquence from Demoſthenes, Cicero, Hermogenes, Quintilian, Longinus, &c. He alſo purſued the ſame plan, in his courſe of philoſophy. Plato, Ariſtotle, with all that we have of Pythagoras, were the authors which they put into his hands.

But the principal bent of his ſtudies lay to juriſprudence and hiſtory: in both which he excelled, and filled the chairs of both in the univerſity with great diſtinction. Yet ſuch a multiplicity of ſciences did not render his ideas confuſed; every thing was ranged in exact order in his mind; and he ſurprized the world not more with the prodigious extent and compaſs of his knowledge, than he did with his admirable neatneſs in delivering it. He gave an account of all ages as if he had lived in them; and of all laws, as if he had been the maker and eſtabliſher of them. With all this, he ſpoke of ſuch ſubjects as he knew beſt, like a man who ſought rather to be informed than to decide. As ſoon as he had taken his licentiate's degrees, he reſolved to travel abroad for further improvement. In this view, he went firſt to Vienna in Auſtria, in company of Mr. Kelerman, the Muſcovite ambaſſador, who had taken him to be governor and tutor to his ſon. From thence he paſſed to Venice, in the train of the ſame ambaſſador. As the motive for theſe travels was not a vain curioſity, but a deſire of knowledge, his chief pleaſure conſiſted in viſiting the libraries and the learned men, wherever he came, being himſelf an author at 19 years of age, when he publiſhed a kind of commentary upon the Dream of Scipio, and a diſſertation upon the principles of civil and political prudence.

At his return from Italy, his friends put him upon ſettling, and accordingly he married at Straſburg the daughter of Mr. Boecler, the famous profeſſor of eloquence and hiſtory, whom he ſucceeded afterwards in thoſe employs: and he alſo collected the moſt finiſhed pieces of his father-in-law. Among others, he publiſhed Animadverſiones in diſſertationem de ratione ſtatus in imperio, &c. It is a conciſe piece of criticiſm upon a book which had made a great noiſe in Germany, under the fictitious name of Hyppolitus of Pierre, where the author had repreſented the power of the Houſe of Auſtria as dangerous, and even fatal to the liberties of the empire, and upon the point of rendering the imperial crown hereditary. This family therefore acknowledged their obligations to Mr. Obrecht, for furniſhing ſufficient matter to vindicate them from ſo injurious a ſuſpicion, and omitted nothing which might engage him in their intereſt.

In

In the mean time, his merit became ſufficiently known to bring him a great number of young German gentlemen, to whom he read lectures in law and hiſtory. This employ left him only a few ſpare moments to his own ſtudies; and he never thought of offering any piece to the public, only as the exigence of the conjunctures required it, or in compliance to the intreaties of his friends. As he underſtood medals perfectly well, there was preſented to him a very curious one of Domitian, upon the reverſe whereof appeared a goddeſs, which he judged to be the figure of Iſis; and upon this occaſion he publiſhed his Conjectures, in a letter which he printed in 1675, with the title of Epiſtola de Nummo Domitiani Iſiaco. After this he turned his thoughts upon the Auguſtan hiſtory, in the view of throwing ſome new lights into it. This deſign put him upon collecting and ranging all thoſe writers in a new edition, accompanied with notes of the greateſt moment. Accordingly, the piece appeared in print, under the title of Prodromus rerum Aſiaticarum, in 1680. It was indeed only an introduction to a larger work, which he was meditating upon Alſace, in order to find out the original, the limits, rights, cuſtoms, wars, revolutions, &c. of that country: a moſt important deſign, which he was obliged to lay aſide, his continual employments not permitting him to finiſh it. Beſides theſe, he printed ſome particular treatiſes by engagements to his friends, as that upon the right of bearing the ſtandard of the empire, De Vexillo Imperii; to which honour the republic of Straſburg claimed an equal ſhare with the dukes of Wirtenberg, who were in poſſeſſion of it. There appeared alſo another piece of our author, concerning the treaties which the ſtates and princes of the empire make in their own names, De Imperii Germanici ejuſque Statuum fœderibus: and, laſtly, one more upon the rights of war, and the guaranties of peace, De jure belli, & ſponſoribus pacis.

Hiſtoriæ Auguſtæ Scriptores.

Hitherto Mr. Obrecht had profeſſed the proteſtant religion; but the king of France having made himſelf maſter of Straſburg, and going there in perſon with the whole court, Mr. Peliſſor, who came among theſe, and who was acquainted with Mr. Obrecht, made it his buſineſs to find him out, and had ſome diſcourſe with him upon that ſubject; and his converſion was completed by the Jeſuits, who were eſtabliſhed at Straſburg by Lewis XIV. Accordingly, he abjured his religion in 1684, at Paris, and put the inſtrument into the hands of the biſhop of Meaux. Upon his return to Straſburg, he reſumed his profeſſion in the law; and it was about this time that he wrote the notes which we ſee in ſome editions

of Grotius, De jure belli ac pacis. In 1685, the king of France nominated him to preſide, in his majeſty's name, in the ſenate of Straſburg, with the title of pretor-royal, in imitation of the old Romans: and from that time Mr. Obrecht applied himſelf entirely to public affairs. The judges of Straſburg, according to the principles of the reformed religion, were empowered to diſſolve marriages, in caſe of adultery, and to enable the injured party to marry again. In oppoſition to this cuſtom, Mr. Obrecht tranſlated, into the German tongue, St Auſtin's book of adulterous marriages, and obtained from the king a prohibition, upon pain of death, either to tolerate or ſolemnize the marriage, for the future, of any perſons that were ſeparated or divorced for adultery. This edict was made in 1687; and the following year Mr. Obrecht tranſlated, into high Dutch, the Treatiſe of Father Dez Primier, rector of the Jeſuits at Straſburg, intituled, The Re-union of the Proteſtants of the Church of Straſburg to the Catholic Church.

For the reſt, notwithſtanding that by the rights of his pretorſhip, every thing that was done in the ſenate muſt neceſſarily paſs through his hands, yet he was ſo expeditious, and ſo good a manager of his time, that there was ſome little left for his ſtudies, which ſerved him as a refreſhment from the fatigue of buſineſs. The firſt fruits of theſe leiſure moments which he gave to the public, was an edition of the hiſtory of the Trojan war, with notes: a piece attributed to Dyctis Cretenſis, but more generally thought, upon the authority of ſome manuſcripts, to be the work of Lucius Septimius. This edition appeared in 1691. Our author afterwards intended to give a more correct edition of Quintilian, by the help of an excellent manuſcript which he had recovered. He finiſhed it, and had prepared the notes for the preſs, when being deputed in 1698 to the court of France, to manage the intereſts of the city and ſenate of Straſburg, the king appointed him his commiſſary and envoy to Francfort, upon the affairs relating to the ſucceſſion of the ducheſs of Orleans. He went thither in 1700, and the diſcuſſion of the law-ſuit was not the only thing which employed him. In effect, beſides the difficulties which were to be cleared upon other important points; he undertook a moſt arduous and intricate taſk, in regard to the eventual ſucceſſion of the duke of Anjou to the crown of Spain. In this attempt he made it his buſineſs to collect all the pieces that had been written, either by civilians or hiſtorians, upon the ſubject of eſtabliſhing or regulating the rights of ſucceſſion to that vaſt monarchy: all

which was done with a deſign to prove, that the pretenſions of the Houſe of Auſtria were not well founded. See the title Excerptorum hiſtoricorum & juridicorum de natura ſucceſſionis in Monarchiam Hiſpaniæ, menſe Decembri 1700, Excerptorum continuatio, &c. in 4to. Our author likewiſe drew up the plan of a particular treatiſe upon the ſucceſſion to the dutchy of Milan; the impreſſion of which waited only for the publication of the emperor's manifeſto. Laſtly, as if the digeſting ſuch a crowd of writings was not ſufficient to employ him, he alſo finiſhed a tranſlation of the life of Pythagoras, from the Greek of Jamblichus: but as all theſe things could not be done without even treſpaſſing upon the time for his neceſſary meals, ſo his health became unavoidably impaired, and his ſpirits, exhauſted by ſuch inceſſant labour, accordingly fell into a languor; which, tho' felt very ſenſibly, yet he imputed it more to the bad air of Francfort, than to his intenſe application; and therefore, making no change in the plan of his ſtudies, he ſtruggled ſix months with a diſorder, which at laſt carried him off.

After he had paſſed ſentence upon the rights of the ducheſs of Orleans, he ordered himſelf to be conveyed to Straſburg, being already ſtruck with his death's wound, and conſumed with a ſlow inward fever. He ſatisfied himſelf at firſt with keeping his bed by way of precaution; but he ſoon became ſo much weakened by the encreaſe of the fever, that it was neceſſary to let him know his danger; and after receiving all the ſacraments, he died on the 6th of Auguſt 1701.

We have ſeveral other things of his, beſides thoſe already mentioned, a liſt of which is inſerted below (B). He left a ſon, who, at the time of his father's death, was 26 years of age, and ſucceeded him in the poſt of pretor-royal of Straſburg, by the appointment of the French king.

Mr.

(B) They are as follows. Diſſertio de abdicatione Caroli V. imperatoris; De electione Imperatoris Romano-Germanici; De unitate reipublicæ in ſacro Romano imperio; De Clenodiis S. Rom. Imperii; De legibus agrariis Pop. Romani; De veræ philoſophiæ origine; De philoſophia Celtica; De extraordinariis populi Romani imperiis; De ratione belli; Sacra Termini; De cenſu Auguſti; de legione fulminatrice M. Antonini Phil. Imperatoris; Hortis Deditius; De expeditione Romana; De Communione; Exercitationes tres ad Severinam de Monzambano de ſtatu imperii Germanici, l. ii. c. 1, 2. Rechtliches bedencken Worin bey furge gangener Waleldes Ramiſchen Kœnigs Joſephi giſamte Reichs-Staenden herech tiget, unde wieſie ſich darbey zu bozengen haben, 1760; Paræneſis de conjungendis privati, & publici juris ſtudiis, duabus orationibus comprehenſa; Diſcurſus in inſtrumentum pacis Weſtphaliæ 1695, Wezlar; Memoires concernant la ſûrete public de l' empire, in 12mo;

Mr. Obrecht alſo put notes to the letter which the emperor wrote to the pope, 19th January, 1701, concerning the inveſtiture of the kingdom of Naples. He had alſo begun the continuation of the Ephemerides Politicæ, D. Chriſtopheri Forſtneri Cancellarii principis Belgardenſis, commencing 2d of October 1657, but was prevented from carrying it on by his death.

Notæ in Pollucis Onomaſticon; Canis ſub fuſtem miſſus, &c. Prefatio ad inſtitutiones juris Juſtinianeas, cum notis Georgii Davidis Locameri; Memoire Raiſonnée, pour quoi il n' eſt pas croyable que le Roy Chrêtien ait l' intention de porter la guerre dans l' empire, a l' occaſion de la ſucceſſion d' Eſpagne; ou que ſa majeſté veuille rien entrependre par voye de fait contre l' empire ou quelques uns de ſes Etats, pour les obliger á recevoir garniſon dans les places, qu' ils poſſedent ſur la frontiere.

OBSEQUENS (Julius) a Latin author who flouriſhed, as is conjectured, a little before the time of the emperor Honorius, about the year 395 of Chriſt, and wrote a book of prodigies, whence he is thought to be a pagan. This work, which was only a liſt of ſuch prodigies as are inſerted in Livy's Roman hiſtory, ends about the year of Rome 743, where Livy ends his Decads, whoſe words he often borrows. We have only a part of the work, publiſhed by Aldus Manutius in 1503, of which there are ſeveral editions. Conrad Lycoſthenes made ſome additions to it, which were publiſhed with the text at Baſil in 1552; he marked his additions with aſteriſms, but the whole was publiſhed the following year, without any diſtinctions, by John de Tournes; ſo that from that time the book of Obſequens, and the ſupplement, appeared as done by the ſame hand, till Sheffer, in 1679, publiſhed an edition, in which he printed what was compiled by Obſequens in the Roman letter, and the ſupplement of Lycoſthenes in Italic.

Bayle and Voſſius.

OBSOPÆUS (John) a learned German phyſician, was born at Brettin in the Palatinate, in 1556; and having learned the elements of literature in his own country, he finiſhed his education at Neuhauſs, and in the college of Wiſdom at Heidelberg was inſtructed by Zachary Urſinus. After the death of the elector Frederic III. he went to Francfort upon the Main, where he was employed in correcting the preſs by Wechelius, being well verſed in Greek and Latin. Here he applied himſelf for the ſpace of ſix years to the ſtudy of phyſic, and made ſo great a progreſs, that paſſing thro' England and Holland into his own country, he obtained the phyſic pro-

profeſſor's chair at Heidelberg; and when the Elector Frederic IV. went to Amberg, Obſopæus attended him in the quality of his phyſician: but immediately after his return to Heidelberg, he was ſeized with a mortal diſtemper, which carried him off in 1596. He publiſhed ſeveral pieces of Hippocrates with the Latin tranſlations corrected, and Remarks drawn from ſome manuſcripts, and other works; as, Aphoriſmorum ſectiones octo; Coaca præſagia, &c. He alſo publiſhed Sybillina Oracula, with Catellio's verſion, and remarks by himſelf; Zoroaſtris Magica, cum ſcholiis Plethonis & Pſelli; Oracula metrica Jovis: all printed at Paris in 1607.

He had a brother, Simon Obſopæus, who acquired ſome reputation in phyſic, but not ſo much by his writings as by his practice. He was alſo profeſſor of phyſic at Heidelberg, where he died in 1619, aged 44 years.

OCCAM, or OCCHAM (William) a famous ſcholaſtic divine, of the order of the Cordeliers, in the fourteenth century, was by nation an Engliſhman, and the diſciple of John Eregona, commonly called Duns Scotus. He was the principal of the Nominaliſts, and acquired ſo great a reputation as to be intituled the Invincible Doctor. At the ſolicitation of Michael de Ceſena, general of his order, he took the party of Lewis of Raviere (A), a declared enemy of the Roman church, and wrote ſtrenuouſly againſt pope John XXII. and his ſucceſſors. This bold and dangerous ſtep brought an accuſation againſt him, as well as againſt Ceſenus, who were charged with maintaining, that neither Chriſt nor his apoſtles had any poſſeſſions at all, either in common or as private property; a doctrine which gave riſe to that pleaſant queſtion called the bread of the Cordeliers, and conſiſted in determining, whether the dominion of ſuch things as are conſumed in the uſing, as bread and wine, belonged to them, or only the ſimple uſe of them, without the dominion? Their rule not permitting them to have any thing as property, pope Nicolas III. who had been of their order, deviſed a method to enrich them, without breaking their rule. To this end he made an ordinance, that they ſhould have only the uſufruct of the eſtates which ſhould be given to them, and that the ſoil and fund of all ſuch donations ſhould belong to the church of Rome. By this means he put them into poſſeſſion

Doctor Invincibilis.

(A) Trithemius tells us, that Occam uſed to ſay to this Prince, My Lord, let your ſword defend me, and my pen ſhall be always ready to ſupport you.

of an infinite number of eſtates in the name of the church of Rome: but for that reaſon, pope Nicolas's bull was revoked by John XXII. who condemned the uſe without the dominion, by his Extravaganta ad Conditorem. He alſo condemned, by another Extravaganta cum inter, the doctrine concerning the poſſeſſion of eſtates by Chriſt and his apoſtles. Occam and Ceſena were likewiſe both excommunicated, becauſe they had departed from Avignon without the pope's leave, and had written againſt him. Occam, however, was abſolved, as is ſaid, from this cenſure before his death, which happened about the year 1347.

We have ſeveral pieces of his, which are written with much wit and ſubtlety. The proteſtants ſometimes make uſe of ſome of them againſt the church of Rome. Melcheor Goldaſt printed, in his treatiſe upon monarchy, 413 queſtions of Occam; and a complete liſt of his books may be ſeen by thoſe who are curious in ſuch things, in the authors mentioned below (B).

Moreri & L' Avocat.

(B) Luke Wading in Annal. & biblioth. Minor; Pitſeus; Sponde; Bzovius; Rainaldi; Trithemius & Bellarmin de Script. Eccl. & de Rom. Pontif. l. iv. c. 14. St. Antonin. IV. part. Summæ Theolog. tit. xii. Sanderas, Proteclus, &c.

OCELLUS the Lucanian, an ancient Greek philoſopher, of the ſchool of Pythagoras, ſirnamed Lucanus, as being a native of that country, tho' in what part of it is not known. His anceſtors were firſt ſeated at Troy, but in the reign of Laomedon removed to Myra, a city of Lycia. Our philoſopher lived before Plato, to whom Archytos of Tarentum wrote a letter, acquainting him that he had found ſome of Ocellus's poſterity in Lucania. He compoſed a piece, of Kings or Laws and kingdoms, of which we have only ſome fragments left. And his work, περι του Παντος, or the Univerſe, is the only piece which is come entire to us. It was written originally in the Doric dialect by our author, and afterwards tranſlated by another hand into the Attic. In it he attempts to prove the eternity of the world; and at the end he gives ſome rules for the propagation of mankind. Ariſtotle, who maintains the ſame opinion with our author, is thought to have borrowed it from him, which is confirmed by this remark, that he hath followed Ocellus in his diviſion of the elements. William Chriſtian, and after him Lewis Nogarola (A), tranſlated this work into

(A) Dr. Thomas Gale has inſerted the Greek with Nogarola's verſion, in his Opuſcula Mythol. Phyſ. & Ethic. printed at Amſterdam in 1688.

Latin.

Latin. We have diverſe editions of it, both in Greek and Latin.

OCHINUS (Bernardin) a celebrated preacher in the ſixteenth century, was born at Siene in Italy, an. 1487; and being bred up in the Roman Catholic religion, he firſt took the habit of a Cordelier: but threw it off in a ſhort time, and returning into the world, applied himſelf to the ſtudy of phyſic, and at this time procured the eſteem of cardinal Julius de Medicis, afterwards pope Clement VII. At length changing his mind again, he reſumed his former monk's habit in a penitential mood; and not content with this, but aiming to arrive at ſtill greater perfection, he embraced, in 1534, the reformed ſect of the Capuchins, and practiſed, with a moſt rigorous exactneſs, all the rules of this order, which being then in its infancy, his care contributed ſo much to improve and enlarge it, that ſome writers have called him the founder of it. 'Tis certain, he was made vicar-general of the order, and became in the higheſt degree eminent for his talents in the pulpit. Never did man preach with ſo much ſucceſs, and ſo great applauſe. He delivered his ſermons with ſuch a grace, ſo much politeneſs, and ſpoke ſo copiouſly, that he raviſhed his whole audience. People flocked wherever he preached, nor was there a church large enough for the multitudes that thronged after him. Nay, when he was to paſs thro' any town, an infinite number of people went to meet him, to hear his inſtructive diſcourſes. In ſhort, by his wonderful delivery and admirable eloquence, he turned people's minds as he pleaſed, and the rather, becauſe his life was anſwerable to his preaching (A).

His extraordinary merit procured him the favour of pope Paul III. who, 'tis ſaid, made him his father confeſſor and preacher (B). He was thus the darling and delight of both prince and people, when he chanced to fall into the company of one John Valde, a Spaniard, who having imbibed Luther's doctrine in Germany, made Ochinus, in ſome converſations between them, a proſelyte. He was then at Naples, and began to preach up ſome points in favour of the proteſtant doctrines, concerning juſtification, good works, auricular confeſſion, ſatisfaction, indulgence, purgatory, and other arti-

(A) Bzovius ad ann. 1542, num. 32. cited by Bale.

(B) Idem from Staniſlaus Lubieneſki Hiſt. reformat. Polonice, lib. ii. c. 5. See alſo Bibliotheca Antetrinitar. c. ii.

cles

cles (c). This being taken notice of, he was ſummoned to appear before the court of Rome, and was in his way thither when he met at Florence with Peter Martyr, with whom, 'tis probable, he had contracted an acquaintance at Naples (d). This friend perſuaded him not to put himſelf into the pope's power, and they both agreed to withdraw into ſome place of ſafety. Ochinus went firſt to Ferrara, where he diſguiſed himſelf in the habit of a ſoldier, and proceeding thence to Geneva, arrived in that city in 1542, and married a woman of Lucca. However, he did not ſettle there, but went to Augſburg, where he publiſhed ſome ſermons.

In 1547 he was invited, together with Peter Martyr, into England by Dr. Cranmer, archbiſhop, to have their joint aſſiſtance in carrying on the reformation. They arrived in England in December that year, and repairing to Lambeth, were kindly received by Cranmer, and entertained there for ſome time; and Ochinus, as well as Martyr, was made a prebendary of Canterbury (e), by the archbiſhop. Sir Richard Morriſon (f) was alſo very liberal to him. He laboured heartily in the buſineſs of the reformation, and his dialogue upon the unjuſt uſurped primacy of the biſhop of Rome, was tranſlated into Latin by John Ponet biſhop of Wincheſter, and publiſhed in 1549 (g).

But upon the death of king Edward VI. being forced, as well as Peter Martyr, to leave England, he retired to Straſburg with that friend, where they arrived in 1553. From this city Ochinus went to Baſil, and was called thence in 1555 to Zurich, to be miniſter of an Italian church which was gathering there. This church conſiſted of ſome refugees

(c) Idem from Seckendorf's hiſt. Lutheraniſm. ſupplement. judicis i.

(d) See Peter Martyr's life, by Sincler.

(e) So ſays Mr. Wood, in Athen. Oxon. vol. I. col. 100. but it reſts ſolely on his authority, ſince I do not find that either Bayle or Moreri knew any thing of his preferment.

(f) Wood, as before, who tells us, that this Richard Moriſon was born in Oxfordſhire, and having ſpent ſeveral years in that univerſity, afterwards travelled, and making great improvements in the Latin and Greek tongues, became an accompliſhed gentleman, and well known among the great men of his time. In 1537, being newly returned from Padua, he was made a prebendary of Saliſbury. On the promotion of Regenald Pole, cardinal, he was ſent ambaſſador by Henry VIII. to the emperor Charles V. as he was afterwards by king Edward VI. in whoſe reign, being zealous for the reformation, he was appointed by that prince one of thoſe that were to reform the univerſity of Oxford in 1549; at which time he ſhewed himſelf a great friend and protector of Peter Martyr, when he encountred the triumviri in a ſolemn diſputation in the divinity-ſchool. He was afterwards knighted; and going into Italy, died in his return at Straſburg, March 17, 1556, being then a voluntary exile for the proteſtant religion.

(g) Id. ibid.

from

from Locarno, one of the four bailiwicks which the Switzers poſſeſs in Italy, they being hindered from the profeſſion of the public exerciſe of the reformed religion, by the oppoſition of the popiſh Cantons. Ochinus made no difficulty to ſubſcribe the articles of faith agreed upon by the church of Zurich, and met in that city with Bullinger, who proved a very good friend to him.

He governed this Italian church till the year 1563, when he was baniſhed thence by the magiſtrates of the town, on account of ſome dialogues which he publiſhed, wherein, among other errors, he maintained the doctrine of Polygamy (H). From Zurich he went to Baſil, but not being ſuffered to ſtay there, he fled in great diſtreſs into Moravia, where falling in with the Socinians, he joined them.

Staniſlaus Lubienietſki, the great patron of this ſect in the place already mentioned (I), gives the following account of his laſt moments. Ochinus, ſays he, retired into Moravia, and into Poland, and even there he was not out of the reach of Calvin's letters. He returned into Moravia after king Sigiſmund's edict, who in the year 1564, puniſhed with baniſhment all thoſe that were called Tritheiſts, Atheiſts, &c. Some gentlemen endeavoured to keep him in Poland, but he anſwered, that men muſt obey the magiſtrates, and that he would obey them, even were he to die among the wolves in the woods. During his travels he fell ſick of the plague at Pinckſow, and received there all poſſible offices of charity and kindneſs at the houſe of one of the brethren, named Philippovius. His daughter and two ſons, whom he carried along with him, died of the plague; but he had buried his wife before he had left Zurich. As for himſelf, he continued his journey to Moravia, and within three weeks died at Slakow, about the end of the year 1564, aged 77 years.

His character is variouſly repreſented by different authors. Palcarius ſpeaks highly in his commendation, and the papiſts will have it that he abjured his hereſies, confeſſed his ſins after the Roman Catholic manner, and died a true penitent. Others, among whom is Moreri, on the contrary, ſuppoſe, that he died not only forſaken of all mankind, and the moſt miſerable wretch in the world, but alſo like an atheiſt. Beza calls him a deteſtable hypocrite, and a man of unhappy memory, vir infelicis memoriæ, and reckons his errors, which he makes to amount to more than a hundred. Some ſay, he turned ana-

(H) It was in the twenty-firſt dialogue; when he publiſhed theſe dialogues, he was a widower of 76 years of age, and ſo could hardly have any perſonal motive, as was imputed to him, for deſiring Polygamy to be tolerated.

(I) In note (B).

baptiſt,

baptiſt, after he had openly preached the hereſy of Macedonius, that is to ſay, had denied the perſonality of the Holy Ghoſt. Others ſay in general, that he refuted the myſtery of the Trinity. 'Tis certain that the Antitrinitarians place him among their authors. Bayle obſerves, that the confeſſion he made publicly on the change of his religion is remarkable. He acknowledged in a preface, that if he could have continued, without danger of his life, to preach the truth, after the manner he had preached it for ſome years, he would never have laid down the habit of his order; but as he did not find within himſelf that courage which is requiſite for a man to expoſe himſelf to martyrdom, he took ſanctuary in a proteſtant country. His writings are, Sermons in Italian, printed in 1543, in four volumes 8vo; tranſlated into Latin, and printed at Geneva in 1543 and 1544; in French in 1561, and in German by Joſeph Howſtrater at Newburg, in 1545; An Italian Letter to the Lords of Siena, containing an account of his faith and doctrine; another Letter to Mutio of Juſtinopolis, containing the reaſon of his departure from Italy. Theſe two letters appeared alſo in French in 1544, in 8vo; Sermons upon St. Paul's Epiſtle to the Galatians, in Italian, and tranſlated into High Dutch, and printed at Augſburg in 1546, 8vo; An expoſition of St. Paul's epiſtle to the Romans, in Italian, and tranſlated alſo into High Dutch in 1556; Marſilii Andreaſii de amplitudine Dei; Oratio ex Italico, Latine converſa per Lælium Horatium Curionem; accedunt Bernardini Ochini de officio Chriſtiani principis ſermones tres, et ſacræ declamationes quinque, Latine Rodolpho Gualthero interprete, at Baſil 1550; Italian diſcourſes upon free will, foreknowledge, predeſtination, and the liberty of God, at Baſil, and in Latin at the ſame place; Apologues againſt the abuſes, errors, &c. of the Papal ſynagogue, their prieſts, monks, &c. in Italian, at Geneva in 1554, and tranſlated into Latin by Sebaſtien Caſtalio, and into High Dutch by Chriſtopher Wirſung; A dialogue upon purgatory, in Italian, in 1556, tranſlated into Latin by Thadeus Danus, and by an anonymous author into French; A diſpute upon the real preſence of Chriſt in the Euchariſt, in Italian, at Baſil 1561, and tranſlated into Latin; A catechiſm, or Chriſtian Inſtruction, in Italian, at Baſil in 1561; Thirty dialogues, divided into two books; the firſt upon the Meſſiah, the ſecond upon various ſubjects, as, the Trinity, &c. at Baſil in 1563, 8vo. in Italian, and afterwards in Latin by Caſtalio; An apology for his flight, publiſhed while he was at Geneva. This work was addreſſed to the pope, Paul III. who wrote an anſwer to it, which was inſerted

ſerted in the hiſtory of the Theatins. The Treatiſe de tribus impoſtoribus, is alſo aſcribed to him, by ſome writers, but without any good foundation.

OCKLEY (Simon) a very learned Engliſhman, was of a gentleman's family at Great Ellingham in Norfolk, where his father lived, but was born at Exeter in 1678. After a proper foundation laid in ſchool-learning, he was ſent in 1693 to Queen's College in Cambridge, where he ſoon diſtinguiſhed himſelf by great quickneſs of parts, and intenſe application to literature; to the Oriental languages more particularly, for his uncommon ſkill in which he afterwards became famous. He took at the uſual time the degrees in arts, and that of bachelor in divinity; but by marrying very young, was precluded from a fellowſhip in his college, which would otherwiſe have lain entirely open to him. In 1705, he was, through the intereſt of Simon Patrick biſhop of Ely, preſented by Jeſus College to the vicarage of Swaveſey in the county of Cambridge; and, in 1711, choſen Arabic profeſſor of the univerſity. Theſe preferments he held to the day of his death, which happened a Swaveſey, the 9th of Auguſt 1720; immaturely to himſelf, but ſomewhat more ſo to his family. Communicated to us.

Mr. Ockley had the ſtudy and culture of Oriental learning very much at heart; and the ſeveral publications which he made were intended ſolely to promote it. In 1706, he printed at Cambridge an uſeful little book, intitled, Introductio ad linguas orientales: in qua iis diſcendis via munitur, et earum uſus oſtenditur. Accedit index auctorum, tam illorum, quorum in hoc libello mentio fit, quam aliorum, qui harum rerum ſtudioſis uſui eſſe poſſint. Prefixed is a dedication to his patron the biſhop of Ely, and a preface addreſſed to the Juventus Academica, whom he labours to excite by various arguments to the purſuit of oriental learning, aſſuring them in general, that no man ever was, or ever will be, truly great in divinity, without at leaſt ſome portion of ſkill in it:—Orientalia ſtudia, ſays he, ſine quorum aliquali ſaltem peritia nemo unquam in theologia vere magnus evaſit, imo nunquam evaſurus eſt. There is a chapter in this work, relating to the famous controverſy between Buxtorf and Capellus, upon the antiquity of the Hebrew points, where Mr. Ockley profeſſes to think with Buxtorf, who contended for it: but the reader may be pleaſed to know, that he afterwards changed his opinion, and went over to Capellus, although he had not any opportunity of publicly declaring it. And indeed it is plain from his manner of cloſing that chapter upon the points, that he

he was then far enough from having any ſettled perſuaſion about them.

In 1707, he publiſhed in 12mo, from the Italian of Leo Modena, a Venetian Rabbi, "The hiſtory of the preſent Jews throughout the world; being an ample, though ſuccinct account, of their cuſtoms, ceremonies, and manner of living at this time;" and the year after, "The Improvement of human reaſon, exhibited in the life of Hai Ebn Yokdhan, written above 500 years ago by Abu Jaafar Ebn Tophail, tranſlated from the Arabic, and illuſtrated with figures," 8vo. The deſign of the author, who was a Mahometan philoſopher, was to ſhew how human reaſon may, by obſervation and experience, arrive at the knowledge of natural things, and from thence to ſupernatural, particularly the knowledge of God and a future ſtate: the deſign of the tranſlator, to give thoſe, who might be unacquainted with it, a ſpecimen of the genius of the Arabian philoſophers, and to excite young ſcholars to the reading of eaſtern authors. This was the point Mr. Ockley had conſtantly in view; and therefore, in his Oratio Inauguralis, for the Arabic profeſſorſhip, it was with no ſmall pleaſure, as we may imagine, that he inſiſted upon the beauty, copiouſneſs, and antiquity of the Arabic tongue in particular, and upon the uſe of Oriental learning in general; and that he dwelt upon the praiſes of Eſpenius, Golius, Pocock, Herbelot, and all who had any ways contributed to promote the ſtudy of it. In 1713, his name appeared to a little book with this title, "An account of ſouth-weſt Barbary, containing what is moſt remarkable in the territories of the king of Fez and Morocco; written by a perſon who had been a ſlave there a conſiderable time, and publiſhed from his authentic manuſcript, &c." While we are enumerating theſe ſmall publications of the profeſſor, it will be but proper to mention two ſermons; one, Upon the dignity and authority of the Chriſtian prieſthood, preached at Ormond chapel, London, 1710; another, Upon the neceſſity of inſtructing children in the ſcriptures, at St. Ives in Huntingtonſhire, in 1713. To theſe we muſt add a new tranſlation of the ſecond Apocryphal book of Eſdras from the Arabic verſion of it, as that which we have in our common bibles is from the vulgar Latin. Mr. Whiſton, we are told (A), was the per-

(A) See the preface to An epiſtolary diſcourſe concerning the books of Ezra, genuine and ſpurious; but more particularly the ſecond Apocryphal book under that name, and the variations of the Arabic copy from the Latin, &c. By Francis Lee, M. D. author of the hiſtory of Montaniſm, 1722, 8vo.

ſon

ſon who employed him in this tranſlation, upon a ſtrong ſuſpicion that it muſt needs make for the Arian cauſe he was then reviving; and accordingly publiſhed it in one of his volumes of Primitive Chriſtianity Revived. Mr. Ockley however was firmly of opinion, that it could ſerve nothing at all to his purpoſe, as appears from a printed letter of his to Mr. afterwards Dr. Thirlby, bearing date October the 15th 1712, in which are the following words: "You ſhall have my "Eſdras in a little time; 200 of which I reſerved, when "Mr. Whiſton reprinted his, purely upon this account; be-"cauſe I was loth that any thing with my name to it ſhould "be extant only in his heretical volumes. I only ſtay till "the learned author of the hiſtory of Montaniſm has finiſh-"ed a diſſertation, which he has promiſed me to prefix to "that book." See preface above cited.

But the moſt conſiderable by far of all the profeſſor's performances is, The Hiſtory of the Saracens; begun from the death of Mahomet, the founder of the Saracenical empire, which happened in 632, and carried down through a ſucceſſion of Caliphs, to the beginning of the year 705. This hiſtory, which illuſtrates the religion, rites, cuſtoms, and manner of living of that warlike people, is very curious and entertaining, and the public were much obliged to Mr. Ockley for it, ſince he was at the vaſt pains of collecting his materials from the moſt authentic Arabic authors, eſpecially manuſcripts, not hitherto publiſhed in any European language, and for that purpoſe reſided a long time at Oxford, to be near the Bodleian library, where thoſe manuſcripts were repoſited. It is in two volumes 8vo; the firſt of which was publiſhed in 1708, the ſecond in 1718: and both of theſe were ſoon after republiſhed. A third edition was printed in the ſame ſize at Cambridge in 1757; to which is prefixed, An Account of the Arabians or Saracens, of the Life of Mahomet, and the Mahometan religion, by a learned hand, that is, by the learned Dr. Long, maſter of Pembroke Hall in Cambridge.

In the mean time, Mr. Ockley was one of thoſe unfortunate perſons, whom Pierius Valerianus would have recorded in his book De infælicitate literatorum. In his inaugural oration, printed in 1711, he calls fortune venefica and noverca, and ſpeaks of mordaces curæ, as things long familiar to him: and in December 1717, we find him actually under confinement, ſince, in the introduction to the ſecond volume of his Saracenical hiſtory, he not only tells us ſo, but even ſtoically dates from Cambridge caſtle. What are we to think

of our learned profeſſor? Shall we ſay of him, as Seneca ſaid of Socrates, that "by entering a priſon, he took ignominy from the place: and that no place could ſeem a priſon while ſuch a man was in it?" We ſhall pay him a very great compliment if we do; but we will not ſoar ſo high. We will only obſerve, that being married very young, he was encumbered with a family early in life; that his preferment in the church was not anſwerable to his reputation as a ſcholar; that his patron the earl of Oxford, to whom he was chaplain, fell into diſgrace, when he wanted him moſt; and laſtly, for we muſt not omit to note it, that he had ſome ſhare of that common infirmity among the learned, which makes them negligent of oeconomy, and a prudential regard to outward things, without which however all the wit, and all the learning in the world, will but ſerve to render a man the more miſerable.

De Conſolat. ad Helviam. c. 13. and De Vita Beata, c. 27.

As to his literary character, which is the only point we have any thing to do with, it is certain that he was extremely ſkilled in all the ancient languages, and particularly the Oriental; inſomuch, that the very learned Reland thought it not too much to declare, that he was, vir, ſi quis alius, harum literarum peritus. He was likewiſe very knowing in modern languages, as in the French, Spaniſh, Italian, &c. and upon the whole, conſidered as a linguiſt, we may preſume that very few have exceeded him.

De Religione Mahommedica, p. 259. Traj. ad Rhenum 1717.

OCTAVIA, daughter of Caius Octavius, and ſiſter to Auguſtus Cæſar (A), was one of the moſt illuſtrious ladies of ancient Rome. She was firſt married to Claudius Marcellus, who was conſul in the year of Rome 704 (B), that is, fifty years before Chriſt. She brought this huſband two children, a boy and a girl, before his death, which happened a little after the war of Peruſia, when he left her big with a third child. By the laws of Rome, widows were forbid to marry within ten months after the deceaſe of their huſbands. Octavia was diſpenſed from this ſtatute by a decree of the ſenate. The public welfare required it. The Romans had but too much cauſe to fear that Mark Anthony and Auguſtus would quarrel and prolong the civil war, if not prevented by ſome powerful mediator. Anthony was then a widower, and no expedient promiſed ſo fair for compaſſing this happy media-

(A) Her father Caius Octavius was twice married, firſt to Anchaſia, and then to Atia. It was this latter, and not the firſt, as Plutarch relates, who was mother to Octavia as well as Auguſtus.

(B) 703, according to ſome authors.

tion,

tion, as his marriage with Octavia. It was therefore concluded with all imaginable diſpatch, even before the lady was brought to bed. Every one was for promoting the match, from a perſuaſion that Octavia, whoſe exquiſite beauty was heightened by gravity and prudence, would enflame Anthony with her numberleſs charms, and conſequently bring about a moſt happy and laſting peace. Theſe nuptials were ſolemnized A. U. C. 714.

Three years after, the hopes of the Romans were fulfilled by a peace concluded with Pompey's ſon. Auguſtus continued in Italy, and Anthony went with his wife Octavia into Greece. He ſpent the winter with her at Athens; and having been exaſperated againſt Auguſtus by ſome ill reports, he ſet ſail for Italy; and being refuſed entrance into the harbour of Brunduſium, he went aſhore at Tarentum, whence he ſent Octavia to Auguſtus. This lady meeting her brother by the way, had a conference with him, together with his friends Agrippa and Mecænas; when ſhe conjured him in the moſt pathetic terms, not to let her, from being the moſt happy of her ſex, become the moſt wretched. For now, ſays ſhe, the whole world looks upon me as related to two emperors, the one as wife, the other as ſiſter; but if pernicious counſels, added ſhe, ſhould prevail, and a war break out, it is doubtful which of you two would conquer: but my fate would either way be wretched. Cæſar being overcome by theſe words, went to Tarentum quite pacified, and the interview between him and his brother-in-law was heightened by a thouſand demonſtrations of friendſhip.

Anthony returned to the eaſt, and left Octavia in Italy. Some time after ſhe ſet out to meet him, and on the receipt of letters from him, deſiring her to ſtay at Athens for him, ſhe accordingly ſtopt there, till ſhe found evidently that her huſband had only made a fool of her. Whereupon ſhe returned to Rome, and could not be prevailed upon by Auguſtus to quit her conſort's palace, but continued to live there, and to take the ſame care of every thing as tho' he had been the beſt of huſbands. She was affectionate to the children by Fulvia his former wife, as before, and equally careful of their education. She would not for the world have conſented, that the injurious treatment ſhe met with from Mark Anthony, ſhould occaſion a civil war. In this diſpoſition ſhe remained in the houſe till ſhe was ordered to leave it by Anthony himſelf, who at the ſame time ſent her a divorce, when ſhe burſt into tears, becauſe ſhe ſaw ſhe ſhould be conſidered as one of the cauſes of the war; ſince Auguſtus had con-

ſented to her going into the eaſt after Anthony, in the hopes that ſhe would meet with ſome ſignal ill uſage from Anthony, which he knew would be conſidered by the Romans as a juſt cauſe for him to renew the war. The admiration in which the Romans held Octavia's glorious behaviour, in doing all the good offices in her power to the children and friends of her huſband, without reſenting in any manner the ill treatment ſhe met with from him, did great prejudice to Anthony; ſo that this illuſtrious lady, againſt her will and intentions, expoſed him prodigiouſly to the animoſity of the Romans, who both hated and deſpiſed him, when they ſaw him prefer to her a woman of Cleopatra's abandoned character. Thoſe who had ſeen the latter, were more ſurprized than others at his infatuation, as not finding any advantage on her ſide, either in reſpect to youth or beauty, while Octavia was infinitely ſuperior both in virtue and wiſdom.

Prideaux ſays ſhe was much handſomer than Cleopatra. Connect &c. p. 11. lib. 8. p. 573. edit. 1718, 8vo.

And indeed what good opinion ſoever Cleopatra entertained of her own charms, ſhe yet dreaded thoſe of Octavia in a prodigious degree; for which reaſon ſhe had recourſe to the moſt ſtudied artifices, in order to perſuade Anthony not to let her come near him. She made her Inamorato believe, that it would be impoſſible for her to live in caſe he ſhould abandon her. She repreſented to him, that it was enough for Octavia to be a lawful wife, whilſt Cleopatra, queen of ſo mighty a nation, went by no other name but that of concubine, a name which yet ſhe would ſubmit to, provided Anthony did not plunge her into deſpair by his abſence; and to prevent any ſuch fatal ſtroke, ſhe attended him to his laſt overthrow and death at Actium; tho', when ſhe had followed him as far as Epheſus, his friends adviſed him to ſend her back to Egypt, all things ſeeming to ſpeak a moſt fatal rupture with Auguſtus; but ſhe, fearing leſt Octavia ſhould once more reconcile her brother with her huſband, bribed a certain perſon, who perſuaded Anthony to take her along with him whitherſoever he might go.

After Anthony's death, in A. U. C. 731, fortune ſeemed to flatter Octavia with a proſpect of the higheſt worldly felicity. The ſon which ſhe had by her firſt huſband Claudius Marcellus, was now about twelve years of age (c), a moſt accompliſhed youth, of a cheerful diſpoſition, and a very ſtrong genius; his temperance and reſerve was the ſubject of

(c) He died A. U. C. 731, at twenty years of age, as we learn from Propertius; conſequently, at the death of Mark Anthony in 723, he muſt be about the age here aſſigned.

admi-

admiration in a youth, and of ſuch high quality. At a proper age Auguſtus married him to his own daughter, and conſidered him as the preſumptive heir of the empire. Seneca tells us, that he was patient under toils, and averſe to pleaſures, and able to ſupport all that his uncle might be deſirous of laying or, if I may uſe the expreſſion, of building upon him. Such foundations were laid as could never be ſhaken. But this moſt promiſing youth died in the bloom of his youth, at the age of eighteen, or twenty years at moſt. With how much fortitude ſoever Octavia had ſhewn under all the injurious treatment of Anthony, yet this loſs was more than ſhe was able to ſupport. She ſunk under it, and remained for ever inconſolable.

The particulars of her grief were ſo very ſingular, that they have almoſt the air of a prodigy. Seneca tells us, that ſhe would not allow any body to offer her the leaſt conſolation, nor could be prevailed with to take the leaſt diverſion. Having her whole mind and ſoul on this ſingle object, ſuch was her deportment thro' the whole courſe of her life, as if ſhe had been at a funeral; I do not ſay not daring to riſe, but refuſing to be lifted up; imagining, that were ſhe to refrain from tears, it would be a ſecond loſs to her. She would not have any image or portrait of her deareſt ſon, nor allow the leaſt mention to be made of him. She held all mothers in abhorrence, but directed her rage chiefly againſt Livia, becauſe the happineſs ſhe had promiſed herſelf ſeemed to be transferred to her ſon (D). Solitude and darkneſs were her delight, not having any regard for her brother. She was deaf to all conſolation, withdrawing from every ſort of ſolemnity, and abhorring even her brother's too dazzling greatneſs, ſhe hid and buried herſelf. She appeared in her weeds before her children and grand-children; a circumſtance which gave great diſguſt to her family, as appearing totally bereaved, whilſt they were living and well.

Seneca likewiſe adds, that ſhe rejected all poems wrote in honour of Marcellus's memory, and compliments of every kind; but this muſt be taken with a grain of allowance, at leaſt if the ſtory be true, which has never that I know of been queſtioned, of Virgil reading that never enough to be admired Eulogium upon this youth, in his concluſion of the ſixth Eneid, to Auguſtus, while ſhe was with him, that they both burſt into tears, and Virgil was obliged to inform them that

(D) In this ſhe was not deceived, for Livia's ſon Tiberius actually ſucceeded Auguſtus in the empire.

the book was near ending, otherwiſe they would not let him go on. 'Tis ſaid, moreover, that Octavia fainted away at theſe often ſince repeated words, Tu Marcellus eris (E), i. e. A new Marcellus ſhall ariſe in thee; and that it was with the greateſt difficulty ſhe was recovered; after which ſhe rewarded the poet with no leſs than ten ſeſterces, that is, according to ſome, 78 l. 2 s. 6 d. for each verſe, of which there are twenty-ſix in the whole (F). Octavia died, according to Dio, A. U. C. 744. or ten years before Chriſt, leaving two daughters ſhe had brought Mark Anthony, Antonia major, and Antonia minor, both married to great advantage, the elder to Domitius Ænobarbus, the younger to Druſus brother of Tiberius: from the latter match were deſcended Caligula and Claudius, and from the former, Nero, who all three became Roman emperors. Octavia's eldeſt daughter by Marcellus was firſt married to Agrippa, and afterwards to Anthony, youngeſt ſon of Mark Anthony by Fulvia. 'Tis ſaid that Auguſtus dedicated a temple and ſome porticoes to the memory of his ſiſter.

(E) Plutarch has inſerted his life among other the moſt illuſtrious perſons of Greece and Rome, where he tells us, among other things, that Marcellus once vanquiſhed the Gauls, and the famous Hannibal twice, at Nola.

(F) Beginning at the line, Atque his Æneas, &c. and ending with the line, His ſaltem accumulem donis, &c.

ODO (Saint) the ſecond abbot of Clugni in France, illuſtrious for his learning and piety, flouriſhed in the tenth century, and was born at Tours in 879. He was educated by Foluques, count of Anjou, and became a canon of St. Martin at Tours, at 19 years of age. After this he went to Paris, and was the diſciple of St. Remy of Auxerre. He was fond of ſolitude, and took the monks habit in the convent of Beaume in the dioceſe of Beſançon. After which he became prior and abbot in 927. The ſanctity of his life contributed greatly to increaſe the congregation of Clugni, ſo that it was enlarged with a great number of monaſteries. Both popes, biſhops, and ſecular princes, had ſo great an eſteem for him, that they uſually choſe him for the arbitrator of their diſputes. He died in 942, or, according to ſome, in 944. He applied himſelf to ſtudy, as well as to the aggrandizing of his order. While he was canon he abridged the Morals of St. Gregory, and the Hymns in honour of St. Martin. While a ſimple monk, he compoſed three books of the prieſthood, and another upon the prophecy of Jeremy, dedicated

to

to Turpion biſhop of Limoges, which bore the title of Collations or Conferences, or elſe Occupations. After he became abbot, he wrote the life of St. Gerard, and of St. Martial of Limoges, and another in which St. Martyr is equalled to the apoſtles; as alſo ſeveral ſermons, and a panegyric upon St. Benedict. All theſe are printed in the bibliotheque of Clugny, together with ſome hymns upon the ſacrament and the Magdelain; but the hiſtory of St. Martyn's tranſlation is falſly aſcribed to him. Sigibert tells us he underſtood muſic, and was well qualified to compoſe and preach ſermons, and make hymns for the ſacraments.

ODO Cantianus, or of Kent, ſo called becauſe he was a native of that county in England, where he flouriſhed in the twelfth century, and was a Benedictine monk, of which order his learning and eloquence raiſed him to the dignity of prior and abbot. Thomas à Becket was his friend, and his panegyric was made by John of Saliſbury. He compoſed ſeveral works, as Commentaries upon the Pentateuch, the fourth [or ſecond] book of Kings; Moral reflections upon the Pſalms, the Old Teſtament, and the Goſpels; a treatiſe entituled, De onere Philiſtim; another, De moribus eccleſiaſtic.; a third, De vitiis et virtutibus animæ, &c. But beſt of all we have left of his, is a letter to his brother, a Novice in the abbey of Igny, printed by Mabillon in the firſt tom. of analects, and another letter to Philip earl of Flanders, about the year 1171, upon the miracles of St. Thomas, or Thomas à Becket, which is printed in the Collectio ampliſſima veterum monumentorum, p. 882. publiſhed by the Fathers Martenne and Durand, benedictines.

ODORAN, a monk of the abbey of St. Peter le Vif, at Sens, flouriſhed in the eleventh century, and about the 1045, wrote a chronicle, entituled, Chronica rerum in orbe geſtarum; a fragment of which is preſerved in the annals of France by Thou; Cardinal Baronius alſo cites the chronicle under the year 875, with which year it begins, and ends in 1032. It is printed in the collection of the authors of the hiſtory of France, by Du Chêne.

OECOLAMPADIUS (John) an eminent German divine in the ſixteenth century, and one of the reformers of the church, was born at a village called Reinſperg, or Winſperg, in Franconia, in the year 1482. His father intended to breed

him a merchant (A); but being prevailed upon by his wife to change that reſolution, he was devoted to a ſtudious life. In this view he was ſent firſt to the college or ſchool of Heilbrun, and thence removed to the univerſity of Heidelberg, where he took his degree of bachelor of philoſophy or arts, at 14 years of age. He went next to Bologna, but the air of Italy not agreeing with his conſtitution, he returned in ſix months to Heidelberg, and applied himſelf diligently to the ſtudy of divinity, turning over the works of Thomas Aquinas, Richard, and Gerſon; but he did not like the ſubtleties of Scotus, and the ſcholaſtic diſputations. He ſoon began to be looked upon as a learned young man, and his reputation in that reſpect, joined to his well known character for virtue and prudence, induced the elector palatine to make choice of him for preceptor to his youngeſt ſon; but after diſcharging this office ſome time, he grew ſick of the court, and reſumed his theological ſtudies. On his return home, he was preſented to a benefice in the church; but not thinking himſelf ſufficiently qualified to execute ſuch a charge worthily, he quitted it, and went to Tubingen, where he improved himſelf in the Greek language under the famous Reuchlin, having learned Hebrew before at Heidelberg. This done, he returned home again, and entered into the poſſeſſion of his living.

He was afterwards invited to Baſil, where his erudition procured him ſo high a reputation, that they honoured him with the degree of D. D. againſt his inclinations. From Baſil he went to Augſbourg, but did not ſtay there long; for having begun to reliſh the reformation of the church, the ſeeds of which were then ſown, to avoid declaring his ſentiments, he entered into a convent near Augſbourg, of the order of St. Bridget. This ſtep was taken by him out of an apprehenſion of the danger which threatned the public from Luther's writings. However, before he entered the monaſtery, he ſtipulated with the brethren to have liberty both for his faith and ſtudies. As he had an acquaintance with Eraſmus, he informed that correſpondent with this change of life. Eraſmus in his reply, wiſhed he might find his new ſituation anſwerable to his hopes, but was afraid he would find himſelf diſappointed (B); and he was not deceived in that conjecture. He had not been there long before he wrote a letter to a friend, in which he ſays, I will now ſpeak my mind freely of Martin (Luther), as I have often done before.—I am ſo fully per-

(A) Perhaps his own buſineſs. His great-grandfather was a burgeſs of Baſil, as he intimates in his commentary upon Iſaiah.

(B) Eraſmus's Epiſtles, No. 509.

ſuaded

ſuaded of the truth of ſeveral of his doctrines, that I ſhould not be driven from my opinion, even though an angel of heaven ſhould contradict it (c). He proceeded even to publiſh a book of Confeſſion, containing ſuch doctrines as were not well reliſhed by his fraternity; and he had not been among them much more than a year, when the ſtipulated liberty was denied him. Upon this he quitted the convent (d), and returned to Baſil in 1522.

Here he tranſlated St. Chryſoſtom's commentaries upon Geneſis into Latin, and was made profeſſor of divinity and city preacher by the council; by whoſe conſent he begun the execution of his poſt with aboliſhing ſeveral uſages of the Romiſh church, and he was thus employed when the diſpute about the Euchariſt commenced between Luther and Zwinglius. Our author engaged in that controverſy, and ſtrenuouſly defended the opinion of the latter, in a piece entituled, De vero intellectu verborum Domini, hoc eſt corpus meum, which did him great honour. Eraſmus ſpeaking of this book in 1525, ſays, that it was written with ſo much ſkill, ſuch good reaſoning, and perſuaſive eloquence, that if God ſhould not interpoſe, even the Elect might be ſeduced (e). As ſoon as it appeared, the magiſtrates of Baſil conſulted two divines and two lawyers, to know whether the public ſale of it might be permitted. Eraſmus was one of theſe divines, and ſays, that in giving his anſwer upon the point, he made no invectives againſt Oecolampadius, and ſo the book was allowed to be ſold. He adds, that Zwinglius, Oecolampadius, Capito, and Pellicanus, were alarmed at this procedure, and that Capito wrote from Straſbourg, deſiring that too much deference might not be paid to the judgment of theſe four arbitrators, and that a defamatory libel had been drawn up againſt them, but was however ſuppreſſed (f).

The matter however did not reſt ſo. The Lutherans anſwered our author's book in another, entituled, Syngramma; to which he replied in a third, called Antiſyngramma. In proceeding he diſputed publicly with Eckius at Baden, and entered alſo into another diſpute afterwards at Berne.

In 1528 he entered into the matrimonial ſtate, upon which occaſion Eraſmus is very merry; "Oecolampadius, ſays he,

(c) Capito in vita Oecolampadii.

(d) Capito tells us, that his book of Confeſſion gave particular offence to Glapio, a Franciſcan, and chaplain to the emperor Charles V. who brought him into great danger, and upon that account, at the ſollicitation of his friends, and by the conſent of his fraternity, he departed in ſafety.

(e) Eraſmus, Epiſtle 767.

(f) Ibid. Epiſt. 846, and 798.

" hath taken to himſelf a wife, a pretty girl. He wants, I " ſuppoſe, to mortify the fleſh. Some call Lutheraniſm a tra- " gedy; I call it a comedy, where diſtreſs commonly ends in " a wedding (G)." This ſame year, however, our reformer entirely finiſhed the reformation of the church at Baſil, as he did alſo, jointly with others, that of Ulm. In 1529 he aſſiſted in the conference at Marſpurg, and returning thence to Baſil, he fell ſick, and died in December 1531, aged 49 years. A thouſand ſtories were bruited about on his death; ſome charged him with ſelf murder, while others ſaid he was poiſoned: both without the leaſt foundation. He died of the plague; and from the moment he was ſeized he ſhewed ſentiments full of ſolid piety to his death, in the preſence of Samuel Gryndus his colleague, and nine other miniſters, who attended him to his diſſolution. He was interred in the cathedral of Baſil, where there is a monument with an inſcription to his memory. He died in poor circumſtances, and left three children, a ſon and two daughters.

As to his writings, he not only tranſlated into Latin ſeveral pieces of St. Chryſoſtome, Gregory Nazianzen, and ſome other Fathers of the church, but compoſed ſeveral works, as Annotationes in Geneſin, Exegemata in librum Job; Commentariorum in Eſaiam libri ſex; De ritu Paſchali; De diſcrimine verbi interim et externi; Quod non ſit oneroſa Chriſtianis confeſſio; beſides many others, didactic as well as polemic, againſt the papiſts, as alſo againſt Luther and the anabaptiſts.

(G) Eraſmus, Epiſtle 951.

OGIER (Simon) of St. Omers, a doctor of civil and canon law, and diſtinguiſhed well by his virtues and learning, was the author of the following poetical pieces; Odarum, libri tres; Sylvarum, libri tres; Lutetia; Cantilenæ, piæ et pudicæ; Periſteia; Melôn, libri tres; Threnodiæ; Cameracum; Arteſia; Tibullus; Nicoleocrene; Chariſteria; Albertus et Iſabella; Epitaphia; Enemiorum, libri duo; Symmictôn, liber ſingularis; Elegiarum Chriſtianarum, libri tres; Galatea; Calliopeſachea; Paræneſis; Caletum; Bruga; Alpes, &c. He had formed a deſign of a great work upon the plan of the Iliad, under the title of Florias, containing an account of the exploits of the Counts of Flanders (A).

(A) Valer. Andr. Bilbl. Belgica.

OGILBY (John) an eminent Britiſh geographer and coſmographer in the ſeventeenth century, was born in or near Edin-

Edinburgh in Scotland, about the 17th of November 1600. He was of an ancient and genteel extraction in that country; but his father having ſpent the eſtate, became a priſoner in the king's bench, and could give his ſon but little education at ſchool; however, the youth being very induſtrious, got ſome inſight into the Latin grammar, and afterwards ſo much money, as not only to relieve his father, and procure his diſcharge from the jail (a remarkable inſtance of filial piety) but alſo to bind himſelf apprentice to one Draper, a dancing maſter in Gray's-Inn in Holborn, London. He had not been long under that maſter before he had attained the art to perfection; and by his obliging and complaiſant behaviour to the ſcholars, he acquired money enough from them to buy out the remaining part of his time, and ſet up for himſelf. He was now one of the beſt maſters in the profeſſion, and as ſuch was ſelected to dance in the duke of Buckingham's great maſque; in which, by an unlucky ſtep in high capering, the mode of that time, he ſtrained a vein in the inſide of his leg, which occaſioned a limp in his gait ever after. However, this misfortune was no hindrance to him in carrying on his profeſſion (A). Among other ſcholars he taught the ſiſters of Sir Ralph, afterwards Lord, Hopton, at Wytham in Somerſetſhire, where at leiſure hours he learned of that generous and accompliſhed knight, how to handle the pike and muſket. And when Thomas Wentworth earl of Strafford became lord deputy of Ireland in 1633, he took him into his family to teach his children; and having a good command of his pen, he was frequently employed by the earl to tranſcribe papers for him.

In this family it was, that he firſt gave a proof of his inclinations to poetry, by tranſlating ſome of Æſop's Fables into Engliſh verſe; and being then one of the troop of guard belonging to his Lord, he compoſed a humorous piece, entitled, The character of a trooper. About that time he was appointed deputy maſter of the revels in Ireland; upon which he built a little theatre in St. Warburgh's ſtreet in Dublin, and was much encouraged by thoſe people; but upon the breaking out of the rebellion in that kingdom ſoon after, in 1641, he loſt all, and was ſeveral times in danger of his life, and particularly had a narrow eſcape from being blown up by gunpowder in the caſtle of Refernhem, near Dublin. About the

(A) Accordingly Lord Bolingbroke ſomewhere remarks, that in his time the beſt dancing maſter at Paris was ſo lame, that he could not perform a dance.

time

time that the war was terminated in England, he left Ireland, and ſuffering ſhipwreck in the paſſage, arrived at London in a poor condition. However, after a ſhort ſtay he walked to Cambridge, where his great induſtry, and greater love to learning, being diſcovered, he was encouraged by ſeveral ſcholars in that univerſity, by whoſe aſſiſtance he became ſo compleat a maſter of Latin, that he tranſlated the works of Virgil, and publiſhed them with his picture before prefixed, in a large octavo volume, London 1649-50 (B), with a dedication to William marquis of Hertford, whom he calls his moſt noble patron. Mr. Wood obſerves, that thereby he obtained a conſiderable ſum of money in his pocket. Thus encouraged, he proceeded to print Æſop's fables in verſe, in 1651 (C). This was publiſhed in 4to, and, as Mr. Wood archly obſerves, it procured him a degree among the minor poets, being recommended in ſome verſes for the purpoſe, both by Sir William Davenant and James Shirley.

About the year 1654, he learned the Greek tongue of one of his countrymen, David Whitford, at that time uſher to James Shirley, who then taught ſchool in White Friars. This was a remarkable inſtance of indefatigable induſtry at his age; and he made the beſt uſe of his new acquiſition, in tranſlating into Engliſh verſe both Homer's Iliads and his Odyſſes (D): in which however he was aſſiſted by his friend the above mentioned James Shirley. This was printed in a moſt pompous manner, with a dedication to King Charles II. in 1660; and the ſame year he printed alſo at Cambridge, with the aſſiſtance of Dr. John Worthington, and other learned men, a finer edition of the Engliſh Bible than had been extant ever before. This he adorned with chorographical and other ſculptures, and preſented a ſumptuous copy of it to his majeſty, on his firſt coming to the royal chapel at Whitehall. He preſented another copy to the houſe of lords, for

(B) It was re-printed in 1654, in a royal folio, and, Mr. Wood ſays, was the faireſt edition that the Engliſh preſs ever produced. It has his picture before it, as moſt of the books which he publiſhed have. He alſo publiſhed a beautiful edition of it in Latin in 1658 in folio, and again with ſculptures and annotations, in a large 8vo, in 1675 and 1685.

(C) It was in 4to, with this title, Fables of Æſop paraphraſed, in verſe, &c. And in 1665 he publiſhed a ſecond volume, with ſeveral of his own in folio; and both came out in two volumes 8vo, in 1673-4.

(D) The Iliad was publiſhed in 1660, and the Odyſſey in 1665, both on imperial paper, adorned with ſculptures by Hollar and other eminent engravers, which recommended the Iliad to Mr. Pope, then a boy at ſchool, who by reading it, was inſpired firſt with a reliſh for poetry. [Warton's eſſay on the writings and genius of Pope], though he afterwards ſaid it was beneath criticiſm. [Preface to his tranſlation of the Iliad.]

which

which he received a gratuity from that houſe, as he did alſo, not improbably, from the convocation, to whom he preſented a petition, with the king's recommendatory letters concerning the expence of printing the book (E).

In the beginning of the next year he received orders from the commiſſioners, for the ſolemnity of his majeſty's coronation, to conduct the poetical part thereof, as the ſpeeches, emblems, mottoes, and inſcriptions; upon which he drew up for the preſent, The Relation of his majeſty's entertainment, paſſing through the city of London to his coronation; with a deſcription of the triumphal arches and ſolemnity, London 1661, in ten ſheets folio (F). This he alſo publiſhed by his majeſty's command, in a large folio volume, on royal paper, with admirable ſculptures, and ſpeeches at large, in 1662, and it hath been made uſe of in ſucceeding coronations. His intereſt was now ſo powerful with the king, that he obtained this year the patent for maſter of the revels in Ireland, againſt Sir William Davenant, who was his competitor. This poſt carried him once more into that kingdom, and his former theatre at Dublin being deſtroyed in the troubles, he built a new one, at the expence of 1000 l. On his return to London, he continued the employment of tranſlating and compoſing books in poetry (G), till the great fire of London in September 1666, in which his houſe in White Friars was conſumed, and his whole fortune, except to the value of 5 l. deſtroyed. However, riſing phœnix-like from the aſhes into a new life and fortune, he ſoon procured his houſe to be rebuilt, ſet up a printing-houſe therein, was appointed his majeſty's coſmographer and geographic printer, and printed ſeveral great works, tranſlated or collected by himſelf and his aſſiſtants (H). All which were printed on imperial paper, adorned

(E) Kennet's Regiſter and Chronicle, p. 244, 868, 871, 328, 455, &c.

(F) It is printed in Kennet's regiſter, p. 411, et ſeq.

(G) Theſe were, the Epheſian Matron, and the Roman Slave, two heroic poems, dedicated to Thomas earl of Oſſory. 2. An Epic Poem, entitled, Carolies, in twelve books, in honour of king Charles I. but this was entirely loſt in the great fire, which conſumed his houſe.

(H) Theſe were his Atlas, compriſed in ſeveral folio volumes; but he left ſome part of it unfiniſhed: The Traveller's Guide, &c. a moſt exact deſcription of the roads, &c. London 1674, folio; reprinted in 1689 in 8vo, and again in 12mo, improved by John Bowen, under the title of Britannia Depicta, &c. in 1731, 8vo. There goes alſo in his name a new map of the city of London, as it is new built, in one ſheet folio; and jointly with William Morgan, he made a new and accurate map of the city of London, diſtinct from Weſtminſter and Southwark; and a Survey of Eſſex, with the roads therein, having the arms of the gentry on the borders.

with

with maps and moſt curious ſculptures, by the famous Hollar and others, and were carried on by way of propoſals and ſtanding lotteries. He ſeems to have been happy in a good conſtitution, otherwiſe he could not have held out under ſuch a continual laborious courſe of life as he did, till he was 76 years of age. He died September 4, 1676, and was interred in the vault under part of St. Bride's church in Fleet-ſtreet.

Mr. Edward Philips ſtiles him one of the prodigies of his age, for producing from ſo late an initiation into literature, ſo many large and learned volumes, as well in verſe as proſe. And another writer obſerves, that he ſeems to have recommended himſelf to the world by honeſt means, without either the ſervile or baſe arts of flattery and falſhood; and that tho' he cannot be called a genius, yet he found means to procure a genteel livelihood by literature. What theſe means were, appears by the following remark of the Oxford antiquary; That he had ſuch an excellent invention and prudential wit, and was maſter of ſo good addreſſes, that when he had nothing to live on, he could not only ſhift handſomely, but would make ſuch rational propoſals, which were embraced by great and rich men, that in a ſhort time he would obtain a new eſtate; that he never failed in what he undertook, but by his great induſtry and prudence went through it with profit and honour to himſelf. To ſum up all, he bids fair for really deſerving the character of an Honeſt Man, which, Mr. Pope ſays, is the nobleſt work of God.

OLDENBURG, he wrote his name ſometimes GRUBENDOL, reverſing the letters, (Henry) a learned German gentleman in the ſeventeenth century, was deſcended from the noble family of his name, who were earls of the county of Oldenburg, in the north part of Weſtphalia for many generations (A). Our author was born in the duchy of Bremen in the Lower Saxony; and during the long Engliſh parliament in king Charles I.'s time, was appointed conſul for his countrymen; in which poſt he continued at London after the uſurpation of Cromwell: but being diſcharged of that employ, he was made tutor to the Lord Henry Obryan, an Iriſh nobleman, whom he attended to the univerſity of Oxford, where he was admitted to ſtudy in the Bodleian library in the beginning of the year 1656, when Cromwell was vice-chancellor. He was afterwards tutor to

(A) Moreri has given ſome account of the family under the word Oldenburg.

Wil-

William Lord Cavendiſh, and was acquainted with Milton the poet (B). During his reſidence at Oxford, he became alſo acquainted with the members of that ſociety there, which gave birth to the royal ſociety; and upon the foundation of this latter, he was elected fellow; and when the ſociety found it neceſſary to have two ſecretaries, he was choſen aſſiſtant-ſecretary to Dr. Wilkins. He applied himſelf with extraordinary diligence to the buſineſs of this office, and began the publication of the Philoſophical Tranſactions with No. 1. in 1664. In order to diſcharge this taſk with greater credit to himſelf and the ſociety, he held a correſpondence with more than ſeventy learned perſons, and others, upon a vaſt variety of ſubjects, in different parts of the world. This fatigue would have been inſupportable, had not he, as he told Dr. Liſter (C), managed it ſo as to make one letter anſwer another, and that to be always freſh, he never read a letter before he had pen, ink and paper, ready to anſwer it forthwith; ſo that the multitude of his letters cloyed him not, nor ever lay upon his hands. Among others, he was a conſtant correſpondent of Mr. Robert Boyle, with whom he had a very intimate friendſhip, and he tranſlated ſeveral of that ingenious gentleman's works into Latin.

About the year 1674, he was drawn into a diſpute with Mr. Robert Hooke, who complained that the ſecretary had not done him juſtice in the tranſactions, with reſpect to his invention of the ſpiral ſpring for pocket watches. The conteſt was carried on with great warmth on both ſides for two years, when it was terminated much to Mr. Oldenburg's honour, by a declaration of the council of the royal ſociety, paſſed November 20, 1676, in theſe words, "Whereas the "publiſher of the Philoſophical Tranſactions hath made com-"plaint to the council of the royal ſociety, of ſome paſſages "in a late book of Mr. Hooke, entituled, Lampas, &c. and "printed by the printer of the ſaid ſociety, reflecting on the "integrity and faithfulneſs of the ſaid publiſher, in his ma-"nagement of the intelligence of the ſaid ſociety; this coun-"cil hath thought fit to declare in the behalf of the publiſher "aforeſaid, that they knew nothing of the publication of the "ſaid book; and further, that the ſaid publiſher hath carried "himſelf faithfully and honeſtly in the management of the

(B) Among Milton's Epiſtolæ familiares, there are four letters to our author, dated July 6, 1654; June 25, 1656; Auguſt 1, 1657, and December 20, 1659.

(C) Liſter's Journey to Paris, p. 78, ſecond edit. 1699.

"in-

" intelligence of the royal ſociety, and given no juſt cauſe " for ſuch reflections (D)."

Mr. Oldenburgh continued to publiſh the Tranſactions as before, to No. xxxvi. June 25, 1677. After which the publication was diſcontinued till the January following, which was again reſumed by his ſucceſſor in the ſecretary's office, Mr. Nehemiah Grew, who carried it on till the end of February 1678. Our author dying at his houſe at Charleton, near Greenwich in Kent, in the month of Auguſt that year, was interred there.

Beſides the things already mentioned, he tranſlated into Engliſh, 1. The Prodromus to a diſſertation by Nich. Steno, concerning ſolids naturally contained within ſolids, &c. London 1671, 8vo. 2. A genuine explication of the book of Revelations, &c. London 1671, 8vo, written by A. B. Piganeus. 3. The life of the ducheſs of Mazarine, in 8vo, tranſlated from the French.

Mr. Oldenburg left a ſon, named Rupert, from prince Rupert his godfather, and a daughter named Sophia, both which were brought to him by his wife, who was daughter and ſole heir to the famous John Durie, a Scotch divine, who became a ſojourner in Oxford for the ſake of the Bodleian library, in 1624, and afterwards travelled through moſt parts of Germany; which language he learned to ſpeak like a native of the country. He endeavoured to effect a reconciliation between the Calviniſts and Lutherans, in which he was encouraged by archbiſhop Laud; but the ſame year he ſided with the preſbyterians, was one of the preachers before the long parliament, took the covenant, became a member of the aſſembly of divines at Weſtminſter, and had ſeveral places from them. Afterwards he joined the independents, took the engagement, and all other oaths that followed till the reſtoration.

He wrote and publiſhed twenty books and pamphlets, amongſt which are, 1. Conſultatio theologica ſuper negotio pacis eccleſiaſt. London 1641, 4to. 2. A ſummary diſcourſe concerning the work of peace eccleſiaſtical, Camb. 1641, 4to, having before been preſented to Sir Thomas Rowe, the ambaſſador at Hamburgh in 1639. 3. Petition to the houſe of commons now aſſembled in parliament, for the preſervation of true religion, London 1642, 4to. 4. Certain conſiderations, ſhewing the neceſſity of a correſpondency in ſpiritual matters betwixt all profeſſed churches, &c. London

(D) Ward's lives of the Greſham profeſſors under Robert Hooke.

1642, 4to. 5. Epiſtolary diſcourſe to Thomas Godwin, Ph. Nye, and Samuel Hartlib, London 1644, 4to. This being written againſt toleration, was anſwered by H. Robinſon. 6. Of preſbytery and independency, &c. 1646, 4to. 7. Model of church government, 1647, 4to. 8. Peace makes the goſpel way, 1648, 4to. 9. Seaſonable diſcourſe for reformation, London 1649, 4to, publiſhed by Samuel Hartlib. 10. An epiſtolical diſcourſe to Mr. Tho. Thorowgood, concerning his conjecture, that the Americans are deſcended from the Iſraelites, &c. 1649, in 4to. 11. Conſiderations concerning the engagement, 1650. This being anſwered, Dury replied in his Objections againſt taking the engagement conſidered, &c. 1650, 4to. and in his Juſt propoſals to humble propoſals, 1650, 4to. 12. The reformed ſchool, in 1650, 12mo, publiſhed by Mr. Hartlib. 13. Supplement to the reformed ſchool, in 1651, in 12mo, publiſhed by Mr. Hartlib. 14. The reformed library keeper, 1650, 12mo; to which is added, Bibliotheca Auguſta Sereniſſ. Princ. D. Auguſti ducis Brunovicenſis et Lunenb. quæ eſt Wolfenbyti. 15. Conſcience eaſed, &c. London 1651, 4to, five ſheets. 16. Earneſt Plea for goſpel communion, London 1654. 17. Summary platform of divinity, 1654. 18. He alſo tranſlated out of French, a copy of a petition, as it was tendered by him to Guſtavus Adolphus king of Sweden, when he was at Elbing in Pruſſia, in 1628, London 1642, 4to. 19. A letter written to Samuel Hartlib, eſq; was likewiſe publiſhed by that friend when Dury fell into the diſpleaſure of the preſbyterians, with this title. The unchanged, conſtant, and ſingle-hearted peace-maker drawn forth into the world; or, a vindication of Mr. John Dury, from the aſperſions caſt upon him in a nameleſs pamphlet, called, The time-ſerving Proteus, and ambidexter divine uncaſed to the world; wherein, &c London 1650, in three ſheets 4to.

This piece contains various tranſactions of Mr. Dury's life (E), one of the beſt of which perhaps was his obtaining an eſtate of 60 l. per ann. in the Marſhes of Kent, which came into the poſſeſſion of his ſon-in-law Mr. Oldenburg, upon the marriage of his daughter (F).

(E) Wood's Faſti, vol. ii. col. 231, 271.

(F) Wood's Faſti, vol. ii. col. 114.

OLDERMAN (John), a learned writer in the eighteenth century, was born in Saxony in 1686. After laying the foundation of his ſtudies in the ſchool of Oſnabrug, he went

to

to Helmſtadt, where Mr. Vander Hardt, his maternal uncle, inſtructed him in the Oriental languages, and the Jewiſh antiquities; ſo that he took the degree of A. M. in 1707, and became Greek profeſſor in 1717, and was appointed aſſiſtant library-keeper to his uncle. He was aſſiſted in his ſtudies by other learned men; and by his excellent genius and indefatigable induſtry, made an extraordinary progreſs in every thing to which he applied himſelf. Here is an inſtance of his great capacity. He diſcovered the art of decyphering without any aſſiſtance, ſo that nothing could be wrote in that way which he was not able to read perfectly in a very ſhort time. But this muſt be taken with proper grains of allowance. Aſtronomy was his favourite ſtudy; he paſſed whole nights in viewing and contemplating the ſtars, and particularly obſerved with extraordinary attention, the Lumen Boreale, or northern lights. He was perſuaded that he had diſcovered the cauſe of that phænomenon, together with the ſudden ſtarts of its increaſe and diminution of its brightneſs; and 'tis ſaid he would have preſented a ſyſtem well founded to the learned world, had not he been hindered by a weak conſtitution, which thro' a ſedentary life ſunk into a dropſy, that carried him off, October 29, 1723. The titles of ſeveral of his diſſertations are, De imperfectione ſermonis humani; De Phraate fluvio; De mari Algoro; De Ophir; De feſtivitate Encæniorum; De ſpecularibus Veterum; De origine natalitiorum Jeſu Chriſti.

Moreri.

OLDFIELD (Anne) a celebrated actreſs, and moſt accompliſhed woman, was born in Pall-Mall, London, in the year 1683. Her father was once poſſeſſed of a competent eſtate, and was then an officer in the guards; but being an extravagant man, ſpent it, and left his family at his death very much unprovided. In theſe unhappy circumſtances, the widow was forced to live with a ſiſter who kept a tavern in St. James's market; and the daughter was placed with a ſempſtreſs in King's Street, Weſtminſter. Miſs Oldfield in the mean time conceived an extraordinary fancy for reading plays, and was entertaining her relations at the tavern with her talent in this way, when her voice chanced to reach the ear of captain George Farquhar, who, luckily for her, dined there that day. Farquhar immediately perceived ſomething uncommonly ſweet in it; and ſtruck with her agreeable perſon and carriage, preſently pronounced her admirably formed for the ſtage. This concurring with her own inclinations, her mother opened the matter to Sir John Vanbrugh, a friend of the fami-

Life of Mrs. Oldfield, 8vo.

family; who, finding the young votary's qualifications every way very promiſing, recommended her to Mr. Rich, then patentee of the king's theatre, who without delay took her into the play-houſe. However, ſhe did not give any hopes of ever being an actreſs till the year 1703, when ſhe firſt ſhone out in the part of Leonora in Sir Courtly Nice, and eſtabliſhed her theatrical reputation the following year, in that of Lady Betty Modiſh in the Careleſs Huſband.

It was a little before this time, that ſhe engaged the particular regard and affection of Arthur Maynwayring, eſq; who intereſted himſelf greatly in the figure ſhe made upon the ſtage; and it was in ſome meaſure owing to the pains he took in improving her natural talents, that ſhe became, as ſhe ſoon did, the delight and chief ornament of it. After the death of this gentleman, which happened in November 1712, ſhe engaged in a like correſpondence with brigadier-general Charles Churchill, eſq; She had had one ſon by Mr. Maynwayring; ſhe had another by the brigadier-general, who afterwards married the lady Anna Maria Walpole, natural daughter of the earl of Orford. About the year 1718, Mr. Savage, natural ſon to earl Rivers, being reduced to the extremeſt neceſſity, his very ſingular caſe was ſo much compaſſionated by Mrs. Oldfield, that ſhe allowed him a ſettled penſion of 50 l. per annum, which was duly and regularly paid as long as ſhe lived. This, added to ſeveral other tenderly, humane, and diſintereſtedly generous actions, together with a diſtinguiſhed taſte in the elegance of dreſs, converſation, and manners, have generally been ſpread as a veil to cover her failings, which indeed could not bear the light; although it does not appear that ſhe had ever any love affairs, except with the two gentlemen mentioned above, towards whom ſhe is ſaid to have behaved with all the fidelity, duty, and affection of a good wife. However, with all her failings, ſhe was the darling of her time, as long as ſhe lived; and after her death, which happened on the 23d of October 1730, her corpſe was carried on the Tueſday following, from her houſe in Groſvenor-Street to the Jeruſalem chamber, to lye in ſtate; whence, about eleven o'clock at night, it was conveyed to Weſtminſter abbey, the pall being ſupported by the Lord de la Warr, Lord Hervey, the right hon. George Bubb Doddington, Charles Hedges eſq; Walter Carey, eſq; and captain Elliot, her eldeſt ſon Arthur Maynwaring, eſq; being chief mourner. She was interred towards the weſt end of the ſouth iſle, between the monuments of Mr. Craggs and Mr. Congreve, being elegantly dreſſed in her coffin, with a very fine bruſſels laced head, a hol-

See Art. Maynwayring.

a holland ſhift, with a tucker and double ruffles of the ſame lace, a pair of new kid gloves, and her body wrapt up in a winding ſheet. She left the bulk of her ſubſtance to her ſon Arthur Maynwayring, eſq; from whoſe father ſhe had received it, without neglecting however a proper regard to her other ſon Charles Churchill, and her own relations.

In her perſon, ſhe was of a ſtature juſt riſing to that height, where the graceful can only begin to ſhew itſelf; of a lively aſpect, and command in her mien. Nature had given her this peculiar happineſs, that ſhe looked and maintained the agreeable at a time of life, when other fine women only raiſe admirers by their underſtanding. The qualities ſhe had acquired were the genteel and the elegant; the one in her air, the other in her dreſs. The Tatler, taking notice of her dreſs, ſays, "That whatever character ſhe repreſented, ſhe was always well dreſſed. The make of her mind very much contributed to the ornament of her body. This made every thing look native about her; and her clothes were ſo exactly fitted, that they appeared, as it were, part of her perſon. Her moſt elegant deportment was owing to her manner, and not to her habit. Her beauty was full of attraction, but more of allurement. There was ſuch a compoſure in her looks, and propriety in her dreſs, that you would think it impoſſible ſhe ſhould change the garb you one day ſaw her in, for any thing ſo becoming, till you next day ſaw her in another. There was no other myſtery in this, but that however ſhe was appareled, herſelf was the ſame; for there is an immediate relation between our thoughts and geſtures, that a woman muſt think well to look well."

Vol. iv. No. 212. under the name of Flavia.

OLDHAM (John) an eminent Engliſh poet in the ſeventeenth century, was born Auguſt 9, 1653, at Shipton near Tedbury in Glouceſterſhire, where his father was a nonconformiſt miniſter, had a congregation (A), and educated his ſon in grammar learning, till almoſt fit for the univerſity; but to compleat him for that purpoſe, he was ſent to Tedbury ſchool, where he ſpent about two years under the care of Mr. Henry Heaven, at the earneſt requeſt of alderman Yeat of Briſtol, who having a ſon at the ſame ſchool, was deſirous that Mr. Oldham ſhould be his companion, which would, as he thought, very much conduce to the advancement of his learning. In June 1670, our author removed to Oxford,

(A) His grandfather was rector of Nun-Eaton, near Tedbury wood.

where he was admitted a batchelor of Edmund-hall. Here he was ſoon diſtinguiſhed for a good Latiniſt; but he made poetry and other polite parts of literature his chief ſtudy. In May 1674, he proceeded A. B. but ſoon after was called home, very much againſt his inclination. He continued ſome time with his father, ſtill cultivating his muſe: one of the firſt fruits of which was, a Pindarique ode, the next year, upon the death of his dear friend and conſtant companion, Mr. Charles Morvent.

Shortly after this, he became uſher to the free ſchool at Croyden in Surrey; and notwithſtanding the attendance upon that laborious employ, he found leiſure to compoſe ſeveral copies of verſes (B); ſome of which being ſeen in manuſcript by the earls of Rocheſter and Dorſet, Sir Charles Sedley, and other perſons of diſtinction, were ſo much admired, that they ſurprized him with an unexpected viſit at Croyden. The maſter of the ſchool thought to have taken the honour of this viſit to himſelf, but they ſoon convinced him that he had neither wit nor learning enough to make a party in ſuch company. The adventure is ſaid to have been of ſome length, and to have brought him acquainted with ſome perſons of note, beſides thoſe already mentioned; ſo that in 1678 he was taken from the drudgery of a ſchool, and appointed tutor to the two grandſons of Sir Edward Thurland, a judge near Rygate in Surry, to whom he had been recommended for this purpoſe, by Harman Atwood, eſq; a counſellor at law, of Sunderſtead in the ſame county.

He continued in this family till 1681, when being out of all employ, he repaired to London among the wits, and was afterwards engaged in the quality of tutor to a ſon of Sir William Hickes. This gentleman living near London, was intimately acquainted with Dr. Richard Lower, an eminent phyſician there, who encouraged Mr. Oldham to that ſtudy: accordingly he applied his leiſure hours this way, for about a year, and made ſome progreſs in it; but the irreſiſtible bent of his genius made him quit all lucrative buſineſs for the ſake of his beloved miſtreſs, poetry. In this humour, as ſoon as he had diſcharged his truſt, in qualifying young Mr. Hickes for foreign travels, not caring, tho' earneſtly preſſed, to go abroad with him, he took leave of the family; and with a ſmall ſum of money which he had ſaved, haſtened to London, and became a perfect votary to the bottle, being a moſt agreeable compa-

(B) As, Some verſes on preſenting a book to Coſmelia; The parting; Complaining of abſence; and Promiſing a viſit in 1676, a Dythirambick; The drunkard's ſpeech at a maſk in 1677. See his works.

nion, without ſinking into the profaneneſs and debauchery of the wits of thoſe times (c). However, he had not been long in the metropolis, before he was found out by the noblemen who had viſited him at Croyden, and who now brought him acquainted with Mr. Dryden, by whom he was particularly eſteemed.

But what turned to his greater advantage, was his being made known to the earl of Kingſton, who became his patron and entertained him with great reſpect at his ſeat at Holme-Pierpoint, apparently in the view of making him his chaplain, if he would qualify himſelf for it, by entering into the prieſthood (D). But he had the utmoſt averſion for that honourable ſervitude, as is manifeſt from his ſatire addreſſed to a friend that was about to leave the univerſity, and come abroad into the world; in which he lets his friend know, that he was deterred from the thought of ſuch an office, by the ſcandalous treatment which often accompanies it (E). However, he lived with the earl till his death, which was occaſioned by the ſmall-pox, on the 9th of December 1683, in the 30th year of his age. He was buried in the church of Holme Pierpoint, with the utmoſt decency, the earl attending as chief mourner, who ſoon after erected a monument to his memory, with an inſcription expreſſing his eloge in Latin, to this effect: no poet was fuller inſpired with the ſacred furor, none more ſublime in his ſentiments, nor more happily bold in his expreſſion than he (F). As to the reſt of his

(c) This is well touched by Mr. Robert Gould, in the following lines to his memory:

The company of beauty, wealth and wine,
Were not ſo charming, not ſo ſweet as thine:
Unlike the wretch that ſtrives to get eſteem,
And thinks it fine and jaunty to blaſpheme,
Nor can be witty but when God's the theme.
Miſtaken men! but ſuch thou didſt deſpiſe,
That muſt be wicked to be counted wiſe.
Thy converſe from this reigning vice was free,
And yet was truly all that wit could be.
None had it, but even with a tear muſt own
The ſoul of dear ſociety is gone.

(D) It is queſtioned whether he ever took thoſe orders.

(E) It is printed in his works, vol. ii. p. 125, 126.

(F) To this we ſhall add the following lines of Mr. Dryden, whoſe judgment will not be queſtioned.

Farewel; too little and too lately known,
Whom I began to think and call my own:
For ſure our ſouls were near allied, and thine
Caſt in the ſame poetic mould with mine.

One

his character, in his perſon he was tall of ſtature, the make of his body very thin, long viſaged, with a high noſe and prominent; his aſpect unpromiſing, but ſatire was in his eye; his conſtitution was tender, and inclined to a conſumption, and it was not a little injured by his ſtudy and application to learned authors, in whom he was well verſed, as appears from his works, an account of which is inſerted below (G). By theſe it appears, that his genius lay chiefly to ſatire, wherein however he did not always keep within bounds, having ſome licentious ſtrokes in his writings (H).

Oldham's life prefixed to his works, and Anthony Wood.

One common note on either lyre did ſtrike,
And knaves and fools were both abhorr'd alike.
To the ſame gaol did both our ſtudies drive;
The laſt ſet out, the ſooneſt did arrive.
O early ripe! to thy abundant ſtore
What cou'd advancing age have added more?
It might, what nature never gives the young,
Have taught the ſmoothneſs of thy native tongue:
But ſatire needs not thoſe; and wit will ſhine
Thro' the harſh cadence of a rugged line:
A noble error, and but ſeldom made,
When poets are, by too much force, betray'd, &c.

Verſes to our poet's memory.

(G) Theſe conſiſt of no leſs than fifty pieces, as follow, 1. The four ſatires upon the jeſuits, written in 1679. 2. A Pindarique ode, with an apology for it, &c. It was called a Satire againſt Virtue; in anſwer to which he declares, that it was never deſigned to that intent, as appears by what is ſaid after it, and is diſcernible enough to all that have ſenſe to underſtand it. 'Twas meant to abuſe thoſe who valued themſelves upon their wit and parts in praiſing vice, and to ſhew that others of ſober principles, if they would take the ſame liberty in poetry, could ſtrain as high rants in profaneneſs as they. Advertiſement prefixed to the firſt collection of his poems, which contains theſe two and eighteen more, in all twenty pieces, and came out in 1681 and 1682; only the ſatire againſt the jeſuits, and that againſt virtue, ſtole into the world in 1679, without the author's privity or conſent; after which all the reſt to the remains came out in 1683, all in three thin volumes 8vo, and the remains were publiſhed in 1684, 8vo. They have been frequently printed ſince in one vol 8vo, and in two vols. 12mo 1722, with the author's life, which is chiefly taken from Mr. Wood's Athen. Oxon. col. 751.

(H) Collier's Dictionary, vol. ii. under his article.

OLEARIUS (Godfrey) ſon of Godfrey Olearius D.D. and ſuperintendant of Hall in Saxony (A), where his ſon (B) was

(A) He died in 1687, aged 81 years, Act. Leipſic. for the year 1713. He publiſhed a poſitive, polemical, exegetical, and moral theology, in 1676, and ſome theoretico-practical remarks upon the bible in 1677.

(B) He had another ſon, John Godfrey Olearius, who was born alſo at Hall in 1635, married a fourth wife in 1704, and died in 1710, having publiſhed in 1673, a ſmall tract, intituled, Abacus Patrologicus, which was eſteemed, and was afterwards conſiderably enlarged by the author.

born on the 5th May 1639. After having made a good proficiency in the ſtudy of the languages, he was made doctor of that faculty in 1660. He was already acquainted with the eaſtern tongues, and ſtudied divinity under Holſeman, and preached ſeveral times. At length he viſited diverſe univerſities in Germany, and converſed with the learned men in each. In 1661 he went to Leipſic, and while he ſtudied under the profeſſors of that univerſity, he began to teach himſelf philoſophy and humanities in private. In 1664 he was made profeſſor of Greek, and he ſhewed his knowledge in that kind of literature, by fifty-two exercitations upon the dominical epiſtles, and upon thoſe parts of the epiſtles in the New Teſtament, which are read in the public exerciſes, and which, among the Lutherans, are the ſubject of part of their ſermons. He took the degree of B. D. in 1668, and in 1677 was created profeſſor in that faculty, and put on the doctor of divinity's cap in 1679. An hundred and ſix theological diſputations, ſixty-one in philoſophy; ſome programmas upon difficult points; ſeveral ſpeeches and theological counſels, which make two pretty thick volumes; his Moral Theology; his Introduction to Theology, which treats of caſes of conſcience, and his Hermeneutica Sacra, ſufficiently evince his learning and aſſiduous induſtry. He was one of the firſt who furniſhed papers for the Leipſic acts with Carpzovius Alberti and Iſſigias. He diſcharged the moſt important poſts in the univerſity; and, among other dignities, was ten times rector of it, and lived to a good old age, eſcaping the hands of death till the 6th of Auguſt 1713.

He had married, in 1667, Anne Elizabeth, the only daughter of Philip Muller, profeſſor of mathematics, who brought him ſix ſons, and as many daughters, of whom three ſons and one daughter died young. His ſons are, Godfrey Olearius, profeſſor of divinity at Leipſic; John Frederic Olearius, profeſſor of the (Juſtinian's) inſtitutes, and Philip Olearius, aſſeſſor in philoſophy, and bachelor of divinity.

Leipſic Acts 1713, p. 428.

OLEARIUS (Godfrey) eldeſt ſon, as it ſhould ſeem, of the preceding, being born at Leipſic, July 23, 1672. He diſcovered an extraordinary genius, as well as inclination, for letters, in his infancy; and having finiſhed his academical ſtudies, he travelled into Holland at 21 years of age, and from thence croſſed the ſea into England. It was the fame of the univerſity of Oxford and the Bodleian library which drew him into this kingdom, and he continued here above a year to improve him-

himſelf, as well in the ſtudy of philoſophy, as in the knowledge of the Greek language and ſacred antiquities. At his return to Leipſic, he was admitted in 1699 a member of the firſt college there, and ſhortly after became profeſſor of Greek and Latin in that college. However, he reſigned this chair 1708, in order to take poſſeſſion of the theological chair. Beſides this employ, he had alſo the canonry of Meiſſen, and the direction of the ſtudents; to which was added, in 1714, the place of aſſeſſor in the electoral and ducal conſiſtory: but he poſſeſſed his laſt preferment only a ſhort ſpace, being ſeized with a conſumption, which put an end to his life, on the 10th of November 1705, in the flower of his age; notwithſtanding which, he publiſhed ſeveral works, as may been ſeen in the liſt of them below (A).

Niceron memoires, &c, tom. 7.

(A) Theſe are as follow: Diſſertatio de miraculo Piſcinæ Bethesdæ, John, c. v. Leipſic 1706, 4to. Diſſertatio theologica de adoratione Dei patris per Jeſum Chriſtum, Leipſic 1709, 4to. Philoſtratorum quæ ſuperſunt omnia, &c. Leipſic 1709, folio; Hiſtoria philoſophiæ, &c. authore Thoma Stanleio, ex Anglico ſermone in Latinum tranſlata, emendata, et variis diſſertationibus atque obſervationibus paſſim aucta, acceſſit vita auctoris, Lipſiæ 1712, 4to. Obſervationes ſacræ in Evangel. Matth. Lipſiæ 1713, 4to. Jeſus Chriſt the true Meſſiah, in German, Lipſ. 1714, 4to. The Paſtoral College, in German, Lipſ. 1718, 4to. Introduction to the Roman and German hiſtory, from the foundation of Rome till the year 1699, Leipſic in 1699, 8vo. Hiſtoria Symboli apoſtolici, cum obſervationibus eccleſiaſticis et criticis, &c. Leipſ. 1708, 8vo.

OLEARIUS (Adam) a learned German writer, and miniſter to the duke of Holſtein, who having occaſion to ſend an ambaſſador to the great duke of Muſcovy and the king of Perſia, appointed our author ſecretary to the ambaſſy. Six years, from 1633 to 1639, were ſpent in this employ, which giving him a good opportunity to inform himſelf thoroughly in the ſtate, &c. of thoſe countries, he took an exact account of it; and on his return home drew up a relation of his journies, which was publiſhed with maps and figures, at Sleſwick in 1656 in folio, in the German tongue, and was ſo much eſteemed, that M. Wicquefort tranſlated it into French, and printed it at Paris the ſame year, in 2 vols 4to (A). Afterwards he applied himſelf to the ſtudy of hiſtory; the fruits of which appeared in an abridgment of the Chronicles of Hol-

(A) The German edition was reprinted in folio in 1671, and the French edition in 1726, in 2 vols. folio.

ſtein, from 1448 to 1663, wrote in the German tongue, and printed at Sleſwick that year in 8vo, and there again in 1674, in 4to. The following year the duke of Holſtein appointed him his library-keeper, which probably he held till his death, the date whereof we do not know. He has the character of being an able mathematician, and is ſaid to be well ſkilled in the eaſtern languages, eſpecially the Perſian; as alſo to be a good maſter of muſic, playing with taſte upon ſeveral inſtruments.

Supplement de Paris 1736.

OLIVA (Alexander) general of the Auſtin monks, and a celebrated cardinal, was born at Saxoferato, of poor parents. At three years of age he fell into the water, and was taken out for dead; but being carried by his mother into the church of the holy virgin, he recovered wonderfully, or, according to the papiſts, miraculouſly. He was admitted young amongſt the monks of Auguſtin, and ſtudied at Rimini, Bologna, and Peruſa: in which laſt place he was firſt made profeſſor of philoſophy, and afterwards appointed to teach divinity. At length he was choſen provincial, and ſome time after accepted, not without reluctance, the poſt of ſolicitor-general of his order. This office obliged him to go to Rome, where his learning and virtue became greatly admired, notwithſtanding he took all poſſible methods, out of an extreme humility, to conceal them. The cardinal of Tarentum, the protector of his order, could not prevail upon him to engage in any of the public diſputations, where every body wiſhed to ſee his great erudition ſhine. However, as he was a ſublime theologian, and a moſt eloquent orator, he both wrote and preached with great force againſt their irregularity. He appeared in the pulpits of the principal cities in Italy, as Rome, Naples, Venice, Bologna, Florence, Mantua, and Ferrara; was elected firſt vicar-general, and then general of his order, in 1459; and at laſt was created cardinal in 1460, by pope Pius II. This learned pontiff gave him afterwards the biſhopric of Camerino, and made uſe of his abilities on ſeveral occaſions. Oliva died ſhortly after at Tivola, where the court of Rome then reſided, Auguſt 21, 1463, in the 55th year of age. His corpſe was carried to the church of the Auguſtin monks at Rome, where there is a marble monument, with an epitaph giving a ſhort account of his birth, breeding, and preferments, under which is a Latin tetraſtic by way of elogium (A).

(A) His works are, De Chriſti ortu ſermones centum; De cœna cum apoſtolis facta; De peccato in ſpiritum ſanctum; Orationes elegantes.

OLI-

OLIVER (Iſaac) an excellent Engliſh painter, who flouriſhed about the latter end of the reign of queen Elizabeth. He was eminent both for hiſtory and houſe painting, many pieces of which were in the poſſeſſion of the late duke of Norfolk. As he was a very good deſigner, his drawings were finiſhed to an extraordinary perfection, ſome of them being admirable copies after Parmegiano, &c. He received ſome light in that art from Frederico Zuichero, who came into England in that reign. He was very neat and curious in his limnings, as might be ſeen from ſeveral of his hiſtory pieces in the queen's cloſet. He was likewiſe a very good painter in little. He died between fifty and ſixty years old, in king Charles I.'s reign, and was buried in Blackfriars, where there was a monument erected to his memory, with his buſto, which has been ſince deſtroyed by the fire in 1666 (A).

(A) A print of him was engraved, with this Latin inſcription under it.

ISAACUS OLIVERUS, Anglus pictor.

Ad vivum lætos qui pingis imagine vultus
Olivere, oculos ſic capiunt
Corpora quæ formas juſto hæc expreſſa colore.
Multum eſt, cum rebus convenit ipſe color.

OLIVER (Peter) ſon of the preceding, who had inſtructed him in his art, became exceedingly eminent in miniature, inſomuch that in portraits he ſurpaſſed his father. He drew king James I. prince Henry, prince Charles, and moſt of the court at that time. He lived to near threeſcore, and was buried in the ſame place with his father, about the year 1664.

OLZOWSKI (Andrew) an eminent Poliſh divine, was deſcended from an ancient family in Pruſſia. In the courſe of his ſtudies, which were paſſed at Kaliſch, he applied himſelf particularly to poetry, for which he was ſo peculiarly turned, that, Ovid-like, his ordinary diſcourſe frequently run into verſe. After he had finiſhed his courſes of divinity and juriſprudence, he travelled to Italy, where he viſited the beſt libraries, and took the degree of doctor of law at Rome. From thence he went to France, and was introduced at Paris to the princeſs Mary Louiſa, of the houſe of Nevers, who being about to marry Ladiſlaus IV. king of Poland, Olzowſki had the honour of attending her thither; and on his arrival, the king offered him the ſecretary's place, but he declined

clined it, for the ſake of following his ſtudies. Shortly after this he was made a canon of the cathedral church at Gueſne, and chancellor to the archbiſhopric: in which poſt he managed all the affairs of that ſee, the archbiſhop being very old and infirm. After the death of this prelate he was called to court, and made Latin ſecretary to his majeſty, which place he filled with great reputation, being a compleat maſter of that language. In the war between Poland and Sweden, he wrote a piece againſt that enemy to his country, entituled, Vindiciæ Polonæ. He attended at the election of Leopold to the imperial crown of Germany, in quality of ambaſſador to the king of Poland, and there procured the eſteem of the three eccleſiaſtical electors. He went afterwards in the ſame character to Vienna, to ſolicit the withdrawing of the imperial troops from the borders of the Poliſh territories, and immediately on his return was inveſted with the high office of prebendary to the crown, and promoted to the biſhopric of Culm.

After the death of Ladiſlaus, he fell into diſgrace with the queen, becauſe he oppoſed the deſign which ſhe had of ſetting a prince of France upon the throne of Poland. However, this did not hinder him from being made vice-chancellor of the crown. He did all that lay in his power to diſſuade Caſimir II. from renouncing the crown; and after the reſignation of that king, ſeveral competitors appearing in the interregnum to fill the vacancy, Olzowſki on the occaſion publiſhed a piece, which he intituled, Cenſura, &c. This was anſwered by another, intitled, Cenſura Cenſuræ Candidatorum; and the liberty which our vice-chancellor had taken in his Cenſura, was like to coſt him dear. It was chiefly levelled againſt the young prince of Muſcovy, who was one of the competitors, though no more than eight years of age; and the Czar was highly incenſed, and made loud complaints and heavy menaces, unleſs full ſatisfaction was made for the offence. Upon the election of Michel Koribut to the throne, Olzowſki was diſpatched to Vienna to negotiate a match between the new elected king and one of the princeſſes of Auſtria; and on his return from that embaſſy, he was made grand chancellor of the crown. He did not approve the peace which was concluded with the Turk in 1676, and wrote to the grand vizir, in terms of which the grand ſeignour complained to the king of Poland.

After the death of Koribut, our high chancellor had a principal ſhare in procuring the election of John Sobieſki, who on that account made him archbiſhop of Gueſne, and primate

primate of the kingdom; and no doubt he had obtained a cardinal's hat, if he had not publicly declared againſt it. However, he had not been long poſſeſſed of the primacy before his right thereto was diſputed by the biſhop of Cracow, who laid claim alſo to ſome other prerogatives belonging to the ſee of Gueſne, and pretended to make the obſequies of the Poliſh monarchs. Hereupon Olzowſki publiſhed a piece in defence of the rights and privileges of his archbiſhopric. He alſo ſome time afterwards publiſhed another piece, but without putting his name to it, intituled, Singularia Juris Patronatus R. Poloniæ, in ſupport of the king of Poland's right of nomination to the abbeys. In 1678, going by the king's command to Dantzic, in order to compoſe the diſputes which had ariſen between the ſenate and people of that city, he was ſeized with a diſorder which carried him off in three days, at the age of 60 years, or thereabouts. His corpſe was conveyed to Gueſne, and interred there. He was particularly diſtinguiſhed by his eloquence, and by his warm affection and love for his country, and his death was lamented throughout all the palatinates. Moreri.

ONKELOS, ſirnamed the Proſelyte, a famous Rabbi of the firſt century, and author of the Chaldee Targum on the Pentateuch. He flouriſhed in the time of Jeſus Chriſt, according to the Jewiſh writers, who all agree that he was, at leaſt in ſome part of his life, cotemporary with Jonathan Ben Uzziel, author of the ſecond Targum upon the prophets; and dean Prideaux thinks he was the elder of the two, for ſeveral reaſons, the chief of which is the purity of the ſtile in his Targum, therein coming neareſt to that part of Daniel and Ezra, which is in Chaldee, and is the trueſt ſtandard of that language, and conſequently is the moſt ancient, ſince that language, as well as others, was in a conſtant flux, and continued deviating in every age from the original; nor does there ſeem to be any reaſon why Jonathan Ben Uzziel, when he underſtood his Targum, ſhould paſs over the law, and begin with the prophets, but that he found Onkelos had done this work before him, and with that ſucceſs which he could not exceed (A).

Azarias, the author of a book, intituled, Meor Enaïm, or the Light of the Eyes, tells us, that Onkelos was a proſelyte in the time of Hillel and Samnai, and lived to ſee Jonathan Ben Uzziel one of the prime ſcholars of Hillel. Theſe three

(A) Connection, &c. part ii. book 7.

doc-

doctors flouriſhed twelve years before Chriſt, according to the chronology of Gauz; who adds, that Onkelos was cotemporary with Gamaliel the elder, St. Paul's maſter, who was the grandſon of Hillel, who lived twenty eight years after Chriſt, and did not die till eighteen years before the deſtruction of Jeruſalem. However, the ſame Gauz, by his calculation, places Onkelos 100 years after Chriſt; and to adjuſt his opinion with that of Azarias, extends the life of Onkelos to a great length. The Talmudiſts tell us that he aſſiſted at the funeral of Gamaliel, and was at a prodigious expence to make it moſt magnificent. Some ſay he burnt on the occaſion goods and effects to the value of 7000 crowns, Conſtantinopolitan money (B): others, that he provided ſeventy pounds of frankincenſe (C), which was burnt at the ſolemnity. But theſe do not conſider, that it was not uſual for the Jews to burn aromatics on this occaſion, which was a cuſtom of the Romans: whereas the cuſtom among the Hebrews was to burn the bed, and other moveables belonging to their kings, after their death, in order perhaps to ſhew that no body elſe was worthy to make uſe of them. And as they did not ſhew leſs reſpect to the preſidents or rulers of their ſynagogues, (and ſuch was Gamaliel) whom they ranked with their kings, they alſo burnt their bed and furniture at their funerals.

Ferrand, Reflexions ſur la religion chrêtienne.

However, leaving this matter to the reader's judgment, we ſhall proceed to obſerve from dean Prideaux, that the Targum of Onkelos is rather a verſion than a paraphraſe, ſince it renders the Hebrew text word for word, and for the moſt part accurately and exactly, and is by much the beſt of all this ſort; and therefore it has always been held in eſteem among the Jews, much above all the other Targums; and being ſet to the ſame muſical notes with the Hebrew text, it is thereby made capable of being read in the ſame tone with it in their public aſſemblies: and that it was accordingly there read alternatively with the text, (one verſe of which being read firſt in the Hebrew, the ſame was read afterwards in the Chaldee interpretation) we are told by Levite, who of all the Jews that have handled this argument, hath written the moſt

(B) According to the Talmud, it was 70 minas of Tyre; and the Tyrian mina contained 25 ſhekels, each valued at four ſilver deniers, and the ſilver denier was equal in value to an Ecu, or crown of Conſtantinople; therefore 70 minas make 7000 of thoſe Ecus or crowns.

(C) This was the opinion of dean Prideaux, taken probably from Voſſius, who, inſtead of the word Toſouri, which ſignifies moveables, reads Tſori, which imports balm.

accu-

accurately and fully. He ſays, that the Jews, holding themſelves obliged every week, in their ſynagogues, to read that paraſhah or ſection of the law, which was the leſſon of the week, made uſe of the Targum of Onkelos for this purpoſe; and that this was their uſage even down to his time, which was about the firſt part of the ſixteenth century. And for this reaſon, that tho' till the art of printing was invented, there were of the other Targums ſcarce above one or two of a ſort to be found in a whole country; yet then the Targum of Onkelos was every where among them (D).

From the excellency and accuracy of Onkelos's Targum, the dean alſo concludes him to have been a native Jew, ſince, without being bred up from his birth in the Jewiſh religion and learning, and long exerciſed in all the rites and doctrines thereof, and being alſo thoroughly ſkilled in both the Hebrew and Chaldee languages, as far as a native Jew could be, he can ſcarce be thought thoroughly adequate to that work which he performed; and that the repreſenting him as a proſelyte, ſeems to have proceeded from the error of taking him to have been the ſame with Akilas, or Aquila of Pontus, author of the Greek Targum, or verſion on the prophets and Hagiographia, who was indeed a Jewiſh proſelyte (E).

(D) Connection as before, p. 535, 536, 8vo. (E) Idem p. 537.

ONOSANDER, a Greek author, and a Platonic philoſopher, who wrote commentaries upon Plato's politics, which are loſt; but his name is particularly famous, by his treatiſe entitled, *Λογὸς Στρατηγικὸς*, of the duty and virtues of the general of an army, which has been tranſlated into Latin, Italian, French, and Spaniſh. The firſt edition in Greek was publiſhed with a better Latin tranſlation, by Nicolas Rigault. The time when our author flouriſhed is not preciſely fixed, only it is certain that he lived under the Roman emperors. 'Tis true, his book will determine the point, if Q. Veranius, to whom it is dedicated, be the ſame perſon of that name who is mentioned by Tacitus, and who lived under the emperors Claudius and Nero, and died in the reign of the latter, being then Legatus Britanniæ; but this is not certain.

ONUPHRIUS (Panvinior, or Panavinus) a celebrated Auguſtin monk of Italy, in the ſixteenth century, was born in 1529, at Verona; and applying himſelf to the ſtudy of eccleſiaſtical hiſtory, he continued the lives of the popes

begun by Platina, which he publiſhed, with a dedication to pope Pius V. in 1566. The work had been printed before at Venice in 1557, by his friend James Strada, who had forcibly taken the copy from him. Onuphrius afterwards marked ſeveral miſtakes in the piece, and intended to correct them in a general hiſtory of the popes and cardinals, which he was employed in when he died at Palermo in Sicily in 1568, at the age of 39 years. He publiſhed ſeveral other books, a liſt of which may be ſeen below (A). Paulus Manutius, in Epiſtolis, calls him The Helluo antiquarum hiſtoriarum; and 'tis ſaid that he acquired the title of The Father of Hiſtory. 'Tis certain he was beloved by two emperors, Ferdinand and his ſon Maximilian, as alſo by Philip II. king of Spain. Onuphrius took for his emblem, an ox ſtanding between a plough and an altar, with this motto, In utrumque paratus, importing, that he was equally ready to undergo the fatigues of divinity, or thoſe of the ſtudy of human ſciences. A magnificent marble monument, with his ſtatue in Bronze, was erected by his friends to his memory, in the church of the Auguſtin monks at Rome. Moreri.

(A) Theſe are, De primatu Petri; Chronicum Eccleſiaſticum; De antiquo ritu baptizandi Cathecumenos, et de origine baptizandi imagines; Feſti et triumphi Romanorum; De Sybillis; Comment. Reipub. Romanæ; Comment. de triumpho; Comment. in faſtos conſulares; Libri quatuor de imper. Rom. Græc. Latin; De urbis Veronæ viris doctrina et bellicâ virtute illuſtribus opuſculum; Civitas Roma; De ritu ſepeliendi mortuos apud veteres Chriſtianos, et de Cœmeteriis eorundem; De præcipuis urbis Romæ baſilicis, quas ſeptem eccleſias vulgo vocant, &c.

OONSEL (William de) a noted Dominican monk in Brabant, was born at Antwerp or Anvers, Auguſt 9, 1571, and rendered himſelf famous for writing a great number of books of piety, and by his preaching. He died ſuddenly, on the 30th of September 1630, in the convent of his order at Ghent in Flanders. His principal works are, Conſolatorium animæ hic migrantis, Gand 1617 or 1618; Enchiridion concionatorum, Anvers 1619; Officina ſacra biblica præcipuarum dictionum S. Scripturæ, ordine alphabetico, Douay 1624; Hieroglyphica ſacra, &c. Anvers 1627; Perſpectiva Chriſtianæ nobilitatis, in Latin, French, Spaniſh, and Flemiſh, by columns, Anvers 1626; Tuba Dei, Gand 1629; Concionum moralium compendium, Douay 1630; The victory and triumph of the apoſtolical Roman church, and the flight of the ſynagogue of hereſy, in Flemiſh, Gand 1628; A ſmall manual of prayers, in Flemiſh, in 1626; Syntaxis ad expe-

expeditam divini verbi tractationem, alphabeti ſerie, Anvers 1622. This piece was reprinted twice at Paris, firſt with the marginal notes of ſome doctors, and the ſecond reviſed by Gouſſainville. Echard & Val. Andreus.

OPITS (Martin) in Latin Opitius, of Boberfield, a famous Sileſian poet, was born at Buntſlow in that country, December 23, 1597. His parents had but a moderate fortune, and he loſt his mother in his infancy; but his father obſerving his genius, educated him carefully in grammar learning, in which he ſoon made great proficiency; and having laid a good foundation, he went to Breſlaw for further improvement, and thence to Francfort upon the Oder. He ſpent a year in that univerſity, and then removed to Heidelberg, where he puſhed his ſtudies with remarkable aſſiduity; but the fame of the celebrated Bernegger drew him, after ſome time, to Straſbourg; and Bernegger was ſo ſtruck with admiration of the learning and wit of Opits, that he pronounced he would one day become the Virgil of Germany. At length he returned, by the way of Tubingen, to Heidelberg; but the plague beginning to appear in the Palatinate, this, together with the troubles in Bohemia, diſpoſed our ſtudent to travel with a Daniſh gentleman into the Low Countries, and from thence he went to Holſtein, where he wrote his books of Conſtancy. As ſoon as the troubles of Bohemia were a little calmed, he returned to his own country; and that he might not live in obſcurity, he frequented the court: and Gabriel Bethlen, prince of Tranſilvania, having founded a ſchool at Weiſſenberg, Opits was recommended by Gaſpar Conrard, a famous phyſician and poet at Breſlaw, to that prince, who appointed him the ſchool-maſter or profeſſor; and in that employ he read lectures upon Horace and Seneca.

During his reſidence in Tranſilvania, he enquired into the original of the Daci, the hiſtory of the famous battle of Deudalus, an ancient king of Tranſilvania; the victory of Trajan, and the Roman columns, which had been ſent thither. He made alſo exact reſearches after the ancient Roman inſcriptions, which he ſometimes recovered, and ſent them to Gruter, Grotius, and Bernegger. At length he grew tired of Tranſilvania, and returned to his own country, and was meditating upon a journey to France, when it happened that a Burggrave, who was in the emperor's ſervice, made him his ſecretary. Notwithſtanding the multitude of his employments, he kept a regular correſpondence with Grotius,

tius, Gruter Lingelſhemius, Bernegger, Heinſius, Saumaiſe, Rigault, and other learned men. At laſt the Burggrave having furniſhed him with all the neceſſaries for his journey to France, he went thither, and particularly cultivated a cloſe friendſhip with Hugo Grotius, who then reſided at Paris, and Opits improved himſelf greatly by that learned man's converſation. In this journey he collected a good number of manuſcripts and curious medals.

Upon the death of his patron the Burggrave, he entered into the ſervice of the count of Lignitz, and continued there ſome time; but at laſt reſolving to retire, he choſe for his reſidence the town of Dantzic, where he finiſhed his work of the ancient Daci, and died a batchelor, of the plague, Auguſt 20, 1639. He wrote many other pieces beſides the above mentioned; the titles of ſome of which are inſerted below (A).

(A) Sylvarum, libri duo; Epigrammatum, liber unus; Oratio ad ſereniſſ. & potentiſſ. Fredericum, regem Bohemiæ; Incerti authoris Teutonici Rythmus de ſancto Annone, Colon. archiepiſcopo, &c.; Florilegium variorum epigrammatum; Veſuvius, poema Germanicum; Barclay's Argenis, tranſlated into German verſe; a German tranſlation of Grotius's book of the truth of the Chriſtian religion; Opera poetica; Proſodia Germanica; The pſalms of David tranſlated into German verſe; The Canticles, or ſong of Solomon, &c. A funeral oration in praiſe of our author, was wrote by one Chriſtopher Colerus, in Latin, printed in memor. Phil. Noſtri ſeculi Henning Witte, tome i.

OPORINUS (John) a famous German printer, was born at Baſil, January 25, 1507. His father, John Herbſt, was a painter, and being provided with the gifts of fortune, he taught his ſon the elements of the Latin tongue himſelf, which he learned perfectly afterwards, as well as the Greek, at Straſbourg; and then for a maintenance firſt taught ſchool, then tranſcribed manuſcripts, and became a corrector of the preſs. Shortly afterwards he married an old woman, the widow of a canon of Lucerne, named Xelotect. The old lady had a great deal of good ſtuff, but was of ſo very croſs-grain'd a temper, that Oporinus had reaſon to repent of his bargain. At length, however, he was releaſed by her death, but had no ſhare in the inheritance; yet he entered into Hymen's yoke three times afterwards. His friends adviſing him to ſtudy phyſic, he engaged himſelf to Paracelſus, in the quality of his ſecretary; and that chymical madman having promiſed to ſhew him the compoſition of his famous laudanum, he attended him to Alſace, and ſerved him two years; at the end of which, finding his maſter made no account of his promiſe, he left him. However, Paracelſus, at parting, made him a preſent

preſent of ſome doſes of his laudanum, which proved of great ſervice to him; for being ſeized with a very dangerous illneſs, he recovered his health, by taking only three pills of it.

Upon leaving Paracelſus, he taught a Greek and Latin ſchool for ſome time at Baſil; but the governors of that republic reſolving to oblige all the profeſſors in their univerſity to take the degree of maſter of arts, Oporinus, who was then paſt thirty, refuſed to ſubmit to the uſual examination, reſigned his office, and took up the trade of a printer. In this buſineſs he joined in partnerſhip with Robert Winter, and changed his family name of Herbſt, according to the humour of ſeveral men of letters at that time, for Oporinus, a Greek word, ſignifying autumn; as Winter alſo, for the ſame reaſon, took that of Chimerinus (A). Our partners being both bad managers, met with conſiderable loſſes, ſo that Winter died inſolvent, and Oporinus was not able to ſupport himſelf without the aſſiſtance of his friends, in which condition he died July 6, 1568. He had ſix preſſes conſtantly at work, uſually employed above fifty men, and publiſhed no book which he had not corrected himſelf. Notwithſtanding this great buſineſs, he died above 1500 livres in debt.

As Oporinus underſtood manuſcripts very well, he took care to print none but the beſt. He left ſome works of his own compoſing, as, Notæ in Plutarchum; Polyhiſtoris ſcholia in priora aliqua capita Solini; Darii Tiberti epitome vitarum Plutarchi ab innumeris mendis repurgata; Scholia in libros quinque Ciceronis Tuſculanarum quæſtionum; Annotationes ex diverſis doctorum lucubrationibus collectæ in Demoſthenis orationes; Propriorum nominum Onomaſticon. He alſo made notes to ſome authors, and large tables of contents to others; as Plato, Ariſtotle, Pliny, &c. and ſeveral letters of his may be ſeen in a collection of letters, printed at Utrecht in 1697. An account of his life was written by Andrew Lociſcus, in an oration, De vita et obitu Oporini. Niceron memoires, &c. tom. 27.

(A) Thoſe names were apparently aſſumed, to humour the two following lines in Marſhal's Epigram:

Si daret Autumnus mihi nomen, ὀπωρινος, eſſem:
Horrida ſi Brumæ ſidera, χειμερινός. Lib. ix. Epigr. 13. v. 1.

OPPIAN, a celebrated Greek poet and grammarian, flouriſhed in the ſecond century under the emperor Caracalla, and was a native of Anazarba in Celicia. We have of this author five books of fiſhing, entitled, Halicutics, which he preſented to Caracalla in the lifetime of his father the emperor Severus: as alſo four books of hunting, preſented likewiſe to Caracalla after the death of Severus. Caracalla was ſo much pleaſed with Oppian's poems, that he gave a crown of gold for

every line; whence, 'tis ſaid, they got the title of Golden verſes. However, 'tis certain they merited that appellation for their elegance. Some modern critics ſay, he was a particular favourite of the muſes; he excells in ſentiments and ſimilitudes, but is particularly diſtinguiſhed by the great erudition which ſupports his verſes. He compoſed ſome other pieces, which are loſt; for inſtance, a treatiſe upon faulconry. He died in his own country of the plague, at thirty years of age, in the beginning of the year 111. A ſtatue was erected in honour of him by his fellow-citizens, who alſo put an epitaph upon his tomb, importing that the gods took him out of the world, becauſe he excelled all mortals. The beſt edition of his two poems is that of Leyden in 1597, with notes by Ritterſhuſius; to which is prefixed an account of his life. That upon Fiſhing was tranſlated into Engliſh heroic verſe by Jones and others, of St. John's college in Oxford, and printed there in 8vo, in 1722, with his life prefixed. Mr. Pope extolls him for a true claſſic author, both for the purity of his Latin, and his poetical genius.

OPTALUS, biſhop of Melevia, a town of Numidia in Africa, flouriſhed in the fourth century, under the empire of Valentinian and Valens. He wrote his book of the ſchiſm of the Donatiſts about the year 370, againſt Parmenian, biſhop of that ſect. We know nothing of the particulars of this author's life. He is commended by St. Auſtin, Jerom, and Fulgentius. In St. Jerome's time his work was divided into ſix books, to which a ſeventh was ſubjoined, from the additions which Optalus had made to his other books. The firſt edition of it was printed at Mentz in 1549, by John Cochlæus. Badouin gave a ſecond in 1563, which was reprinted at Paris 1569, with learned notes. From this edition was made that of Comacelus in 1599; and in 1631 Gabriel de Aubepine gave a new edition, printed at Paris, with his own notes and thoſe of Badouin. The ſame year Meric Caſaubon printed, at London, The text of Optalus, with critical notes. Philip Prieur gave a new edition following that of Aubepine, in 1676; and laſtly, Mr. Du Pin publiſhed this author in 1700, in which he ſettled the text from four manuſcripts. He hath alſo put ſhort notes, with various readings, at the bottom of the page; and at the end inſerted the notes of Badouin, Aubepine, Caſaubon, Barthius, and others; together with a collection of all the acts of councils and epiſcopal conferences, letters of biſhops, edicts of emperors, proconſular acts, and acts of martyrs, which any ways regard the hiſtory of the Donatiſts, diſpoſed in a chronological order, from

from the firſt riſe of the ſect to the time of Gregory the Great. There is alſo a preface, containing an account of the life and writings of Optalus, with their ſeveral editions; and two diſſertations, one containing the hiſtory of the Donatiſts, and the other upon the ſacred geography of Africa. This is the beſt edition of Optalus, whoſe ſtile is noble, vehement, and cloſe; and his work ſhews him to have been a man of parts, improved by ſtudy.

ORGANA (Andrea) a good Italian painter, was born in 1329, at Florence. He learned ſculpture in his youth, and was beſides, a poet and architect. His genius was fruitful, and his manner much the ſame with the other painters of his time. The greateſt part of his works are at Piſa; and in his picture of the univerſal judgment, he painted his friends heaven, and his foes in hell. He died in 1389, in his 60th year.

ORIGEN, a moſt illuſtrious father of the church, and a man of prodigious parts and learning, was born at Alexandria in Egypt about the year 185, and afterwards obtained the ſirname of Adamantius, either becauſe of that adamantine ſtrength of mind, which enabled him to go through ſo many vaſt works, or for that invincible firmneſs with which he reſiſted the ſharpeſt perſecutions. Porphyry repreſents him, as having been born and educated an heathen; but Euſebius has clearly proved that his parents were Chriſtian. His father Leonidas, happy in a ſon of the moſt promiſing hopes, took him at firſt under his own management, and trained him at home for ſome time. He taught him languages and profane learning, but had a particular view to his underſtanding the holy ſcriptures, ſome portion of which he gave him to learn and to repeat every day. The ſon's inclination and turn ſuited exactly with the father's deſign; for he purſued his ſtudies with a moſt extraordinary zeal and ardour: and being indued with a quick apprehenſion and a ſtrong imagination, he did not content himſelf with that ſenſe which at firſt preſented itſelf, but farther endeavoured to dive into myſterious and allegorical explications of the ſacred books. He would ſometimes even puzzle his father, by too much ſoliciting him for recondite meanings, which obliged the good man to reprehend him a little, and withal to adviſe him not to attempt to penetrate beyond the reach of his underſtanding in the ſtudy of the holy ſcriptures, but to content himſelf with their moſt clear, obvious, and natural ſenſe. From hence it appears, how early he was ſeized with that furor allegoricus, as a learned modern calls it; that rage of expounding the ſcriptures allegorically, which grew afterwards to be even a diſtemper, and carried him to exceſſes which can never be excuſed.

Huetii Origeniana, Origenis in SS. Commentariis prefixa. Rothomagi 1668, folio.

Hiſt. Eccleſ. L. vi. c. 2.

Origeniana Du Pin, &c. Cave hiſt. Liter. &c.

Jortin's Remarks on Eccleſiaſtical hiſt. vol. ii.

When he had been inſtructed by his father, as long as was thought expedient, and was a little advanced in age, other maſters were ſought out for him: he had for his maſter in philoſophy, Ammonius, the famous Chriſtian philoſopher; and in divinity the no leſs famous Clemens of Alexandria. From the former he deeply imbibed the Platonic philoſophy, which afterwards ſo miſerably infected his chriſtianity, and gave birth to thoſe many ſingular and heretical opinions, which have diſtinguiſhed him above all the primitive writers. Amidſt his philoſophical and theological purſuits, to which he applied himſelf moſt intenſely, he found time to cultivate ſeveral arts and ſciences: and ſo univerſal and powerful was his genius, that, as Jerome relates, he acquired very great ſkill and knowledge in geometry, arithmetic, muſic, grammar, rhetoric, &c. He was not above ſixteen or ſeventeen years of age, when the perſecution under the emperor Severus began at Alexandria in 202: and his father being ſeized and impriſoned for his faith in Chriſt, Origen would alſo have offered himſelf to the perſecutors, out of the great zeal he had to ſuffer martyrdom. This his mother reſolutely oppoſed, yet was forced even to hide his clothes, in order to prevent his ruſhing forth: upon which, being thus detained againſt his will, he wrote a letter to his father to exhort him to martyrdom, in which he expreſſes himſelf thus: "Stand ſtedfaſt, my father, and let no regard to us alter your "opinion, or ſhake your reſolution:" for he had ſix ſons beſides Origen. Leonidas, animated by his ſon's exhortation, reſolved to perſiſt even to martyrdom, and was accordingly beheaded ſoon after: and though his family fell into extreme poverty, his goods being immediately confiſcated, yet Origen, applying himſelf ſoon after entirely to human learning, took up the teaching grammar, and by that employment made a ſhift to maintain himſelf, his mother, and his brethren.

Hieron. in Catalog. Script.

Origeniana.

While he followed this profeſſion, the chair of the ſchool at Alexandria becoming vacant by the retreat of Clement, and by the flight of all thoſe who were diſperſed by the perſecution, ſome of the heathens, who were willing to be converted, made their application to him, though he was not then above eighteen years of age. His two firſt diſciples were Plutarch, and his brother Heraclas, which laſt ſucceeded Demetrius in the ſee of Alexandria: and at length, the reputation and number of his converts increaſing every day, Demetrius, biſhop of Alexandria, confirmed him in the employment of catechiſt, or profeſſor of ſacred learning, in that church. When he ſaw himſelf ſettled in this charge, he left off teaching grammar, and ſold all his books of profane learning,

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ing, contenting himſelf with four oboli a-day, which were allowed him by the perſon who bought them. And now he began to lead a moſt ſtrict and ſevere life, which contributed no leſs than his learning, to draw a great number of diſciples about him; although a violent perſecution was then begun at Alexandria under the government of Lætus, and was continued with greater fury under that of Aquila his ſucceſſor. Several of his diſciples ſuffered martyrdom there, and he himſelf was expoſed to the rage of the heathens, when he went, as he conſtantly did, to the aſſiſtance and encouragement of the martyrs. He then practiſed all kind of auſterities, and carried the doctrine of mortification ſo far, as even to commit an unnatural act of violence upon his perſon. For, as his employment obliged him to be often with women, whom he inſtructed as well as men, that he might be ſecure againſt falling into temptation, and alſo take away from the heathens all pretence to ſuſpect any ill conduct by reaſon of his youth, he actually caſtrated himſelf. He reſolved to attain that perfection, which he believed to be propoſed by Jeſus Chriſt in theſe words of the goſpel, viz. "There be ſome who make themſelves eunuchs for the kingdom of heaven:" but he never could have adhered to the letter of ſcripture more unfortunately; and it is pity, that the conſtant humour which he indulged of deſerting it, did not influence him here. How he performed this ſtrange operation upon himſelf, we have no particular information; nor is it at all material to know, whether he did it by an amputation of the parts, according to the opinion of Jerome, or, as Epiphanius has hinted, by ſome operative drug, ſufficient to deſtroy the powers of generation. The fact is indiſputable; for Euſebius, his great advocate, ſpeaks of it in ſuch a manner as ſhews he was aſhamed of it, and Origen himſelf afterwards condemned it.

Hieronym. epiſt. 65. Epiphan. Hær. 64. Euſeb. hiſt. Eccleſ. lib. vi. c. 8. Origen. in Matt. c.xix. v. 12. and Contra Celſum. lib. 7.

In the mean time, Origen's reputation grew more and more, and procured him ſo great a number of diſciples, that himſelf alone was not ſufficient for the taſk; and therefore he committed to his friend Heraclas, the care of thoſe, who were to be inſtructed in the firſt principles of chriſtianity, reſerving to himſelf ſuch as were advanced to a higher degree of knowledge. It was about this time, in the beginning of Caracalla's reign, that he went to Rome, under the pontificate of Zepherinus; and much about the ſame time, he likewiſe began that great and famous work, called the Tetrapla. This was a bible, wherein, by the ſide of the Hebrew text, he had tranſcribed in different columns four tranſlations, diſtinguiſhed by verſes; namely, the tranſlation of the Seventy, that of Aquila, that of Symmachus, and that of Theodotion.

Valeſius in Euſeb. l. vi. He afterwards added two other verſions without any author's name, and a ſeventh upon the Pſalms only, which he found at Jericho in a barrel: and theſe verſions with the Hebrew, which is written in Greek as well as Hebrew characters, make up what is called Origen's Hexapla. He was afterwards obliged ſeveral times to leave Alexandria; for, firſt, he was ſent for by an Arabian prince to come and inſtruct him. A little while after, the city of Alexandria being miſerably haraſſed by the emperor Caracalla for ſome affront put upon him, he retired into Paleſtine; and ſettling in the city of Cæſarea, the biſhops of that province deſired him, though he was not yet a prieſt, to expound the ſcriptures publicly in that church, and to inſtruct the people in their preſence; with which requeſt he complied. Now, whether his biſhop Demetrius ſecretly envied him this honour, or was really perſuaded that they had violated the rules of the church, he wrote to theſe prelates, and told them, "it was a thing unheard of, and had never been practiſed till then, that laymen ſhould preach in the preſence of biſhops:" to which Alexander of Jeruſalem and Theoctiſtus wrote back, that "this had been often practiſed." In the mean time Demetrius had ordered Origen home, who obeyed, and betook himſelf to his firſt employment. Some time after, he was again diverted from it, by order of the princeſs Mammæa, who cauſed him to come to Antioch, that ſhe might ſee and diſcourſe with him: but he ſhortly returned to Alexandria, where he continued till the year 228. Then he went again to Cæſarea about ſome eccleſiaſtical affairs; and, as he paſſed thro' Paleſtine, was ordained prieſt by Alexander and Theoctiſtus. This ordination of Origen by foreign biſhops, ſo extremely incenſed his dioceſan Demetrius, that he never forgave it. However, Origen returned to Alexandria, where he continued, as he had long ago begun, to write commentaries upon the Holy Scriptures; and he then publiſhed five books of commentaries upon St. John's Goſpel, eight upon Geneſis, Commentaries upon the firſt 25 Pſalms, and upon the Lamentations of Jeremiah; his books De Principiis, and his Stromata.

All this while the biſhop of Alexandria grew not a whit appeaſed, but continued to perſecute him as fiercely as ever. The truth is, Demetrius had long conceived envy and ill will againſt him, on account of his ſhining merit and extenſive reputation, and took this opportunity of giving it full vent. He wrote letters every where againſt him: he reproached him with the affair of his caſtration, although he had formerly extolled that act, as flowing from the greateſt prudence, zeal, and piety; and in a council, which he aſſembled in 231, it

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was ordained that Origen ſhould not only deſiſt from teaching, but even quit the city. Baniſhed from Alexandria, he retired to Cæſarea, his ordinary place of refuge, where he was very well received by Theoctiſtus, biſhop of that city, and by Alexander, biſhop of Jeruſalem, who undertook to defend him, and commiſſioned him to expound the ſcriptures publicly, hearing him all the while, as if he had been their maſter. The encouragement he received at Cæſarea ſeems to have exaſperated Demetrius ſtill more; who, not ſatisfied with the firſt judgment given againſt Origen, accuſed him in a council of the biſhops of Egypt; and having cauſed him to be depoſed, and even to be excommunicated according to Jerome, wrote at the ſame time to all parts againſt him, to procure his being thruſt out of the catholic church. However, the biſhops of Paleſtine, Arabia, Phœnicia, and Achaia, who were particularly acquainted with his high merit, and many of them very intimate with him, reſolved at all adventures to ſupport him, although he was declared a reprobate in all other churches. He continued to explain the ſcriptures at Cæſarea with great reputation, both in the lifetime, and after the death of Demetrius, who did not live long after he had condemned Origen. All ſorts of perſons, not only from that province, but even from remote countries, came to be his diſciples; the moſt famous of which were, Gregory, ſurnamed afterwards Thaumaturgus, who was biſhop of Neocæſarea, and his brother Athenodorus. But though, after Demetrius's death, the perſecution which he had raiſed againſt Origen abated a little, yet he was always looked upon by the Egyptians as an excommunicated perſon; and the ſentence given againſt him by Demetrius continued under his ſucceſſors, Heraclas and Dionyſius, although the former had been his diſciple, and the latter had a great regard for him.

After the death of Alexander Severus, under whoſe reign all this happened, his ſucceſſor Maximinus ſtirred up a perſecution againſt the church in 235. Origen concealed himſelf during this perſecution, and retired for ſome time to Athens, where he went on with his commentaries upon the ſcriptures. Under the reign of Gordianus, which began in 238, Beryllus, biſhop of Boſtra in Arabia, fell into a very groſs error, affirming, that our Lord, before his incarnation, was not a perſon ſubſiſting: upon which ſome biſhops gathering themſelves together, cauſed Origen to come thither alſo, who convinced him of his error ſo effectually, that the biſhop not only publickly acknowledged it, but ever after retained a kindneſs for Origen. Afterwards Origen was called, under the reign of Philip, to another aſſembly of biſhops, which

was held againſt ſome Arabians, who maintained, that the ſouls of men died, and were raiſed again with their bodies. He was then ſixty years old, or thereabouts, yet purſued his ſtudies with his uſual vigour; and he not only compoſed ſeveral books in his ſtudy, but he made almoſt daily diſcourſes to the people, and for the moſt part without any preparation at all, which were nevertheleſs ſo well eſteemed, that they were taken down from his mouth, and afterwards publiſhed. Under the perſecution of Decius, Origen ſuffered with great conſtancy for the faith. He was ſeized, put into priſon, loaded with irons, had his feet in the ſtocks for ſeveral days, where they were cruelly extended beyond their natural dimenſions. He was threatned to be burned alive, racked with various tortures; but he went through all with reſolution and firmneſs. Being releaſed from priſon, he held ſeveral conferences, and behaved in every reſpect like a confeſſor of Jeſus Chriſt: and laſtly, after having laboured ſo much, and ſuffered with ſuch credit and glory, he died at Tyre, in the reign of Gallus, aged 69 years, according to Euſebius.

Hiſt. Eccleſ. L. vii. c. 1.

Though what we have remaining at preſent of the works of Origen make ſeveral conſiderable volumes, yet they are nothing in compariſon of what he wrote. Jerome in his 65th letter to Pammachius, ſpeaking of Origen, ſays, "Who "is there among you, that can read as many books as he "has compoſed?" We may diſtinguiſh Origen's works into two kinds; the one upon the ſacred ſcriptures, the other into ſeparate treatiſes upon different ſubjects. Not to mention his Tetrapla and Hexapla, which were rather a collection than a work of his own, he compoſed three ſorts of books upon the ſcriptures; and theſe were, Commentaries, Scholia, and Homilies. In his Commentaries, he gave himſelf wholly up to all that heat and fire, all that genius and force of fancy, which was natural to him; the better, as he thought, to reach the height and depth of the ſcriptures, and their moſt recondite and myſterious interpretation. His Scholia were, on the contrary, only ſhort notes to explain the difficult places. Theſe two kinds of works were rather for the uſe of the learned, than of the people; whereas the Homilies, which the Latins call Treatiſes, and we Sermons, were moral lectures upon the holy ſcriptures. We have none of the Scholia remaining, nor hardly any of the Homilies in Greek; and thoſe which we have in Latin are tranſlated by Ruffinus and others, with ſo much licence, that it is difficult, if not impoſſible, to diſcern what is Origen's own from what has been foiſted in by his interpreters. A great part likewiſe

of

of his commentaries are loſt. The other treatiſes of Origen are not near ſo many in number, as his works upon the ſcriptures, and yet they were very conſiderable: for not to mention his commentaries upon the philoſophers, which Euſebius ſpeaks of, he wrote two books upon the Reſurrection; a treatiſe De Principiis, in four books; ten of Stromata; an Exhortation to Martyrdom; eight books againſt Celſus; a Treatiſe upon Prayer; a Letter to Africanus concerning the hiſtory of Suſannah, &c. Lib. vi. c. 18.

All Origen's works, which remain only in Latin, were collected by Merlinus, and afterwards by Eraſmus, and printed in two volumes folio at Paris in 1512, and at Baſil in 1536. Genebrard has ſince made a larger collection, which was printed at Paris in 1574, 1604, 1619, in two volumes folio. All the Greek fragments of Origen's books upon the ſcriptures were publiſhed, with a Latin tranſlation by the learned Huetius, and printed in France in two volumes folio, in 1668 and 1679, and at Frankfort in 1685: to which are prefixed by the editor large Prolegomena, under the title of Origeniana, in which are given, in three books, a very copious and learned account of the life, the doctrines, and the writings of Origen. The eight books in defence of the Chriſtian religion againſt the objections of Celſus, an Epicurean philoſopher, which is by far the moſt valuable of Origen's works, were publiſhed in Greek, with the tranſlation of Gelenius, and the notes of Hoeſchelius, in 1605, 4to; and afterwards very correctly at Cambridge in 1658, 4to, by William Spencer, fellow of Trinity-College, who reviſed and mended the tranſlation, and alſo added notes of his own. To this edition are ſubjoined the Philocalia, ſive de obſcuris ſacræ ſcripturæ locis, of Origen. Wetſtenius, Greek profeſſor at Baſil, cauſed to be printed there, with a Latin verſion and notes, in 1674, 4to, The Dialogue againſt Marcion, (which, by the way, is ſuppoſed by Huetius to be a ſpurious piece) the Exhortation to Martyrdom, and the Letters of Africanus and Origen, concerning the hiſtory of Suſannah; and laſtly, the book De Oratione was publiſhed at London in 1718, 4to. An edition of all Origen's works was undertaken by Carolus Delaruc, a Benedictine monk, who began to publiſh it at Paris in 1733, folio: and though the three volumes he has given us does not compleat his plan, yet it contains the beſt, and indeed the only part of Origen's works which is worth any attention. We muſt not forget to obſerve, that the celebrated Montfaucon has publiſhed in two volumes folio, ſome remains and fragments of his Hexapla.

Eccle-

Bibl. Græc. Lib. v. c. 1. Eccleſiaſtical hiſtory, as Fabricius obſerves, cannot furniſh another inſtance of a man, who has been ſo famous through good report and ill report, as Origen. The quarrels and diſputes which aroſe in the church after his death, on account of his perſon and writings, are ſcarcely credible to any, who have not examined the hiſtory of thoſe times. The univerſal church was ſplit into two parties; and theſe parties fought as furiouſly for and againſt Origen, as if the Chriſtian religion had itſelf been at ſtake. Huetius has employed the ſecond book of his Origeniana, which conſiſts of above 200 pages in folio, in pointing out and animadverting on ſuch dogmas in this illuſtrious father, as are either quite inexcuſable, or very exceptionable: and it is confeſſed by all, that he ſwerved egregiouſly from the orthodox faith. Cave has collected within a ſhort compaſs, the principal tenets which have rendered him obnoxious; and from thence we learn, that Origen was accuſed of maintaining different degrees of dignity among the perſons of the Holy Trinity, as that the Son was inferior to the Father, and the Holy Spirit inferior to both, in the ſame manner that rays emitted from the ſun are inferior in dignity to the ſun himſelf: that the death of Chriſt was advantageous, not to men only, but to angels, devils, nay, even to the ſtars and other inſenſible things, which he wildly ſuppoſed to be poſſeſſed of a rational ſoul, and therefore to be capable of ſin: that all rational natures, whether devils, human ſouls, or any other, were created by God from eternity, and were originally pure intelligences, but afterwards, according to the various uſe of their free will, diſperſed among the various orders of angels, men, or devils: that angels, and other ſupernatural beings, were cloathed with ſubtle and etherial bodies, which conſiſted of matter, although in compariſon of our groſſer bodies they may be called incorporeal and ſpiritual: that the ſouls of all rational beings, after putting off one ſtate, paſs into another, either ſuperior or inferior, according to their reſpective behaviour; and that thus, by a kind of perpetual tranſmigration, one and the ſame ſoul may ſucceſſively, and even often, paſs through all the orders of rational beings: that hence the ſouls of men were thruſt into the priſon of bodies for offences committed in ſome former ſtate, and that when looſed from hence, they will become either angels or devils, as they ſhall have deſerved: that however, neither the puniſhment of men or devils, nor the joys of the ſaints, ſhall be eternal, but that all ſhall return to their original ſtate of pure intelligences, then begin the ſame round again, and ſo on for ever.

Hiſt. Lit. v. i. p. 114. Oxon. 1740.

Theſe

Theſe errors, and others connected with, and flowing from theſe, together with that furor allegoricus above mentioned, which puſhed him on to turn even the whole law and goſpel into allegory, are the foundation of all that enmity which has been conceived againſt Origen, and of all thoſe anathemas with which he has been loaded. His damnation has been often decreed in form; and it has been deemed heretical even to ſuppoſe him ſaved. John Picus, earl of Mirandula, having publiſhed at Rome among his 900 propoſitions, that it is more reaſonable to believe Origen ſaved than damned, the maſters in divinity cenſured him for it, aſſerting, that his propoſition was raſh, blameable, ſavoring of hereſy, and contrary to the determination of the catholic church. This is what Picus himſelf relates in his Apolog. c. 7. Stephen Binet, a jeſuit, publiſhed a book at Paris in 1629, concerning the ſalvation of Origen, in which he took the affirmative ſide of the queſtion, but not without diffidence and fear. This work is wrote in the form of a trial; witneſſes are introduced, and depoſitions taken; and the cauſe is fully pleaded pro and con. The witneſſes for Origen are Merlin, Eraſmus, Genebrard, and John Picus of Mirandula: after this, the great cardinal Baronius, in the name of cardinal Bellarmine, and of all who are againſt Origen, makes a ſpeech to demand the condemnation of the accuſed; on whoſe crimes and hereſies having expatiated, "Muſt I, ſays he, at laſt be "reduced to ſuch an extremity, as to be obliged to open the "gates of hell, in order to ſhow that Origen is there? "otherwiſe men will not believe it. Would it not be "enough to have laid before you his crime, his unfortunate "end, the ſentence of his condemnation delivered by the "emperors, by the popes, by the ſaints, by the fifth gene-"ral council, not to mention others, and almoſt by the "mouth of God himſelf? Yet ſince there is no other me-"thod left but deſcending into hell, and ſhewing there that "reprobate, that damned Origen, come, gentlemen, I am "determined to do it, in order to carry this matter to the high-"eſt degree of evidence: let us, in God's name, go down into "hell, to ſee whether he really be there or not, and to de-"cide the queſtion at once." The ſeventh general council has quoted a book, and by quoting it "has declared it to be "of ſufficient authority, to furniſh us with good and lawful "proofs, to ſupport the determination of the council with "regard to images. Why ſhould not we, after the example "of that council, make uſe of the ſame book to determine "this controverſy, which beſides is already but too much "clear-

Pratum Spirituale is the name of it. Baron. Annal. ad ann. 532.

" cleared up and decided? It is ſaid there, that a man be-
" ing in great perplexity about the ſalvation of Origen's
" ſoul, after the fervent prayers of an holy old man, ſaw
" plainly, as it were, a kind of hell open; and looking in,
" obſerved the hereſiarchs, who were all named to him, one
" after another, by their own names; and in the midſt of
" them he ſaw Origen, who was there damned among the
" others, loaded with horror, flames, and confuſion." Thus it is, that mankind have been impiouſly quarrelling about the ſalvation of others, while they had been much better employed in providing for their own.

In the mean time, this illuſtrious and excellent father, far from being univerſally condemned, has received the higheſt elogies from the beſt and greateſt men among both ancients and moderns. Euſebius is upon all occaſions his advocate, and therefore need not be particularly quoted. There was a time, when Jerome himſelf ſpoke highly of him, and declared him to be perſecuted, Non propter dogmatum novitatem, nec propter hæreſin, ut nunc adverſus eum rabidi canes ſimulant; ſed quia gloriam eloquentiæ ejus et ſcientiæ ferre non poterant, et illo docente omnes muti putabantur: but Jerome afterwards changed his party, and abuſed him as heartily, as he had here commended him; although even then he was obliged to acknowledge, that he had been a moſt extraordinary perſon from his infancy; magnus vir ab infantia. Eraſmus had the profoundeſt veneration for Origen; and declares, that " he learned more from one page of him, " than from ten of Auguſtin:" Plus me docet, ſays he, Chriſtianæ philoſophiæ unica Origenis pagina, quam decem Auguſtini. This, ſays an excellent critic, is an honourable teſtimony for Origen; it is, laudari a viro laudato. Eraſmus affirms alſo, that " in the expoſition of the ſcriptures, al-
" lowing for ſome particular points of faith, he would pre-
" fer one Origen to ten Orthodox." The celebrated Mr. Daille, in his treatiſe on the right uſe of the fathers, ſays, that " Origen alone, had we but his writings entire, would
" be able perhaps to give us more light and ſatisfaction in
" the buſineſs we are now upon, than all the reſt. We
" have but very little of him left us, and the greateſt part
" of that too moſt miſerably abuſed and corrupted: the moſt
" learned and almoſt innumerable writings of this great and
" incomparable perſon, not being able to withſtand the vio-
" lence of time, nor the envy and malice of men, who have
" dealt much worſe with him, than ſo many ages and centu-
" ries of years, that have paſſed from his time down to us."

Epiſt. 65, ad Pammach. de Origenis erroribus. Vid. Ruffin. Apol. II.

Jortin's Remarks, &c. v. ii. p. 246.

In Galat. ii. 11. crit. ſacr.

Book i. ch. 1.

This

This corruption of his writings is a point, which his apologiſts have always inſiſted on ſtrongly: Ruffinus particularly, in his defence of Origen againſt Jerome. Nay, Origen himſelf heavily complained of this uſage in his lifetime; uncertain, as it ſhould ſeem, whether he was ſo ſerved by the Orthodox, with a view of being made more odious, or by the heretics, who were deſirous to vent their heterodoxies under the great authority of his name. Cave Hiſt. Liter.

But to go on with his elogiſts, among whom is the learned and candid Dupin, who has drawn his character very impartially. Bibl. Aut. Eccleſ. tom. I.

"Origen, ſays he, had very quick parts, a very "ſtrong and enlarged imagination; but he relied too much "on the vivacity of his genius, and often loſt himſelf, out "of too great earneſtneſs to fathom and ſubtiliſe every thing. "He had a very happy invention, and a more happy deli- "very of what he invented: but he had not that exactneſs "in his inventions, nor that gracefulneſs of delivery, as "might be wiſhed. He carried on his works with ſo great "eaſe, that he is ſaid to have dictated to ſeven or eight per- "ſons at a time; and he was ſo ready in expreſſing him- "ſelf, that he made the greateſt part of his homilies extem- "pore: upon which account, his ſtile was not very correct "nor coherent. He had a vaſt memory, but often truſted "too much to it. He was a perſon of moſt profound learn- "ing: he particularly ſtudied Plato's philoſophy, and was "indeed too much addicted to it for a chriſtian. He under- "ſtood likewiſe the doctrines of other philoſophers. He ap- "plied himſelf mightily to the ſtudy of human learning. He "was neither ignorant of hiſtory nor mythology; and he "had as great a knowledge in all the profane ſciences, as "thoſe who ſtudied nothing elſe. But he particularly ex- "celled in the knowledge of the Holy Scriptures, which he "learned all by heart; and that he might neglect nothing "for attaining a right underſtanding of the letter thereof, he "carefully examined all the verſions of the Bible, and com- "pared them all together with the Hebrew text, ſubjoining "a literal commentary upon the moſt difficult places. He "was not very well ſkilled in the Hebrew, yet he knew "enough of it to underſtand it, and to obſerve the difference "of the text and the tranſlations. Nevertheleſs, he did not "adhere to the literal explication of the Bible, but thought "it neceſſary, for the ſake of gaining it credit with the hea- "thens, who deſpiſed its plainneſs and ſimplicity, and of "rendering it more uſeful to the world, to give myſtical "and allegorical interpretations of every thing in it."

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We will conclude our account of this eminent father, with what a learned and candid critic of our own has delivered concerning him. Origen, he tells us, "was very learned "and ingenious, and indefatigably induſtrious. His whole "life from his early years was ſpent in examining, teaching, "and explaining the ſcriptures: to which he joined the ſtudy "of philoſophy, and of all polite literature. He was hum- "ble, modeſt, and patient under great injuries and cruel "treatment, which he received from chriſtians and pagans: "for though he ever had a conſiderable number of friends "and admirers, on account of his amiable qualities and uſe- "ful accompliſhments, he was perſecuted and calumniated "by men, who had neither his learning nor his virtue, de- "graded from the order of preſbyters, driven from his home, "and excommunicated by one Demetrius, biſhop of Alex- "andria, who envied him, ſays Euſebius, for the reputation "which he had gained.—His inquiſitive genius, and his "mixing philoſophy with chriſtianity, led him perhaps into "ſome learned ſingularities, and ingenious reveries; but he "was by temper far from dogmatizing in ſuch points, from "fomenting ſchiſms, and ſetting up himſelf for the head of a "party. He lived in times, when Chriſtians were not ſo "ſhackled with ſyſtems and determinations, as they were "afterwards, nor ſo much expoſed to diſingenuous and illi- "beral objections; and had more liberty to purſue their in- "quiries, and to ſpeak their mind.—He was ever extreme- "ly ſober and exemplary, practiſing what he preached to "others; and he lived and died poor, and deſtitute even of "common conveniences."

Jortin's Remarks, vol. ii. p. 234, 238.

OROBIO (Don Balthaſar) a famous Spaniſh Jew, was carefully educated in that religion by his parents, who were Jews, though they outwardly profeſſed themſelves Roman catholics, abſtaining from the practice of Judaiſm in every thing, except only the obſervation of the faſt of expiation, in the month Tiſis, or September. Our author ſtudied the ſcholaſtic philoſophy as it is taught in Spain, and became ſuch an adept therein, that he was made profeſſor of metaphyſics in the univerſity of Salamanca: but afterwards applying himſelf to the ſtudy of phyſic, he practiſed that art at Sevil with ſucceſs, till, being accuſed of Judaiſm, he was thrown into the inquiſition, and ſuffered the moſt dreadful cruelties, in order to force him to confeſs. According to his own account, he was put into a dark dungeon, ſo ſtreight, that he could ſcarce turn himſelf in it; and ſuffered ſo many hard-

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ſhips, that his brain began to be diſturbed. He talked to himſelf often in this manner: "Am I indeed that Don Balthaſar "Orobio, who walked freely about in Sevil, who was intirely "at eaſe, and had the bleſſings of a wife and children?" Sometimes imagining that his paſt life was only a dream, and that the dungeon where he then lay was his true birth-place, and which to all appearance would prove the place of his death. At other times, as he had a very metaphyſical turn, he firſt formed arguments of that kind, and then reſolved them, acting thus the three different parts of opponent, reſpondent, and moderator at the ſame time. In this whimſical way he diverted himſelf from time to time, and conſtantly denied that he was a Jew. After having appeared twice or thrice before the inquiſitors, he was put to the queſtion, the manner of which he repreſented as follows: At the bottom of a ſubterraneous vault, lighted with two or three ſmall torches, he appeared before two perſons, one of whom was judge of the inquiſition, and the other ſecretary, who having aſked him whether he would confeſs the truth, proteſted, that in caſe of a criminal's denial, the holy office would not be deemed the cauſe of his death, if he ſhould expire under the torments, but that it muſt be imputed entirely to his own obſtinacy. This done, the executioner ſtript off his clothes, tied his feet and hands with a ſtrong cord, and ſat him upon a little ſtool, while he paſſed the cord through ſome iron buckles, which were fixed in the wall; then drawing away the ſtool, he remained hanging by the cord, which the executioner ſtill drew harder and harder, to make him confeſs, till a ſurgeon, who was preſent, aſſured the court of examinants, that he would not be able to bear any more without expiring. Theſe cords, it will be imagined, put him to exquiſite tortures, by cutting into the fleſh, and making the blood burſt from under his nails. As there was manifeſt danger that the cords would tear off his fleſh, to prevent the worſt, care was taken to gird him with ſome bands about the breaſt, which however were drawn ſo extremely tight, that he would have run the riſque of not being able to fetch his breath, if he had not held it in while the executioner put the bands round him; by which device his lungs had room enough to perform their functions. In the ſevereſt extremity of his ſufferings, he was told that this was but the beginning of his torments, and that he would do well to confeſs before they proceeded to extremities. Orobio added further, That the executioner, being mounted upon a ſmall ladder to do his office, in order to freighten him, frequently let it fall againſt the ſhin-bones

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of his legs; ſo that the ſtaves being ſharp, created exquiſite pain. At laſt, after three years confinement, finding themſelves baffled by his perſeverance in denying his religion, they ordered his wounds to be cured, and ſo diſcharged him. As ſoon as our Jew had got his liberty, he reſolved to quit the Spaniſh dominions; and going to France, he was made profeſſor of phyſic at Tholouſe. The theſes which he made as candidate for this place, were upon putrefaction; and he maintained them with ſuch a metaphyſical ſubtlety, as embarraſſed all his competitors. He continued in this city ſome time, ſtill outwardly profeſſing the popiſh religion: but at laſt, growing weary of diſſembling, he repaired to Amſterdam, where he was circumciſed, took the name of Iſaac, and profeſſed Judaiſm, ſtill continuing here alſo to practiſe phyſic, in which he was much eſteemed. Upon the publication of Spinoza's book, he made ſlight of a ſyſtem, the falſeneſs of which he eaſily diſcovered; and when Bredenbourg's anſwer to it came to his hands, Orobio, being perſuaded that the writer, in refuting Spinoza, had alſo admitted ſome principles which tended to atheiſm, took up his pen againſt both the authors, and publiſhed a piece to that purpoſe, intitled, Certamen philoſophicum adverſus J. B. principia. But the diſpute which he held with the celebrated Philip Limborch againſt the Chriſtian religion, made the moſt noiſe. Here he exerted the whole force of his metaphyſical genius, and carried it on with great temper; and the three papers which he wrote on the occaſion, were afterwards printed by his antagoniſt, in an account which he publiſhed of the controverſy, under the title of Amica collatio cum judæo, &c. Orobio died in 1687.

Bib. Univ. tome vii. Baſnage hiſt. of the Jews.

OROSIUS (Paul) a learned Spaniſh eccleſiaſtic, who flouriſhed in the fifth century, and was born at Terragona in Catalonia. He was a diſciple of St. Auguſtin, and in 414 was ſent to Africa by Eutropius and Paul, two Spaniſh biſhops, to ſolicit St. Auguſtin's aſſiſtance againſt the heretics which infeſted their churches. He continued a year with this learned doctor, and in that time made a great proficiency in the knowledge of the ſcriptures. In 415 St. Auguſtin diſpatched him to Jeruſalem, to conſult St. Jerom upon the origin of the ſoul; and Oroſius on his return brought into Africa the relicks of the martyr St. Stephen; whoſe body, as well as thoſe of Nicomedes, of Gamaliel, and his ſon Abiba, had been found during Oroſius's reſidence in Paleſtine. At length, by the advice of St. Auguſtin, our author undertook the hiſtory which

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we have of his compoſing in ſeven books, under the title, as is ſaid, of Miſeria humana (A), containing an account of the wars, plagues, earthquakes, floods, conflagrations, thunder and lightning, murder, and other crimes, which had happened from the beginning of the world to the year of Chriſt 416, in order to ſhew againſt ſome heathen objectors, that theſe calamities had not been more frequent after the commencement of chriſtianity, than before: and further, that it was owing to the chriſtian religion that the Roman commonwealth, which did not deſerve to continue, was nevertheleſs then ſtill ſubſiſting. Oroſius alſo wrote a defence of free will againſt Pelagius, in which he inſerted part of St. Auguſtin's book De natura & gratia: he alſo wrote a tract in the form of a letter, addreſſed to St. Auguſtin, againſt the Priſcillianiſts and Origeniſts. The time of his death is not known. Caſaubon (B) gives him the character of a very good man, and very zealous for the houſe of God; but cenſures him as being too eaſy of belief, and credulous, having advanced many particulars in his hiſtory without foundation.

(A) This title appears in a very ancient manuſcript. It has gone through ſeveral editions; among others, that of Paris in 1506, and again in 1524; and in 1526, folio; at Cologne, 1536, 8vo, and there again in 1542, 8vo, and alſo in 1561, 8vo, by Francis Fabricius, with good notes, and reprinted there again in 1572 8vo, with the apology de Arbitrii libertate; at Mentz, in 1615.

(B) Exercitat. i. in Baronium.

ORPHEUS of Thrace, an ancient Greek poet, who flouriſhed before Homer, and before the ſiege of Troy. He was the ſcholar of Linius, and the maſter of Muſæus; and, 'tis ſaid, wrote thirty-nine poems, which however are all loſt. In ſhort, we have ſo little left either about him or his writings, that his very exiſtence has been called in queſtion, even by Ariſtotle and ſome others. Voſſius (A) follows this opinion; to ſupport which, he obſerves that Orpheus is a Phœnician word, denoting a learned man in general; and that the word Ariph ſignifies the ſame thing among the Arabs at this day. However, the deficiency in his true hiſtory has been ſupplied by fable; according to which he was the ſon of Apollo, an excellent muſician, poet and phyſician: that rivers ſtopt their courſes, rocks and mountains, with all the trees upon them, followed to hear him; and that the moſt ſavage wild beaſts grew tame at his muſic: that he went down to hell, in or-

(A) De Græcis poetis, c. 12.

der to bring back his wife Eurydice from thence, and that the ſweetneſs of his harmonious melody, ſoftened the obdurate hearts of Pluto and Proſerpine, who ſuffered him to carry away his ſpouſe, granting that ſhe ſhould follow him into life again, on condition only that he did not look back upon her in the way; but not being able to reſiſt the force of his love, he broke the condition, upon which his dear Eurydice was ſnatched from him: that after this loſs, he became indifferent to the whole ſex, and that in revenge of that contempt, the Thracian dames tore him to pieces (B).

Thoſe writers, who derive the name of Orpheus from the Hebrew word Rapha, to heal, aſcribe to him a perfect knowledge in phyſic, as well as other ſciences; and ſome of the ancients took him to be an Egyptian ſkilled in magic; and it is upon this foundation that the hymns which bear his name are aſcribed to him. They are rather magical invocations of the gods, than hymns in honour of them. Another opinion, that there was ſuch a perſon as Orpheus, and that this Orpheus brought ſeveral ſecret ſciences into Greece, gave riſe to the practice of putting his name to ſeveral ſuperſtitious books, the titles whereof may be ſeen in Voſſius, and in the beginning of the books of the Argonautics, which bear the name of Orpheus. Stobæus and Suidas pretend that the hymns, Argonautics, and other poetical pieces which go under his name, are the works of Onomacritus, who lived in the time of Piſiſtratus; while others aſcribe them to Pythagoras, or to ſome of his followers.

To conclude with ſomething, and the whole that is certain about his works, ſeveral of them are mentioned by the ancients, who by citing, have preſerved ſome fragments of them. Plato ſpeaks of the hymns of Orpheus in his Laws, book eighth; and Pauſanias (C) tells us they were ſhort. But the Orphic verſes cited by Juſtin, Clement of Alexandria, and ſome other of the fathers, are judged to be forgeries, by a late author (D) of our own, who at the ſame time has ſaved the credit of thoſe fathers, obſerving that they knew him to be ſuppoſititious, and only made uſe of them as an argumentum ad hominem, againſt thoſe who held them for genuine.

(B) Ovid's Metamorphoſes, l. 10 and 11. Virgil's Georgics, l. iv. v. 545, etſeq.

(C) In Eliacis, lib. 6.

(D) Jortin in remarks upon Eccleſiaſtic hiſt. p. 300, 301.

ORTELIUS (Abraham) a celebrated geographer in the ſixteenth century, was deſcended from a family originally ſeated at Augſburg; but William Ortelius ſettled in 1460 at Ant-

werp, and dying there in 1511, left Leonard, the father of Abraham, who was born in that city, April 1527. Being bred to learning, he acquired it with great eaſe, and particularly excelled in the languages and mathematics; and became ſo famous for his knowledge in geography, that he was called the Ptolemy of his time. He travelled a great deal in England, Ireland, France, Italy, and Germany, ſuffering no curioſity to eſcape his enquiries. When he had finiſhed his travels, he fixed at Antwerp, where he firſt publiſhed his Theatrum orbis terræ. This work procured him the honour of being appointed geographer to Philip II. king of Spain; and he afterwards enriched the public with the following pieces: Theſaurus Geographicus; Deorum dearumque capita ex veteribus numiſmatibus; Aurei ſeculi imago, ſive Germanorum veterum mores, vita, ritus et religio; Itinerarium per nonnullas Belgiæ partes. He was poſſeſſed of many rarities, in antique ſtatues, medals, and ſhells, both prodigiouſly large and inconceivably ſmall. The greateſt men of that age were friends to him to his death, which happened June 10, 1598. Juſtus Lipſius, the deareſt friend he had, wrote his epitaph, which is upon his tomb in the church of St. Mickel of the Remonſtrants. Several funeral elogies were made of him, which were publiſhed under the title of Lachrymæ, by Francis Sweerts, who annexed an account of his life. All his works are in Latin. He left no iſſue, being never married. Moreri.

OSBORNE (Francis) an Engliſh writer of ſome note in the ſeventeenth century, deſcended from a family whoſe anceſtors came to England with William the Conqueror, and had been long ſeated at Chickſand, near Shefford in Bedfordſhire (A), where our author's grandfather, and father, Sir John Oſborne, did both enjoy a quiet, happy, and plentiful fortune, under queen Elizabeth; and were poſſeſſed of a place in the remembrancer's-office. But being puritannically inclined, Francis, who was a younger ſon, was bred carefully in thoſe principles at home, without the advantage either of a public ſchool or univerſity. As ſoon as he became of years fit to make his fortune, he frequented the court; and being taken into the ſervice of the Pembroke family, became maſter of the horſe to William earl of Pembroke. Upon the breaking out of the civil wars, he ſided with the parliament, and had public employments conferred

(A) The preſent poſſeſſor, Sir Danvers Oſborn, bart. is one of the knights for that county.

upon him by them, as alſo by Cromwell afterwards. Having married a ſiſter of William Draper, eſquire, one of Oliver's colonels, he procured his ſon John a fellowſhip in All-Souls college, Oxford, by the favour of the parliamentary viſitors of that univerſity, in 1648.

After this he reſided there himſelf, purpoſely to have an eye over his ſon, and to print ſome books of his own compoſition, that were then ready for the preſs. Accordingly, among others, he publiſhed there his Advice to a ſon, the firſt part in 1656, which going through five editions within two years, he added a ſecond in 1658, in 8vo; and though this was not liked ſo well as the firſt, yet both were eagerly bought and admired at Oxford, eſpecially by the young ſtudents; which being obſerved by the godly miniſters, as Mr. Wood calls them, they preſented a public complaint againſt the ſaid books, as inſtilling atheiſtical principles into the minds of the youth, and propoſed to have them publicly burnt. And though that did not take effect, yet an order paſſed on the 27th of July, 1658, forbidding all bookſellers, or any other perſons, to ſell them; which however, as is commonly the caſe, made them ſell the better. But our author did not long ſurvive this order, being arreſted by death on the 11th of February following, having arrived to the 70th year of his age, or thereabout. He died in the houſe of his father-in-law at Nether-Worton, near Dedington in Oxfordſhire, and was buried in that pariſh church, where there is a monument with an inſcription erected to his memory. See a liſt of his books in the note (B).

(B) Thoſe printed at Oxford are; 1. A ſeaſonable expoſtulation with the Netherlands, &c. 1652, 4to. 2. Perſuaſive to mutual compliance under the preſent government. 3. Plea for a free ſtate compared with monarchy, 1662, 4to. 4. The private chriſtian's non ultra, &c. 1656, 4to. 5. A volume in 8vo, containing, The Turkiſh policy, &c. A diſcourſe upon Machiavel, &c. Obſervations upon the king of Sweden's deſcent into Germany; A diſcourſe upon Piſo and Vindex, &c. A diſcourſe upon the greatneſs and corruption of the court of Rome; another upon the election of pope Leo XI. Political occaſion for the defection from the church of Rome; A diſcourſe in vindication of Martin Luther. Beſides theſe, he publiſhed, at London, 1. Hiſtorical memoirs on the reigns of queen Elizabeth and king James, in 1658, octavo. 2. A miſcellany of ſundry eſſays, &c. together with political deductions from the hiſtory of the earl of Eſſex, &c. in 1659, 8vo. The other pieces aſcribed to him are not well warranted. A collection of his works, in which appeared the ninth edition of his advice to a ſon, was publiſhed in 1689, in one volume 8vo; and another edition came out in 1722, in 2 vols. 12mo.

OSORIO (Jerome) a learned Portugueze divine, and an excellent writer, was the ſon of John Oſorio of Fonſeca, by his wife Frances Gillet of Govea, both of illuſtrious families. Jerome was born at Liſbon in 1506, and ſhewing an extraordinary inclination for literature, he was ſent, at thirteen years of age, to the univerſity of Salamanca, where, having learned Greek and Latin, and ſtudied the law, he removed at the age of nineteen to Paris, to be inſtructed in Ariſtotle's philoſophy, which was then the vogue. From Paris he went to Bologna, where he devoted himſelf to theology, learned Hebrew, and ſtudied the Bible; in which he became ſo great a maſter, that on his return home, John III. king of Portugal appointed him profeſſor of divinity at Coimbra, where he explained Iſaiah, and St. Paul's epiſtle to the Romans, with great applauſe; and taking prieſt's orders, the care of the church of Tavora was given him by Don Lewis infante of Portugal; and ſoon after he was promoted to the archdeaconry of Evora by cardinal Henry, archbiſhop of that province, and brother to king John; and at laſt was nominated to the biſhopric of Sylves by Catharine of Auſtria, that king's widow, who was regent of the kingdom during the minority of her grandſon Sebaſtian. When this prince became of age to take the adminiſtration of the kingdom into his own hands, he reſolved upon an expedition againſt the Moors in Africa, much againſt the will and perſuaſions of Oſorio, who thereupon, to avoid being an eye-witneſs of the calamities he dreaded, made various pretences to go to Rome, where pope Gregory XIII. gave him many teſtimonies of his eſteem: but he had not been abſent above a twelvemonth, when the king recalled him home; not long after which, Sebaſtian was ſlain in a battle againſt the Moors, Auguſt 4, 1578. The tumults in Portugal, which ſucceeded this fatal event, are well known. Our prelate laboured inceſſantly to prevent the people of his dioceſe from joining in them. In a word, he laid ſo deeply to heart the miſeries of his country at this juncture, that he died of grief, in Auguſt 1580 He is much commended for his piety and charity. He maintained ſeveral learned men in his palace, and at meals had ſome portion out of St. Barnard's works read; after which all preſent were at liberty to propoſe any difficulties that occurred upon it. As a writer, Du Pin obſerves, that his diction is eaſy and elegant; for which reaſon he is called the Cicero of Portugal, as being one of the greateſt imitators of Cicero, both in his ſtyle, his choice of ſubjects, and his

manner of treating them (A). His compoſitions are not intermixed with quotations, but conſiſt of connected reaſonings. He does not endeavour in his commentaries and paraphraſes, to explain the terms of the text, but to extend the ſenſe of it, and ſhew its order and ſeries fully, that young divines may improve their diction, and learn to write elegantly, both as chriſtian philoſophers, orators, and divines, by ſtudying his works (B). Theſe were collected and publiſhed at Rome, anno 1592, in four volumes folio, by Jerome Oſorio his nephew, who prefixed his uncle's life to the edition.

(A) The titles of them are, De nobilitate civili, lib. iii. et de nobilitate chriſtiana, lib. iii. Olyſſipone 1542, 4to; item Florentiæ 1552, 4to; De gloria, libri v. printed with the foregoing. Some have thought this piece to be written by Cicero, and that Oſorio found it, and publiſhed it as his own. De nobilitate, Flor. 1552, 4to; item, Baſil 1556, and 1557, 8vo, and at many other places; in that of Antwerp, 1635, 8vo, is his life, written by his nephew; De regis inſtitutione et diſciplina, lib. viii. Colon. 1574, and 1582, 8vo; Paris 1583, folio, by Barnabas Briſſon; De rebus Emanuelis regis invictiſſimi virtute et auſpicio geſtis, lib. xii. Olyſſipone 1571, folio; item cum præfatione Joannis Metelli, de reperta India, Colon. 1574, 1580, 1597, 8vo; item tranſlated into French, with ſome other hiſtories of Portugal, printed in 1581, folio, and Paris 1587, 8vo; De juſtitia cæleſti, lib. x. ad Reginaldum Polum Cardinalem, Colon. 1574, and 1581, 8vo; De vera ſapientia, lib. v. ad Gregorium XIII. P. M. Olyſſipone 1578, and elſewhere; Du Pin's bibliotheque des Auteurs Eccleſ.

(B) Beſide the already mentioned, theſe contain Paraphraſis in Heb. lib. iii. In Solomonis ſapientiam; In Eſaiam, lib. v. Bonon. 1577, 4to, and other places; Commentarii in parabolas Solomonis; In Oſeam prophetam; In Zachariam; In Evangelium Johannis, orationes xxi. In Epiſtolam B. Pauli ad Romanos, lib. iv. Admonitio in epiſtolam ad Eliz. reginam Angliæ, wrote to exhort queen Elizabeth to turn papiſt; it was tranſlated into French and Engliſh, and being anſwered by Walter Haddon, maſter of requeſts to that queen; Oſorio wrote a reply, intitled, In Gualterum Haddonum Eliz. reginæ magiſtrum libellorum ſupplicum, de vera religione, lib. iii. Olyſſipone 1567, 4to, and elſewhere; Defenſio ſui nominis; et Epiſtolæ quædam, Hanover, 4to.

OSORIO (Jerome) nephew to the preceding, was canon of Evora; and having been educated by his uncle, endeavoured to imitate his ſtyle; but he is not ſo fine a writer, though he ſeems to have more learning. He is author of the following works, beſides his uncle's life; 1. Notationes in Hieronymi Oſorii Paraphraſin pſalmorum, ſubjoined to his uncle's paraphraſe in the third volume of his works. Du Pin ſays, theſe Remarks are valuable, and filled with critical obſervations in the Hebrew language. 2. Paraphraſis et commentaria

mentaria ad Eccleſiaſten nunc primum edita. 3. Paraphraſis in Canticum Canticorum, Lugduni 1611, 4to.

OSSAT (Arnaud d') a moſt celebrated cardinal, and one of the greateſt men of his time, was born at Caſſagraberi, a ſmall village in the county of Almagnac, near Auch, Auguſt 23, 1536. He was deſcended of indigent parents: his father, who was ſaid to be a furrier, died ſo poor as not to leave money enough to bury him; and his mother dying about the ſame time, he was left an orphan at nine years of age, in very hopeleſs circumſtances. But Thomas de Maria, a neighbouring gentleman (A), having obſerved his promiſing genius, took care of him, and put him to ſtudy in company with the young lord of Caſtlenau de Mugnone, his nephew and ward. D'Oſſat made ſuch a quick progreſs, that he became preceptor to his companion, and was ſent in that character with the young lord, and two other youths, his couſin germans, to Paris, where they arrived in May 1559. He was now twenty-nine years of age, and he diſcharged this truſt with fidelity and care, till they had completed their courſe of ſtudy, and then ſent them back to Gaſcony in May 1562 (B). In the mean time, in teaching them he had taught himſelf, was a maſter of rhetoric and philoſophy, and a good mathematician; ſo that being now at liberty to follow his own inclinations, he repaired to Bourges, where he ſtudied the law under the famous Cujacius (C); till having

(A) When D'Oſſat became cardinal, he ſent his picture from Rome to this gentleman, and it is ſtill preſerved in that family.

(B) In a letter to De Mara in 1569, on receiving them, he writes thus: "With regard to myſelf, I promiſe "to inſtill good learning into them, "and ſet them a good example, and "to do all that lies in my power to "ſerve them to the laſt moment of "my life, which I will loſe rather "than let them want the leaſt thing "I think can be of any advantage to "them." And after their return, in anſwer to a letter of thanks for his care, he writes thus: "To conclude; "Sir, As to your thanking me for "the pains I have taken in educating your nephews, I look upon "this as the effect of your wonted "goodneſs, the reflection of which "makes me think all the pains and "labour I have beſtowed upon "them, well employed; aſſuring "you, Sir, that my conſcience will "never reproach me with being "wanting in any thing which might "be of benefit to them."

Here, as Bayle remarks, we have an inſtance of D'Oſſat's good ſenſe, which was then ſeen in affairs of no great importance.

(C) About this time he wrote a defence of the logic of Peter Ramus, under whom he had learned philoſophy in the college of Prerle, againſt James Charpenter, who had attacked him in a piece he printed under the title of, Expoſitio in diſputationem

ing obtained his diploma, he returned to Paris in 1563, and applied himſelf to the bar. In this ſtation his merit procured him the acquaintance and eſteem of many diſtinguiſhed perſons (D); and among the reſt, of Paul de Foix, then counſellor to the parliament of Paris, who took him in his company to Rome in 1574.

This was the firſt ſtep towards making his fortune; for the ſame friend being afterwards made archbiſhop of Tholouſe, and appointed by Henry III. ambaſſador in ordinary at the court of Rome in 1580, engaged D'Oſſat to be ſecretary to the embaſſy; and the archbiſhop dying in 1581, his ſecretary was employed in the ſame character by cardinal d'Eſte, protector of the French affairs at Rome. He continued in this ſervice till the death of the cardinal protector, in 1586; who by will bequeathed to him 4000 crowns, and offered him a diamond worth 20,000 crowns, to keep as a ſecurity till the legacy ſhould be paid: but D'Oſſat generouſly refuſed the pledge, tho' he had no hopes of ever receiving the legacy. 'Tis true, that at this time he was in no want of money; he had entered into the church, and been ordained prieſt ſome time before; and during his reſidence with the cardinal, had got a thorough inſight into all the intrigues of the court of Rome, and began to diſplay his political abilities; ſo that he was continued in the ſecretaryſhip under cardinal de Joyeuſe, who ſucceeded d'Eſte as protector of the French nation. This was done by the expreſs command of Henry III. in the view of his aſſiſting that cardinal, who being then only twenty-ſix years of age, had not gained ſufficient experience: and he behaved ſo much to the ſatisfaction of the cardinal, that he preſented him, in 1588, to the priory of St. Martyn du Vieux Belleſme, and the ſame year he was a ſecond time inveſted with the poſt of counſellor to the preſidial court of Melun, which he had obtained before he left Paris.

He was alſo now dean of Varennes, in the dioceſe of Rhodez, and had been preſented by the king to the abbey of Notre Dame de Viennes, in the dioceſe of Bourges; but upon ſome difference ariſing with regard to the poſſeſſion of this laſt dignity, he reſigned it immediately, in the firm reſolution not to have the leaſt conteſt with any body. He like-

Jacobi Carpenterii, de methodo, Paris, Wechel, 1564, 8vo. Charpenter anſwered only by injurious expreſſions, as uſual, ſays Niceron, with thoſe who have nothing better. Memoires des hom. illuſt. tom. 34.

(D) Some of theſe friends procured him the place of counſellor to the preſidial court of Melun after mentioned.

wiſe

wiſe this year declined the king's offer of the ſecretary of ſtate's office, as being, in his opinion, inconſiſtent with his prieſtly character. He alſo thought it would be too laborious, and beſides, Mr. de Villeroy, who, if we may believe Perrault, had been his benefactor (E), muſt have been removed to make room for him.

Upon the acceſſion of Henry IV. the following year, 1589, that prince abjuring the proteſtant religion in 1593 (F), the papal abſolution for him was obtained by D' Oſſat. This was a maſter-ſtroke of his abilities. The favour was ſtrongly oppoſed both by the Spaniards and the princes of the houſe of Lorrain, and alſo by the Huguenots, who could not bear the thoughts of their beloved prince's being reconciled to the ſee of Rome; but every difficulty was conquered by the artful management of this miniſter, who diſſipated all the ſcruples of Clement VIII. a pope by nature extremely diffident; ſo that the affair was reſolved on before the arrival of James Davi, afterwards cardinal Du Perron, who indeed, by the figure that he made, quickened the execution (G).

The king, in conſideration of this ſervice, nominated D'Oſſat, in 1596, to the biſhopric of Rennes, to which the bull was ſigned gratuitouſly by the pope. In September 1597 he was appointed counſellor of ſtate, on which occaſion he took the oath before the duke of Luxemburg, then the French ambaſſador at Rome; who having leave to return home in 1598, the ſuperintendency of the French affairs was committed to D'Oſſat, till another ambaſſador ſhould be appointed; and on the 3d of May the following year, he was created a cardinal. The king had ſolicited this favour for ſome time, to which his low birth was made an objection; nor indeed was his fortune ſtill ſuitable to this high ſtation, the ſplendor of which he was not able to maintain; yet he reſolved not to lay aſide the modeſty and temperance which he had hitherto obſerved, and in that

(E) He had recommended him to the king for the place of ſecretary to cardinal d'Eſte. Perrault, Les hommes illuſtres, v. 2.

(F) His abjuration was made in the church of St. Denys, July 25, this year, and lodged in the hands of Rene de Baune, archbiſhop of Bourges. L' advocat's Dict. Portat. v. 1. edit. 1755.

(G) The verbal proceſs of the king's abſolution is given in Du Perron's letters. The penance decreed by the holy ſee on this occaſion was in this manner: While the Miſerere was ſung in preſence of the pope and conſiſtory, Du Perron and D' Oſſat, the king's proxies, being proſtrate with their faces to the earth, received each at every verſe a ſtroke of a ſwitch over his head, ſhoulders, and back, down to the feet, from the beginning of the pſalm to the end: but D' Oſſat declares, they felt the blows no more than if a fly had crept over their cloaths. D'Oſſat's letters, fol. 1721.

ſpirit

ſpirit he refuſed a coach and horſes, together with a red damaſk bed, which were ſent him three weeks after his promotion by cardinal de Joyeuſe, in whoſe houſe he had received the compliments of the cardinals upon his election, declaring to his friend M. de Villeroy, he would not receive ſo noble a gift from any nobleman or prince, except his ſovereign (H). The legacy already mentioned of cardinal d' Eſte happened unexpectedly to be paid to him the following year, 1600. This money came ſo ſeaſonably, that, as he himſelf declares, he ſhould otherwiſe have been almoſt ruined (I); and ſome time after, the pope gave him the abbey of Nant in Rouerge.

Upon cardinal de Joyeuſe returning to France in April this ſame year, he was appointed vice-protector of the French nation, and in that quality did all ſorts of good offices to ſuch as had occaſion to apply to him. All theſe preferments were highly agreeable to Henry IV. who the ſame year added to them the biſhopric of Bayeux, the revenues of which were better than thoſe of Rennes. This however he reſigned in 1603, finding the affairs of his ſovereign would not permit him to reſide in his dioceſe: but he was taken from theſe important affairs, and from the world, in March the following year, 1604, in the ſixty-eighth year of his age. His corpſe was interred in the church of St. Lewis at Rome, where there is a monument erected to his memory, with an inſcription in Latin, ſetting forth his affection, zeal, application, and fidelity to his maſter, his abilities in negociations, and his true wiſdom and integrity (K). Father Tarquinio Galucci made his funeral oration or panegyric, the ſum of which is, that he united the moſt exact probity with the moſt conſummate policy, and therefore was univerſally eſteemed. He was a man, ſays Perrault, of an incredible penetration, and he laid his meaſures with ſuch a true diſcernment, and executed them with ſo much diligence, that it is ſcarce poſſible to mark a ſingle falſe ſtep in the numerous affairs which he negociated; and Mr. Wicquefort (L) ſpeaking of his abilities, obſerves that he had given proofs of his ſkill in negociations, in that which he tranſacted with the grand duke of Tuſcany, for the reſtitution of the iſland of If; in that with pope Clement VIII. in order to reconcile Henry IV. to the church of Rome; in that of the invalidity

(H) Perrault, ut ſupra.
(I) Ibid.
(K) A copy of it is in Niceron.
(L) De l' Ambaſſadeur, lib. ii. § 10, 17.

of

of the ſaid king's marriage with queen Margaret of Valois, which had been valid near thirty years; in that of the diſpenſation with regard to the marriage between Catherine of Bourbon, ſiſter to Henry, with the duke of Bar, a papiſt, then a proteſtant (M); and in ſeveral other very important and delicate affairs. His diſpatches, continues this writer, are as uſeful to an ambaſſador, who hopes to ſucceed in his employment, as the Bible and the Corpus Juris to ſuch lawyers and divines as would ſucceed in their reſpective profeſſions (N). Theſe letters of our miniſter were firſt publiſhed under the title of Lettres du Cardinal D' Oſſat, at Paris 1624, folio, and again revived the ſame year; Item enlarged in 1627, folio and 8vo; Item in 1641, folio; Item Roan 1643, 4to; again at Paris 1697, 4to, with his life, and notes by Amelot de la Houſſace (O); and, laſtly, in 1708 at Amſterdam, 12mo, five volumes. This is the beſt and moſt ample edition. An Italian tranſlation by Canini, from the firſt editions, was publiſhed at Venice in 1629, 4to. Several original letters of D' Oſſat, written in the cloſe of 1584, to the king, queen, and others, are ſtill in manuſcript in Colbert's library.

(M) This was the laſt important negociation he tranſacted at the court of Rome.

(N) In one of his letters to Henry IV. he informs his majeſty that the pope had a deſign to raiſe Arabella Stuart to the throne of England, and to marry her to cardinal Farneſe, brother to the duke of Parma; and, ſays he, as in every thing there muſt be ſome ſhew of juſtice, it is pretended that theſe two princes are by their mothers ſide deſcended from the true and lawful kings of England *; and for this reaſon have ſome right to that crown. Letter 199. This particular is not mentioned in any of the hiſtories of England. In another letter wrote upon the acceſſion of king James, he obſerves, that the Spaniards, who were vexed at it more than any body elſe, would be the moſt forward to congratulate him, which the event ſhewed, as is well known, was a true preſage.

(O) This ingenious editor remarks, that D'Oſſat's ſtyle is nervous, and that of a perſon formed by nature for negociations: ſo his diction is wholly conſecrated to the uſe of the cabinet.

* They were deſcended from the daughter of a baſtard of Edward IV.

OSTADE (Adrian Van) an eminent Dutch painter, was born a Lubeck in 1610, and came to Harlem very young, to ſtudy under Frank Hals, who was then in eſteem as a painter. Adrian formed under him a good taſte in colouring, adopted the manner of the country, and ſettled there. Nature guided his pencil in every thing he undertook: he diverted himſelf with clowns and drunkards, whoſe geſtures and moſt trifling actions were the ſubjects of his deepeſt meditation. The com-

compoſitions of his little pictures are not more elevated than thoſe of Teniers, Brower, and the other Flemings: they are always ſmoakings, alehouſes, or kitchens. He is perhaps one of the Dutch maſters, who beſt underſtood the chiaro oſcuro: his figures are very lively, and he often painted them in the landſkips of the beſt painters among his countrymen. Nothing can excel his pictures of ſtables; the light is ſpread ſo judiciouſly, that the ſpectator is ſurprized. All that one could wiſh in this maſter, is a lighter ſtroke in his deſigning, and not to have made his figures ſo ſhort. He exerciſed his art ſeveral years at Haerlem with great reputation and ſucceſs, till the approach of the French troops alarmed him in 1672; ſo that in the reſolution to return into his own country, to ſecure himſelf againſt all hazards from the events of war, he ſold his pictures, his furniture, and all his other effects. Arriving at Amſterdam to embark, he met with a lover of painting, who engaged him to accept a lodging in his houſe. Adrian, obliged by his civilities, quitted the project of his voyage, and worked ſeveral years in making that beautiful ſet of coloured deſigns, which has ſince paſſed into the cabinet of Jonas Witzen; where there are ſeveral inns, taverns, ſmoaking houſes, ſtables, peaſants houſes, ſeen from without, and often within, with an uncommon underſtanding of colour and truth, beyond expreſſion.

The pictures of this maſter are not equal; the middling ones, which are aſcribed improperly to him, are of his brother Iſaac, who was his diſciple, and painted in the ſame taſte, without being able to attain the excellence of Adrian. He was born at Lubec, and lived uſually at Haerlem, where death ſurprized him very young, denying him time to perfect himſelf.

The city of Amſterdam loſt Adrian Van Oſtade in 1685, at the age of ſeventy-five, very much regretted by all true lovers of painting. His prints, graved by his own hand in aqua fortis, large and ſmall, make a ſet of fifty-four pieces. Vicher, and Snyderhoef, and others, have alſo engraved after him.

OTHO VENIUS, or, Octavio Venus, a Dutch painter of great eminence, was deſcended of a conſiderable family in the city of Leyden, and born in the year 1556. He was carefully educated by his parents in the ſtudy of the belles lettres, and at the ſame time learned to deſign of Iſaac Nicolas. He was but fifteen years old, when the civil wars obliged him to leave his country. He retired to Liege, finiſh-

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ed his ſtudies, and there gave the firſt proofs of the beauty of his mind. He was particularly known to cardinal Grooſbeck, who gave him letters of recommendation when he went to Rome, where he was entertained by cardinal Maduccio. His genius was ſo active, that he at once applied himſelf to philoſophy, poetry, the mathematics, and painting. He became a great proficient in deſigning, under Frederico Zucchero. He acquired an excellence in all the parts of painting, eſpecially in the knowledge of the claro obſcuro; by which means he came to be accounted one of the moſt ingenious and moſt univerſal men of his age.

He lived at Rome ſeven years; during which time he performed ſeveral rare pieces, and then paſſing into Germany, was received into the emperor's ſervice. After this the duke of Bavaria and the elector of Cologn employed him: but all the advantages that he got by this ſervice in the courts of foreign princes, could not detain him there. He had a deſire to return into the Low Countries, whereof Alexander Farneſe, prince of Parma, was then governor. He drew the prince's picture armed cap-a-pee, which confirmed his reputation in the Netherlands. After the death of that prince, Venius returned to Antwerp, where he adorned the principal churches with his paintings.

The archduke Albert, who ſucceeded the prince of Parma in the government of the Low Countries, ſent for him to Bruſſels, and made him maſter of the mint, a place which took up much of his time; yet he found ſpare hours for the exerciſe of his profeſſion. He drew the archduke and the infanta Iſabella's portraits in great, which were ſent to James I. king of Great Britain: and to ſhew his knowledge of polite learning, as well as painting, he publiſhed ſeveral treatiſes, which he embelliſhed with cuts of his own deſigning (A). Lewis XIII. made him very fair offers to tempt him into his ſervice; but he would never leave his own country, ſatisfying himſelf with the character and employments he held there. He was the firſt after Polydore Caravaggio, who reduced the claro obſcuro to a principle of the art of painting. Rubens perfected what he began, and the whole Flemiſh ſchool learned it of him. Venius died at Bruſſels anno 1634, in the ſeventy-eighth year of his age. He had two brothers, Gilbert who was a graver, and Peter a painter. He had alſo the honour of breeding up the famous Rubens in his art.

(A) As Horace's emblems; the Life of Thomas Aquinas; and the Emblems of Love, both divine and profane, all finiſhed with great art and grace.

OTT (Henry) a noted divine of Zurich in Switzerland, was born in 1617. His father, who was a miniſter in the country, put him to board at Zurich with the celebrated Breitinger, whoſe advice was very ſerviceable to him. In 1636 he was ſent to carry on his ſtudies at Louſanne, and went ſome time after to Geneva and Groningen, in the company of Hottinger; and having made prodigious improvements under the profeſſors Gomar and Alting, he paſſed to Leyden and Amſterdam, where he applied himſelf to Rabbinical learning, and the Oriental languages for five years: at the end of which he made the tour of England and France in his way to his own country. Preſently after his arrival, he was preſented to the church of Dietlickon, of which he continued miniſter for twenty-five years. He was nominated profeſſor of eloquence in 1651, of Hebrew in 1655, and of eccleſiaſtical hiſtory in 1668. He held a literary correſpondence with ſeveral learned men, till his death, which happened in 1682.

The following is a complete liſt of his works: Franco Gallia; Oratio de cauſa Janſenitica; Quæſtio an et quando Petrus fuit Romæ; The grandeur of the Roman church, in Latin, with remarks; Ὀνοματολογία, ſeu nomina hominum propria; Annales Anabaptiſtici; Examinis perpetui in annales Cæſaris Baronii, centuriæ tres; Vindiciæ hujus tractatus adverſus Abbatem Reding; Oratio in commendationem ſtudii Hebraici; De reſurrectione; Baronii examinis continuatio ad xiii ſeculum uſque; De magia licita et illicita; De alphabetis et ratione ſcribendi omnium nationum; Univerſa poeſis philologice tractata, &c.

Dictionaire Alemand of Baſil.

OTWAY (Thomas) a diſtinguiſhed poet and playwright, was the ſon of a clergyman of Welbeding in Suſſex; in which county he was born, at a place called Trotting, in March 1651. He had his education firſt at Wincheſter ſchool, and then at Chriſt Church college in Oxford, where he was entered a commoner in 1669; but leaving the univerſity without any degree, he went to London, and applying himſelf to the play-houſes, he both wrote and acted in plays for a ſupport. Shadwell was a friend to him (A). After ſome time, he procured a patron in Charles Fitz-Charles earl of Plymouth, one of the natural ſons of king Charles II. and

(A) Wilmot earl of Rocheſter, in his Seſſion of the poets, calls him Shadwell's Zany.

obtained

obtained a cornet's commiſſion in a new-raiſed regiment deſtined for Flanders. Otway accordingly went thither with the reſt of the forces in 1677; but not being cut out for a ſoldier, he returned the following year in very indigent circumſtances, ſo that he was obliged to take up his pen again for a ſuſtenance (B). He continued writing plays and poems till his death, which happened in April 1685. He died at the ſign of the bull on Tower-hill, and was interred in a vault under the church of St. Clement's Danes.

Mr. Dryden had ſome pique againſt him, probably on account of his friend Shadwell; and in that humour ſpoke frequently of him with contempt, but changed his note at laſt, and declared in his favour (C). Mr. Langbaine obſerves very well, "That his genius in comedy leaned a little too much to "libertiniſm; but that in tragedy he made it his buſineſs "for the moſt part to obſerve the decorum of the ſtage: that "he was a man of excellent parts, and daily improved in his "writing, but yet ſometimes fell into plagiariſm, as well as "his cotemporaries, and made uſe of Shakeſpeare to the "advantage of his purſe at leaſt, if not his reputation (D)." 'Tis univerſally agreed, that he excells in touching the tender paſſions in tragedy, and that of theſe his Orphan and Venice Preſerv'd are the beſt. Mrs. Barry, the celebrated actreſs, uſed to ſay, that in her part of Monimia in the Orphan, ſhe never ſpoke theſe three words, Ah! poor Caſtalio! without tears. Theſe two tragedies, and they only, are ſtill in poſſeſſion of the ſtage. The titles of his other plays and poems are inſerted below (E).

(B) Athen. Oxon. vol. ii.

(C) Preface to his tranſlation of Du Freſnoy's Art of painting.

(D) Account of the Engliſh dramatic poets.

(E) Theſe are the following tragedies: Alcibiades, acted in 1675; Don Carlos, acted in 1676. This ſucceeded well, as appears by this diſtich in the Seſſion of the poets:

Don Carlos his pockets ſo amply had filled,
That his mange was quite cured, and his lice were all killed.

Blas and Berenice, in 1677; The hiſtory and fall of C. Marius, in 1680; Cheats of Scapin, a farce, from Moliere; Friendſhip in Faſhion, a comedy; and another, intituled, The Soldier's Fortune, in 1684. His poems are, The poet's complaint to his muſe, 1680; Windſor Caſtle, &c. 1685; An epiſtle to R. D. printed in a collection of Miſcellanies, in 1684, 8vo; as is alſo his tranſlation of the ſixteenth ode of Horace; An Engliſh tranſlation of Phædra to Hypolitus, printed in the tranſlation of Ovid's Epiſtles, by ſeveral hands, London 1681, 8vo; The Prologue to Mrs. Behn's City-heireſs, or, Sir Timothy Treatall, London 1682, 4to.

OUDIN (Caſimir) a learned monk of the order of the Remonſtrants, ſtiled Norbertines, was born at Mezieres upon

on the Meuſe, February 11, 1638. His father was a weaver, and deſigned to breed him to his own buſineſs; but the ſon's inclination led him to the ſtudy of literature, to which he applied himſelf againſt the mind of his parents. In this view he retired in 1656 among the Remonſtrants, paſſed his noviciate or probation in the abbey of St. Paul of Verdun, and made his profeſſion in 1658. He was afterwards ſent into France, where he ſpent four years in the ſtudies of philoſophy and theology, and then applied himſelf particularly to eccleſiaſtical hiſtory, which was his favourite ſtudy.

Thus employed, he had lain buried in obſcurity among his brother monks for the ſpace of twenty years, when an incident fell out, which gave him an opportunity of making his merit in ſome meaſure known to the world. His ſuperiors having placed him, in 1678, in the abbey of Boucilly in Champagne, Lewis XIV. on a journey in 1680, coming to this abbey, ſtopped to take a dinner there; and becauſe the monks were all afraid to appear, in order to make him the compliments and honours of the houſe, the office was undertaken by Oudin, who acquitted himſelf ſo well, that the king and all the court were extremely ſurprized to find, in ſo ſavage and ſolitary a place, a perſon of ſo much addreſs and good ſenſe; and his majeſty, greatly pleaſed with his reception, ordered the abbey a purſe of fifty Louis d'Ores. Father Oudin's abilities being thus diſcovered, he was ſent, in 1684, by Michael Colbert, the principal and reformer-general of this order, to viſit the abbies and churches belonging to them, and to take from their archives whatſoever he found might be of uſe in his hiſtory. On this occaſion he went to all the convents in the Netherlands, and returned to France with a large heap of materials, and the following year he made the ſame reſearches in Lorrain, Burgundy, and Alſace. In 1683 he was ſent to Paris, where he commenced an acquaintance with the Benedictines of St. Maur, and ſeveral other learned men. During his reſidence at Paris, he employed himſelf in collecting all the works of ſuch of the monks of Lerins as had been raiſed to the epiſcopate, which was ready for the preſs, when he was ſeized with a diſorder which hindered the printing of it. In 1688 he publiſhed a ſupplement of the eccleſiaſtical writers omitted by Bellarmin, a work which did him much honour (A).

Niceron, tom. 1 & 10.

In

(A) The title is, Supplementum de ſcriptoribus vel ſcriptis eccleſiaſticis a Bellarmino omiſſis, ad annum 1460, vel ad artem typographicam inventam. This being found defective, he publiſhed afterwards a complete

In 1690 he quitted France, and went to Leyden, where he embraced the proteſtant religion, and was made under librarian of the univerſity, and continued at Leyden till his death, which happened in September 1717, in the ſeventy ninth year of his age. His works not already mentioned may be ſeen below (B).

plete body of thoſe works, with the title of, Commentarius de ſcriptoribus eccleſiæ antiquis illorumque ſcriptis, adhuc extantibus in celebrioribus Europæ bibliothecis, a Bellarmino, Poſſevino, Phil. Labbeo, Gul. Caveo, Lud. Ellio, Du Pin, et aliis omiſſis, in three volumes folio. This is his principal work: But, if we may believe Le Clerc, our author did not underſtand either Greek or Latin ſufficient for it.

(B) The titles are, Veterum aliquot Galliæ et Belgiæ ſcriptorum opuſcula ſacra, &c.; Trias diſſertat. critic.; Acta beati Luce, abbatis Cuiſſiacenſis; Le Piemontre de froque; Epiſtola de ratione ſtudiorum ſuorum.

OVERALL (John) a learned Engliſh biſhop, was born in the year 1559 (A); and after a proper foundation of grammar learning, was ſent to St. John's college at Cambridge, and became a ſcholar there; but afterwards removing to Trinity College, was choſen fellow of that ſociety. In 1696 he was appointed regius profeſſor of divinity; when he took the degree of D. D. being about the ſame time elected maſter of Katharine-hall in the ſame univerſity (B). Upon the death of Alexander Nowell in 1601, he ſucceeded to the deanery of St. Paul's, London, by the recommendation of his patron Sir Fulk Greville (C), and queen Elizabeth; and in the beginning of king James's reign, he was choſen prolocutor of the lower houſe of convocation, and in the ninth year of that reign, he was appointed one of the firſt governors of the Charter-houſe hoſpital, then juſt founded by Thomas Sutton eſquire (D). In April 1614 he was conſecrated, by archbiſhop Abbot at Lambeth, biſhop of Lichfield and Coventry; and in 1628 was tranſlated to Norwich, where he died in May the following year. He was buried in that cathedral (E), where he lay unnoticed till ſome time after the reſtoration of king Charles II. when Dr. John Coſin, biſhop of Durham, who had been his ſecretary, erected a monument in 1669, on the next pillar to his grave, in honour to his memory,

(A) In the inſcription on his monument, he is ſaid to die in 1619, aged ſixty yerrs.

(B) Carter's hiſtory of Cambridge, under the learned men of St. John's, Trinity and Katharine-hall.

(C) Athen. Oxon. vol. 1.

(D) Bearcroft's hiſtor. account of Thomas Sutton, eſq; &c.

(E) Le Neve's lives of the proteſtant biſhops.

with a Latin inſcription, in which he is declared to be, Vir undequaque doctiſſimus, et omni encomio major (F): A man of univerſal learning, and above any thing that can be ſaid in his praiſe.

Mr. Wood obſerves, that he had the character of being the beſt ſcholaſtic divine in the Engliſh nation (G); and Dr. Coſin, who perhaps may be thought to rival him in that learning, calls himſelf his ſcholar, and expreſly declares that he derived all his knowledge from this man (H). He is alſo celebrated by Dr. Smith for his diſtinguiſhed wiſdom, erudition and piety. In the controverſy which in his time divided the reformed churches about predeſtination and grace, he held a middle opinion between the remonſtrants and the contra-remonſtrants, inclining rather to Arminianiſm, and ſeems to have paved the way for the reception of that doctrine in England, where it was generally embraced a few years afterwards, chiefly by the authority and influence of archbiſhop Laud.

Dr. Overall had a particular friendſhip with Gerard Voſſius, and Hugo Grotius, and was much grieved to ſee the love of peace, and the projects of this laſt great man to obtain it, ſo ill requited. He laboured heartily himſelf to accord the differences in Holland, upon what is known by the name of the Quinquarticular controverſy, as appears in part by his letters to the two learned correſpondents juſt mentioned, ſome of which are printed in the collection, intituled, Epiſtolæ præſtantium virorum, &c.

But our biſhop is known in England chiefly by his convocation book, concerning which the following account, from biſhop Burnet, will not, it is preſumed, be unacceptable: "This book, ſays that hiſtorian, was wrote on the ſubject "of government, the divine inſtitution of which was very "poſitively aſſerted. It was read in convocation, and paſ"ſed by that body, in order to the publiſhing it, in oppoſi"tion to the principles laid down in the famous book of "Parſons the jeſuit, publiſhed under the name of Doleman. "But king James did not like a convocation entering into "ſuch a theory of politics, ſo he diſcouraged the printing of "it; eſpecially ſince, in order to juſtify the owning of the "United Provinces, who had lately thrown off the Spaniſh "yoke, to be a lawful government, it was laid down, that "when a change of government was brought to a thorough

(F) Life of biſhop Coſin, in Smith's vitâ præſtantium virorum.

(G) Athen. Oxon. vol. I.

(H) Smith, as before.

"ſettle-

" ſettlement, it was then to be owned and ſubmitted to as a " work of the providence of God. Here it ſlept, till arch- " biſhop Sancroft, who had got the book into his own hands, " and not obſerving the laſt mentioned paſſage in it, reſolv- " ed to publiſh it in the beginning of king William's reign, " as an authentic declaration the church of England had " made in the point of non-reſiſtance. Accordingly, it was " publiſhed in 4to, as well as licenſed, by him; a very few " days before he was under ſuſpenſion for not taking the " oaths (1)."

(1) Burnet's hiſt. of his own times, vol. 1. folio edition.

OUGHTRED (William) an Engliſh divine, celebrated for his very uncommon ſkill in the mathematics, was born about 1573, at Eton in Buckinghamſhire; and being bred a ſcholar upon the foundation of that ſchool, was elected thence, in 1592, to King's-College in Cambridge; of which, after the regular time of probation, he was admitted perpetual fellow. He did not neglect the opportunity his education gave him, of improving himſelf in claſſical learning, as appears from ſome of his works, written in very elegant Latin; but his genius leading him particularly to the mathematics, he applied himſelf chiefly to that ſtudy. He began at the fountain head, and read all the ancient authors in the ſcience, as Euclid, Apollonius, Pergæus, Archimedes, Diophantus, and the reſt; in peruſing whoſe works, he did not content himſelf, as he tells us in the preface to his Clavis, with barely learning their propoſitions, but was diligent in looking into the ſagacity of their invention, and careful to comprehend the peculiar force and elegance of their demonſtrations. General Dictionary.

After he had been at Cambridge about three years, he invented an eaſy method of geometrical dialing, which, though he did not publiſh it till 1647, was yet received with ſo much eſteem, that Mr. afterwards Sir Chriſtopher, Wren, then a gentleman commoner of Wadham college in Oxford, immediately tranſlated it from the Engliſh into Latin. This treatiſe was added to the ſecond edition of his Clavis, with this title, A moſt eaſy way for the delineation of plain ſundials, only by geometry, &c. In 1599, Mr. Oughtred commenced maſter of arts, having regularly taken his bachelor's degree three years before. In 1600, he projected an horizontal inſtrument for delineating dials upon any kind of plane, and for working moſt queſtions which could be performed by the globe: which inſtrument was afterwards publiſhed, to-

gether with his circles of proportion, in 1633, 4to, by William Forſter, who had been taught the mathematics by Mr. Oughtred, but was then himſelf a teacher of thoſe ſciences.

About 1603, he was preſented to the living of Aldbury near Guildford in Surry, to which he repaired forthwith, and continued his mathematical purſuits, as he had done in college. The mathematical ſciences were the darling object of his life, and what he called the more than Elizian Fields. He became extremely eminent in them; inſomuch that his houſe, we are told, was continually filled with young gentlemen, who came thither for his inſtructions. Lord Napier, in 1614, publiſhing at Edinburgh his Mirifici logarithmorum canonis deſcriptio, ejuſque uſus in utraque trigonometria, &c. it preſently fell into the hands of Mr. Briggs, then geometry-reader of Greſham college in London: and that gentleman, forming a deſign to perfect Lord Napier's plan, conſulted Mr. Oughtred upon it, who probably wrote his treatiſe of trigonometry about the ſame time; ſince it is evidently formed upon the plan of Lord Napier's canon. In proſecuting the ſame ſubject, he invented not many years after an inſtrument, called, The circles of proportion, which was publiſhed with the horizontal inſtrument, mentioned above. All ſuch queſtions in arithmetic, geometry, aſtronomy, and navigation, as depended upon ſimple and compound proportion, might be wrought by it; and it was the firſt ſliding rule that was projected for thoſe uſes, as well as that of gauging.

In 1631 our author publiſhed at London, in a ſmall octavo, Arithmeticæ in numeris et ſpeciebus inſtitutio, quæ tum logiſticæ tum analyticæ, atque totius mathematicæ clavis eſt. About 1628, the earl of Arundel living then at Weſt-Horſely, though he afterwards bought a houſe at Aldbury, ſent for Mr. Oughtred to inſtruct his ſon Lord William Howard in the mathematics; and this clavis was firſt drawn up for the uſe of the young nobleman. In this little manual, although intended for a beginner, were found ſo many excellent theorems, ſeveral of which were entirely new, both in algebra and geometry, that it was univerſally eſteemed, both at home and abroad, as a ſurprizing rich cabinet of mathematical treaſures: and the general plan of it has been ſince followed by the very beſt authors upon the ſubject, as by Sir Iſaac Newton in his Arithmetica Univerſalis, and lately in Mr. Maclaurin's Algebra, printed in 1748. There is in it, particularly, an eaſy and general rule for the ſolution of quadratic equations, which is ſo compleat, as not to admit of being farther perfected: for which reaſon it has been tranſcribed, with-

without any alteration, into the elementary treatiſes of algebra ever ſince; ſo that it is no wonder that the clavis became the ſtandard book made uſe of by tutors, for inſtructing their pupils in the mathematics in the univerſities; eſpecially at Cambridge, where it was firſt introduced by Seth Ward, afterwards biſhop of Saliſbury. It underwent ſeveral editions, to which the author ſubjoined ſome other things.

Notwithſtanding all Mr. Oughtred's mathematical merit, he was, in 1646, in danger of a ſequeſtration by the committee for plundering miniſters; in order to which, ſeveral articles were depoſed and ſworn againſt him: but upon his day of hearing, William Lilye, the famous aſtrologer, applied himſelf to Sir Bulſtrode Whitlocke and all his old friends, who appeared ſo numerous in his behalf, that though the chairman and many other preſbyterian members were active againſt him, yet he was cleared by the majority. This Mr. Lilye tells us himſelf, in the hiſtory of his own life and times, where he ſtiles Mr. Oughtred the moſt famous mathematician then of Europe. The truth is, continues this writer, he had a conſiderable parſonage, and that alone was enough to ſequeſter any moderate judgment: beſides, he was alſo well known to affect his majeſty. He died in 1660, aged eighty-ſix years, and was buried at Aldbury. Collier, in his Dictionary, tells us, that Mr. Oughtred died about the beginning of May 1660; for that, upon hearing the news of the vote at Weſtminſter, which paſſed the 1ſt of that month for the reſtoration of Charles II. he expired in a ſudden extacy of joy. Mr. David Lloyd, in his memoirs, has given the following ſhort character of him: "That he was as faceti- "ous in Greek and Latin, as ſolid in arithmetic, geometry, "and the ſphere of all meaſures, muſic, &c; exact in his "ſtyle as in his judgment; handling his tube and other in- "ſtruments at eighty, as ſteadily as others did at thirty; "owing this, as he ſaid, to temperance and archery; prin- "cipling his people with plain and ſolid truths, as he did the "world with great and uſeful arts; advancing new inven- "tions in all things but religion, which in its old order and "decency he maintained ſecure in his privacy, prudence, "meekneſs, ſimplicity, reſolution, patience, and content- "ment." He had one ſon, whom he put an apprentice to a watchmaker, and wrote a book of inſtructions in that art for his uſe.

Page 59, edit. 1715.

Page 608, edit. 1668.

He left behind him a great number of papers upon mathematical ſubjects; and in moſt of his Greek and Latin mathematical books, there were found notes in his own hand-writing,

with an abridgment of almoſt every propoſition and demonſtration in the margin, which are now in the muſæum of the late Wiliam Jones, eſq; F. R. S. Theſe books and manuſcripts then paſſed into the hands of his friend Sir Charles Scarborough the phyſician; the latter of which were carefully looked over, and all that were found fit for the preſs, printed in one volume octavo, at Oxford, 1676, under this title: Gulielmi Oughtredi Etonenſis, quondam colegii regalis in Cantabrigia ſocii, opuſcula Mathematica hactenus inedita. This collection contains the following pieces; 1. Inſtitutiones mechanicæ. 2. De variis corporum generibus gravitate et magnitudine comparatis. 3. Automata. 4. Quæſtiones Diophanti Alexandrini, libri tres. 5. De triangulis planis rectangulis. 6. De diviſione ſuperficierum. 7. Muſicæ elementa. 8. De propugnaculorum munitionibus. 9. Sectiones angulares. In the year 1660, Sir Jonas Moore annexed to his arithmetic, then printed in octavo, a treatiſe, intituled, "Conical ſections; or, The ſeveral ſections of a cone; being an analyſis or methodical contraction of the two firſt "books of Mydorgius, and whereby the nature of the parabola, hyperbola, and ellipſis, is very clearly laid down. "Tranſlated from the papers of the learned William Oughtred."

OVERBURY (Sir Thomas) a polite Engliſh writer, memorable chiefly for his tragical end, was of an ancient family, and born in 1581, at Compton-Scorſen in Warwickſhire, the ſeat of Giles Palmer, eſq; whoſe daughter was his mother. He had his ſchool learning there, and at the age of fourteen was entered a gentleman commoner of Queen's College in Oxford, where he applied himſelf diligently to his ſtudies; and having acquired a competent ſtock of logic and philoſophy, had a bachelor of arts degree conferred on him November 1598. Afterwards, he went to the Middle Temple in London, his father deſigning him for his own profeſſion, the law: but his genius leading him to polite literature, the ſplendor and elegancy of a court preſently engaged his whole attention; and it was not long before he reſolved to puſh his fortune in it. Accordingly, about the time of the coronation of James I. in 1604, he commenced an acquaintance with the famous Robert Car, afterwards earl of Somerſet; and that gentleman, finding Overbury's accompliſhments very ſerviceable to his ambitious views, entered into the moſt intimate connexion with him. Every one knows, from what a low ſtation Car was raiſed, and that his ignorance in literature

Wood's Athen. Oxon.

rature was one motive for king James's taking him into his favour; who propoſed not only to teach him Latin, but to make him as able a ſtateſman as the beſt of his miniſters: ſo that it is no wonder, that this favourite ſhould be glad to cultivate a familiarity with Overbury, whoſe uncommon parts and learning could not but be of uſe to him.

Car, growing in a few years into high favour with his majeſty, made uſe of it, in 1608, to obtain the honour of knighthood for his friend Overbury, whoſe father he likewiſe procured at the ſame time to be made one of the judges for Wales. The year following, Sir Thomas made a tour through Holland, Flanders, and France, and publiſhed his obſervations upon thoſe travels the ſame year in 4to. In 1612, he aſſiſted his friend, then become lord viſcount Rocheſter, in his amour wtth the counteſs of Eſſex: but being afterwards diſpleaſed with his lordſhip's deſign of bringing about a marriage with her, he took the ſame liberty of opening his mind upon this, as he had always done upon other ſubjects, and declared with great warmth againſt a match, which he apprehended would prove the ruin of his intereſt with the viſcount. The courtier made no ſcruple of ſacrificing his friend to his love; and diſcloſing all to the lady, his idol, it was immediately reſolved, that the ſucceſsful iſſue of their intrigue neceſſarily required the removal of Sir Thomas out of the way. Accordingly, after ſome fruitleſs trials to that purpoſe, the method of poiſoning was pitched on, as the ſureſt in the attempt, and the ſafeſt from a diſcovery, if they could get him into their power. With this view, the minion firſt obtained for him the offer of an embaſſy to Ruſſia from his majeſty; and then prevailing on him to refuſe it, eaſily procured his impriſonment for a contempt of the king's commands. He was ſent to the Tower the 21ſt of April 1613, and all engines ſet at work to compaſs the villainous deſign. After ſome time, his father came to town, and petitioned the king for his diſcharge. He likewiſe applied to the viſcount, to whom ſeveral preſſing letters were alſo wrote by Sir Thomas himſelf, but all to no purpoſe. Sir Thomas had no ſuſpicion at firſt, that his impriſonment was his friend's contrivance; but diſcovering it at length, by his delays to procure his liberty, he expoſtulated with him by letter in the ſevereſt manner, and even proceeded to threats, which terrified Rocheſter ſo much, that he charged the lieutenant of the Tower to look to Overbury well; for if ever he came out, it would be his ruin, or one of the two muſt die. In the mean time, many attempts by poiſon were made upon Overbury; none of which ſucceeded,

till a glyſter was given him on the 14th of September, under a pretence of removing thoſe complaints, which, unknown to him, were occaſioned by their former male practices on him. He never ceaſed vomiting and purging till he expired, and being of a ſtrong conſtitution, he ſtruggled many hours in the agonies of death, which at length put an end to his extreme torture, about five o'clock the next morning. His corpſe being exceedingly noiſome, was interred about three the ſame day in the Tower chapel. Immediately after his death, ſome ſuſpicion of the true cauſe of it was rumoured about; but the great perſonages concerned prevailed ſo far, as to make it believed that he died of the venereal diſeaſe. Nevertheleſs, the whole was diſcovered about two years after, when the under agents were all apprehended, tried, and executed. The favourite alſo, now earl of Somerſet, as well as his counteſs, (for he had married the lady ſome time before) were both tried and condemned, but pardoned by his majeſty the following year, 1616. The counteſs however underwent a much more miſerable fate in her death, occaſioned by a gangrene in that part, in which ſhe had almoſt beyond all example ſhameleſsly offended. 'Tis ſaid ſhe had a procidentia vulvæ et uteri, which hanging down inverted to her knees, and mortifying piece-meal, occaſioned the moſt exquiſite tortures.

Weldon's court and character of king James.

Sir Thomas was the author of ſeveral works in verſe and proſe; all which have lately been reprinted at London, 1753, in octavo. His character is repreſented by an hiſtorian of of thoſe times, who, having related the occaſion and circumſtances of his death, proceeds in the following terms: "In "this manner fell Sir Thomas Overbury, worthy of a longer "life and a better fate; and, if I may compare private men "with princes, like Germanicus Cæſar; both by poiſon "procured by the malice of a woman, both about the 33d "year of their age, and both celebrated for their ſkill and "judgment in poetry, their learning, and their wiſdom. "Overbury, continues this writer, was a gentleman of an "ancient family, but had ſome blemiſhes charged upon his "character, either through a too great ambition, or the in-"ſolence of a haughty temper.——After the return from his "travels, the viſcount Rocheſter embraced him with ſo en-"tire a friendſhip, that exerciſing by his majeſty's ſpecial "favour the office of ſecretary proviſionally, he not only "communicated to Sir Thomas the ſecrets, but many times "gave him the packets and letters unopened, before they had "been peruſed by the king himſelf; which, as it prevailed

"too

" too much upon his early years, ſo as to make him, in the " opinion of ſome, thought high and ambitious, yet he was " ſo far from violating his truſt and confidence, that he re- " mains now one example among others who have ſuffered " in their perſons or their fortunes for a freedom of advice, " which none but ſincere friends will give, and many are " ſuch ill friends to themſelves as not to receive."

Being never married, he left no iſſue; ſo that the family eſtate came to his younger brother, whoſe ſon, Sir Thomas Overbury, was alſo the author of ſome pieces. Theſe are, 1. " A true and perfect account of the examination, trial, " condemnation, and execution of Joan Perry and her two " ſons, for the ſuppoſed murder of William Harriſon, written " by way of letter to Thomas Shirley, M. D. in London, " 1676, 4to." This is one of the moſt remarkable incidents in ſtory. Harriſon was not really murdered, but conveyed away alive by a gang of Mohocks and carried to Turky, where, coming into the hands of a phyſician, he acquired ſome ſkill in that faculty; and at length, after many years abſence, found means of getting away, and returned home, to the great aſtoniſhment of every body, ſince the ſufferers for his ſuppoſed death had actually confeſſed the murder. 2. " Queries propoſed to the ſerious conſideration of thoſe, who " impoſe upon others in things of divine and ſupernatural re- " velation, and proſecute any upon the account of religion; " with a deſire of their candid and chriſtian reſolution there- " of;" printed in 1677. In anſwer to which there came out the ſame year, " Ataxiæ obſtaculum; an anſwer to cer- " tain queries, intituled, Queries Propoſed, &c." Upon this, Sir Thomas wrote a reply, intituled, 3. " Ratiocinium " Vernaculum, or, a reply to Ataxiæ Obſtaculum, &c."

OVIDIUS (Publius Naſo) one of the fineſt poets of the Auguſtan age, was the ſon of a Roman knight, and born at Sulmo, a town in the country of the Peligni, about ninety miles from Rome. He was born the 19th of March, about forty-three years before Chriſt, and in the year of Rome 710; that memorable year, when the conſuls, Hirtius and Panſa, were ſlain in the battle of Mutina againſt Antony. From his youth, his inclinations lay towards poetry, which however, upon his father's intreaties, he forſook, and ſtudied the law, forming himſelf to the bar. How his father diſſuaded him from poetry, is pleaſantly deſcribed by himſelf:

Ciofanus in vit. Ovid. J. Maſon in vit. Ovid. Bayle's Dict. in OVID. Cruſius's lives of the Roman poets, vol I.

Sæpe

Sæpe pater dixit, ſtudium quid inutile tentas?
Mæonides nullas, ipſe reliquit opes.
Triſtium, lib. iv.

alluding to the meanneſs of Homer's circumſtances. He ſtudied eloquence under thoſe eminent maſters, Arellius Fuſcus and Porcius Latro, whoſe characters are ſo finely drawn by Seneca, who alſo mentions Ovid's improvements under them; inſomuch that he determined ſeveral private cauſes very judiciouſly, and frequently pleaded with great force of eloquence in the court of the centumviri. He was likewiſe made one of the triumviri, who were magiſtrates of great authority, and tried capital cauſes.

Soon after he had put on the toga virilis, which was done at ſeventeen years of age, Auguſtus honoured him with the latus clavus, an ornament only worn by perſons of quality; but upon the death of his elder brother, by which he came into the poſſeſſion of an eaſy fortune, he bid adieu to law and the bar, and devoted himſelf entirely to the muſes. His fine parts were ſoon diſtinguiſhed by the Roman wits, and introduced him into the company of Tibullus, Severus, Sabinus, Flaccus, &c. all men of quality and polite letters: and the learned Hyginus is ſaid likewiſe to have been his intimate friend. He ſoon diſcovered a genius, adapted to all kinds of poetry; in which he might have excelled, if he had had but calmneſs and application, to correct the luxuriancy of a moſt fertile fancy. He was exceedingly amorous in his youth, and addicted beyond meaſure to venereal pleaſure: he informs us himſelf of the qualifications with which nature had endowed him for that exerciſe, and the uſe he had made of them:

Exigere a nobis anguſta nocte Corinnam
Me memini numeros ſuſtinuiſſe novem.
Amor. Lib. iii. Eleg. 7.

He found himſelf freſh and gay in the morning, after paſſing a whole night in amorous embraces; and wiſhed to die in the actual fruition of that pleaſure. Bayle ſays, it was almoſt his only vice; and it is very well it was, ſince he ſeems to have known no bounds in tranſgreſſing. He did not content himſelf with loving, and making conqueſts in the way of gallantry, but he likewiſe taught the public the art of loving, and of making themſelves beloved; that is, he reduced into a ſyſtem a moſt pernicious ſcience, of which nature gives us but too many leſſons, and which only tends to the diſhonour of families, and of the poor huſbands in particular. This

poet's writings on love are the obſceneſt pieces we have remaining of antiquity: not that we find in them the obſcene expreſſions of Catullus, Horace, Martial, and Juvenal, or the ſcandals of the ſin againſt nature, of which theſe poets ſpeak ſo freely; but the delicacy, the well choſen terms which Ovid excelled in, render his works the more dangerous, ſince by this means they repreſent, in a very intelligible and elegant manner, all the moſt laſcivious tricks and impurities of love. Nor does he write in all this upon the credit of others, but from his own practice. It is true, that in his apology, which he compoſed in the place of his exile, he proteſts he had not committed the actions he deſcribed, and that his head had a greater ſhare in theſe deſcriptions than his heart: but he is hardly to be credited in this, ſince it is not eaſy to conceive that any man, who had not been deeply immerſed in lewdneſs, ſhould have been able to deſcribe its various tricks and habits in the manner he has done.

In the mean time, he found leiſure from his gallantries, to indulge his other paſſion for poetry; and wrote ſeveral things of various kinds. He wrote his Heroic Epiſtles and his Faſti. He wrote a poem de piſcibus, which Oppian is ſaid to have imitated in his Halieutics; and ſome ſay other things, which are loſt. There was alſo a tragedy of his compoſing, called Medea, much commended by Quintilian, and generally admired by the ancients as an excellent piece. His laſt work before his baniſhment was the Metamorphoſes, which is in many reſpects his fineſt work, although it did not receive his laſt hand. It was chiefly from this beautiful work, that he expected immortality; but finding himſelf condemned to baniſhment, he threw it into the fire, either out of ſpite, or becauſe he had not put the finiſhing hand to it. Some copies which had been taken of it, were the cauſe of its not being loſt. Ovid lived moſtly at Rome, near the capitol, or only retired to his fine gardens a little out of the town in the Appian way, though he had another villa in his native country. He married young, and had three wives, two of which he ſoon repudiated after marriage: his laſt wife Perilla, who remained inviolably faithful to him, even after he was baniſhed, he tenderly loved, and has frequently celebrated her beauty and virtue.

Thus the poet paſſed the better part of his life, in a full enjoyment of his friends and the muſes; when by ſome indiſcretion in his conduct, or by an accidental diſcovery of ſome paſſages at court, he incurred the diſpleaſure of Auguſtus, and by him was baniſhed at fifty years of age to Tomi, a town

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in Pontus, ſituated on the Black Sea near one of the mouths of the Danube. He was baniſhed for writing looſe verſes, and corrupting the Roman youth; but it is agreed on all hands, and is in effect owned by himſelf, that this was rather the pretence than the real cauſe of his exile. He ſays, in ſeveral parts of his works, that the cauſes of his miſery were two: his having compoſed books on the art of love, and his having ſeen ſomething. He does not tell us, what it was he ſaw, but gives us to underſtand, that his books contributed leſs to his diſgrace, than that did; and on his complaining to love, that, after labouring to enlarge his empire, he obtained nothing for his reward but baniſhment, Love anſwers, "You "know very well, that was not the thing which did you "moſt harm."

Utque hoc, ſic utinam defendere cætera poſſes,
Scis aliud, quod te læſerit, eſſe magis.
De Ponto. Lib. iii. Ep. 3.

He compares himſelf to unfortunate Actæon, who had undeſignedly ſeen Diana naked, and ſuffered for it;

Cur aliquid vidi? cur noxia lumina feci?
Cur imprudenti cognita culpa mihi eſt?
Inſcius Actæon vidit ſine veſte Dianam:
Præda fuit canibus non minus ille ſuis.
Triſtium, Lib. ii. v. 103.

Various attempts have been made to conjecture what it was he ſaw. 1. Some have perſuaded themſelves, that he ſurpriſed Auguſtus in a flagrant crime with his daughter Julia; and this perſuaſion they ground upon a paſſage of Suetonius, where the emperor Caligula is ſaid to have declared his mother to have ſprung from the inceſtuous commerce of Auguſtus with Julia. But Suetonius ſays nothing to countenance this report of Caligula; rather otherwiſe, for he calls it inſectatio Auguſti: nay, Suetonius does not ſay, that there was any report of ſuch a commerce, which if there had, he certainly would have done, for he took a particular pleaſure in relating ſuch kind of anecdotes. Others again have fancied, that he himſelf had been too familiar with that wanton princeſs: but this ſuppoſition is attended with inſuperable difficulties, and plainly inconſiſtent with all he has hinted about the cauſe of his exile, which was not love, but ſomething he had ſeen; ſo that we, like others before us, muſt be content to leave this matter juſt as we found it.

In vit. Calig. c. 23.

But

But let this fault be what it would, Auguſtus continued inexorable; nor could his moſt ſubmiſſive importunities and flattering addreſſes, although often repeated, get him recalled, or ſo much as removed to a better place of confinement. He praiſed the emperor with ſuch extravagance, as bordered even upon idolatry; and he made an idol of him literally, as ſoon as he heard of his death: for he not only wrote his elogy, but conſecrated a chapel to him, where he went every morning to invocate him. The ſucceſſor no doubt had his ſhare in this adoration, and was probably the real motive to it: but all would not do; the court continued as inexorable under Tiberius as before, and the unhappy Ovid died in exile, when he was near ſixty years of age. His death, according to Apuleius, happened the ſame day with that of Livy, the celebrated Roman hiſtorian. He was, as he has deſcribed himſelf, of a pale complexion, middle ſtature, ſlender and not large-limbed, yet ſtrong and nervous. He was greatly honoured and reſpected by the Barbarians, who made a general mourning at his death, and buried him in a ſtately monument before the gates of their city. He wrote an infinite number of verſes in his exile, of which remain his Triſtium and epiſtles ex Ponto: and, as Mr. Cowley remarks, one may ſee, by the ſtile of theſe, very unlike that of his Metamorphoſes, the humble and dejected ſpirit with which he wrote. The cold of the country, and his own deſpair, had benumbed his faculties; and though it is indeed Ovid that writes at Tomi, yet how much changed from Ovid who wrote at Rome!

The works of Ovid are well known, and his poetical talents have with juſtice raiſed him to the higheſt rank among the Roman poets. It is allowed that he was the beſt bred gentleman of all the celebrated geniuſes of the age he lived in. No man, as Scaliger ſays, ever did or can imitate the eaſineſs of ſtile which was in Ovid: his great fault was, that he had too much wit, and too much luxuriancy of fancy, which he either knew not how, or had not patience, to correct. The moſt celebrated of the elegiac writers were Tibullus, Propertius, and Ovid: Tibullus is elegant and polite, Propertius high and noble, but Ovid more natural and moving. The ſix books of his Faſti, which he ſent to Germanicus the ſon of Druſus, contain variety of choice learning. Selden calls this poet a great canon lawyer, merely from theſe books, as giving us the beſt account of the religion and feſtivals of the old Romans. The Epiſtles are reckoned the moſt polite part of all Ovid's works: Rapin calls them the flower of the Roman

Blount's Cenſura authorum.

man wit. His Art of Love, and Amorous Poems, are finely writ, but infinitely pernicious to morals. The emperor Ælius Verus was ſo delighted with his De arte amandi, that he often read it in bed, and laid it under his pillow, when he went to ſleep. It is much to be feared, that many others have done the ſame. Ciofanius ſays, Ovid was ſo exquiſitely ſkilled in the Latin tongue, that if the Roman language was utterly loſt, and nothing left but the works of Ovid, they alone would be ſufficient to retrieve it. He is much nearer the truth than thoſe critics, who have deſpiſed the Latin of this poet, as if he was as corrupt in his ſtile, as he was in his morals. Theſe, as Bayle ſays, would have met but with a ſorry reception from Alphonſo, king of Naples; who, being with his army in the neighbourhood of Sulmo, aſked if it is certain that Ovid was born there? and being informed it was, ſaluted the town, and paid his acknowledgments to the genius of the country, which had produced ſo great a poet. He added, that he would willingly reſign part of his territories, to call to life again that man, whoſe memory was dearer to him, than the poſſeſſion of Abruzzo.

Auguſt. hiſt. ſcriptores.

The beſt editions of Ovid are, that of Daniel Heinſius by Elzevir, 1629, three vols. 12mo; that in uſum Delphini, 1688, four vols. 4to; that of Leyden, 1702, three vols. 8vo; that of Burman, Leyden 1714, four vols. 4to.

OWEN (Dr. John) an eminent Engliſh divine among the independents, and ſometimes ſtiled the Prince, the Oracle, and the Metropolitan, of that ſect, was born in 1616, at Hadham in Oxfordſhire, of which place his father was vicar. He had his ſchool learning at Oxford; and being a boy of extraordinary parts, made ſo quick a proficiency, that he was admitted into Queen's College at twelve years of age, under the learned Dr. Barlow, afterwards biſhop of Lincoln. He took his firſt degree in arts in 1632, and his ſecond in 1635: but being ſoon after diſſatisfied with the new regulations enjoined the univerſity by the ſtatutes of archbiſhop Laud their chancellor, he refuſed to comply with them. Upon this, his friends forſook him, as infected with puritaniſm; and from the reſentment of the Laudean party, his ſituation in the college became by degrees ſo uneaſy, that he was forced to leave it in 1637. This he eſteemed a ſuffering for conſcience ſake; and hence he gave way to ſome unfavourable thoughts of the church eſtabliſhment.

Memoirs of the life of Dr. Owen, prefixed to a collection of his ſermons, tracts, &c. Lond. 1721, folio.

Wood's Athen. Oxon. v. ii.

He had hitherto been educated by an uncle, a gentleman of a fair eſtate in Wales, who had a deſign alſo to make him his heir:

heir: but all ſupplies from him being diſcontinued, ſomething was to be done for a ſupport. Accordingly he took orders, and became chaplain, firſt to Sir Robert Dormer of Aſcot in Oxfordſhire, being tutor at the ſame time to his eldeſt ſon; and next to John Lord Lovelace of Hurley in Berkſhire. He was in this laſt gentleman's ſervice at the breaking out of the civil wars, when he openly avowed the cauſe of the parliament; which conduct was ſo vehemently reſented by his uncle, a zealous royaliſt, that he abſolutely diſcarded him, and left his eſtate to another. Lord Lovelace, however, though ſiding with the king, yet continued to uſe his chaplain with great civility; but going at length to the king's army, Mr. Owen went up to London, and ſhortly after was perfectly converted to the principles of the nonconformiſts.

In 1642, came out his book, called, A Diſplay of Arminianiſm, which met with ſuch a reception, that it laid the foundation of his future advancement. The committee for purging the church of ſcandalous miniſters paid ſuch a regard to it, that Mr. White their chairman ſoon after ſent a ſpecial meſſenger to our author, with a preſentation to the living of Fordham in Eſſex, which he accepted, and took a wife ſoon after. He had been at Fordham about a year and a half, when, upon a report that the ſequeſtered incumbent was dead, the patron, who had no kindneſs for Mr. Owen, preſented another to the living; upon which the earl of Warwick, being patron of the church of Coggeſhall, a market town about five miles diſtance, very readily gave him that living. Hitherto he had followed the preſbyterian way; but he had not been long at Coggeſhall, when he declared on the ſide of independency; and he formed a church there upon theſe principles, which continued long in a flouriſhing ſtate, and was in good condition ſo lately as the year 1721.

His fame began now to ſpread through the city and country; and the independent party prevailing, he was ſent for to preach before the parliament, on one of their faſt days, April 29, 1646. When Colcheſter was beſieged in 1648, Fairfax, quartering ſome days at Coggeſhall, became acquainted with our miniſter; and, upon the ſurrendry of the town to the parliament forces, he preached the thankſgiving ſermon there upon that occaſion. He was again required to preach before the houſe of commons, January 31, 1648-9, the next day after the murder of king Charles; and afterwards, on the 28th of February, being the day of humiliation for the intended expedition to Ireland. Cromwell, who had never heard Mr. Owen preach before, was preſent at this laſt diſcourſe, and

was

was extremely pleaſed with it. Our preacher deſigned to go to his cure at Coggeſhall within two days, but thought himſelf obliged to make his compliments to Fairfax firſt. While he was waiting for admiſſion, in comes Cromwell, who at ſight of him came directly up to him; and laying his hand familiarly on his ſhoulder, ſaid, "Sir, you are the perſon "that I muſt be acquainted with." Mr. Owen replied, "That will be more to my advantage than yours, Sir'. 'We "ſhall ſoon ſee that," ſays Cromwell; and taking him by the hand, led him into Fairfax's garden, and from that time held a moſt intimate friendſhip with him, as long as he lived.

For the preſent, Cromwell deſired his company into Ireland, and that he would reſide there in the college of Dublin; which he did, but returned in about half a year. In September 1650, he went, by Cromwell's appointment, into Scotland, but returned alſo from thence, after about half a year's ſtay at Edinburgh. By an order of parliament, on the 18th of March the ſame year, he was promoted to the deanery of Chriſt-church; whither he went to reſide in 1651. Cromwell was now the chancellor of the univerſity; and in September 1652, he nominated our dean his vice chancellor. He was created doctor of divinity by diploma in December 1653. In the protector's parliament, which met the 3d of September 1654, our vice-chancellor offered himſelf a candidate for the univerſity; and to remove the objection of his being a divine, 'tis ſaid he renounced his orders, and pleaded that he was a layman. Accordingly he was returned; but his election being queſtioned by the committee of elections, he ſat only a ſhort time in the houſe. He was continued in the poſt of vice-chancellor for five years, by which office he had it in his power to ſhew his diſlike to the habits and other forms required by the Laudean ſtatutes. He exerted this power to the utmoſt; nevertheleſs, it muſt be obſerved, in juſtice to him, that he gave many inſtances of his moderation. Tho' he was often urged to it, yet he never moleſted the meeting of the royaliſts at the houſe of Dr. Willis the phyſician, where divine ſervice was performed according to the liturgy of the church of England, not far from his own lodgings at Chriſt-church. In his office alſo of commiſſioner for ejecting ſcandalous miniſters, for ſuch he was, he frequently over-ruled his brethren in favour of ſuch royaliſts, as were eminently deſerving; and particularly in the caſe of Dr. Edward Pococke.

Wood's Athen. Oxon.

Richard Cromwell ſucceeding his father as chancellor in 1657, Dr. Owen was removed from the vice-chancellorſhip;

as he was alſo from Richard's favour, when he became protector the following year. This blow came from the preſbyterians, who were exceeding bitter againſt him. Biſhop Burnet relates an extraordinary piece of behaviour in Dr. Owen, upon the death of Oliver. He tells us, that Dr. Tillotſon, happening to be at Whitehall on a faſt day of the houſhold, about a week after, went out of curioſity into the preſence chamber, where the ſolemnity was kept, and ſaw there on one ſide of the table the new protector, placed with the reſt of his family, and on the other ſix preachers, among whom were Dr. Owen, Dr. Goodwin, Mr. Caryl, and Mr. Sterry: with whoſe ſallies of enthuſiaſm Tillotſon was much diſguſted, God being in a manner reproached with the late protector's ſervices, and challenged for taking him away ſo ſoon. Dr. Goodwin, who had pretended to aſſure them in a prayer, a few minutes before he expired, that he was not to die, had now the confidence to ſay to God, "Thou haſt deceived us, "and we are deceived:" and Mr. Sterry, praying for Richard, uſed theſe indecent words next to blaſphemy, "Make "him the brightneſs of the father's glory, and the expreſs "image of his perſon." No particular expreſſion of Dr. Owen is recorded; yet no one can doubt of his boldneſs, after the peruſal of his ſermon upon the death of Ireton, whom he canonizes for a ſaint, and compares with the prophet Daniel, although he was a moſt dark, unrelenting, bloody villain.

Hiſt. of his own times, vol. i p. 82. folio.

At the dawn of the reſtoration in 1659, he was ejected from the deanery of Chriſt-church: however, he had taken care to provide himſelf a comfortable retreat at Stadham, having a little before purchaſed a good eſtate with an handſome houſe upon it. He employed his talents in preaching as oft as he had opportunity, and in writing books, ſome of which had a real uſe and value. One of theſe, intituled, Animadverſions on Fiat Lux, in 1662, coming to the hands of the lord chancellor Clarendon, he was ſo much pleaſed with it, that he ſent for Owen by Sir Bulſtrode Whitelocke, and acknowledging the ſervice done to proteſtantiſm by this book, offered to prefer him in the church, if he would conform: but the doctor refuſed the condition. It would be wrong, however, to form a judgment of the book from this compliment, ſince it is more than probable, that the chancellor acted herein from principles of policy. Nevertheleſs, it muſt be owned, that Dr. Owen had uncommon parts and learning, and what would have been ſufficient to have made him an uſeful and valuable man in his generation, if they had

not been unhappily employed in the cauſe of fanaticiſm and rebellion; yet he had moderation enough in his temper to draw reſpect and eſteem from perſons of oppoſite principles; and he had alſo friends among the nobility and the biſhops; among the latter of whom were Wilkins biſhop of Cheſter, and Barlow biſhop of Lincoln, formerly his tutor. Some years before he died, he was often ill, and ſometimes kept his chamber and bed; yet, whenever he was able to ſit up, he would be continually writing. He had lived in London, almoſt ever ſince the Reſtoration; but his infirmities growing upon him, he went to Kenſington for the benefit of the air, and ſpent ſome time there. From thence he removed to Ealing, to a houſe of his own, where he died the 24th of Auguſt 1683, in the 67th year of his age.

He was a very voluminous writer; his works amounting to ſeven volumes in folio, twenty in quarto, and about thirty in 8vo. They are now ſeldom to be ſeen, much leſs read. His character is repreſented differently, according to the affections of the deſigner. Mr. Wood, after cenſuring him in many reſpects, declares however, that, "to ſpeak impartially, he was a perſon well ſkilled in the tongues, Rabbinical learning, and Jewiſh rites and cuſtoms; that he had a great command of his Engliſh pen, and was one of the genteeleſt and faireſt writers who have appeared againſt the church of England."

OWEN (John) in Latin called Audoënus, a moſt noted Engliſh epigrammatiſt in the ſeventeenth century, was born at Armon in Caernarvenſhire; and being bred at Wincheſter ſchool, was choſen thence a ſcholar of New College in Oxford, of which he became profeſſor and fellow in 1582. He proceeded LL. B. in 1690, but quitting his fellowſhip the next year, he taught ſchool at Trylegh near Monmouth, and about the year 1594, was choſen maſter of the free ſchool founded by Henry VIII. at Warwick. He conſtantly laboured under that epidemical diſeaſe of the poets, indigence, which too proceeded from the ordinary cauſe of having more wit than wiſdom. He had a rich uncle, upon whom lay his chief dependence, who was either a papiſt, or at leaſt popiſhly inclined: yet Owen's genius being peculiarly turned for epigrams, he was not able to reſiſt the charm of the following very poignant ſatirical diſtich upon that religion:

"An fuerit Petrus Romæ ſub judice lis eſt;
"Simonem Romæ, nemo fuiſſe negat."

Whether

Whether at Rome Peter e'er was or no,
Is much diſputed ſtill, I trow:
But Simon's being there, on neither ſide
Was ever doubted or denied.

This he printed, among others, in 1606, at London; whence the book coming quickly into the inquiſitors hands at Rome, was put into the Index Expurgatorius: whereupon the uncle ſtruck him out of his will, and reſolved to take no more notice of him (A).

However, he found a patron in his relation and countryman Dr. John Williams, biſhop of Lincoln, and lord keeper of the great ſeal, who contributed to ſupport him ſeveral years during his life; and after his death, which happened in 1622, erected a monument to his memory, with his buſt in braſs, crowned with lawrel, on the pillar next to the conſiſtory ſtairs in St. Paul's cathedral, London, where he was interred (B). Under the buſt is an hexaſtic epigram, from which we learn, that our poet's perſon was little, as well as his fortune, but not ſo his fame. Dr. Williams's generoſity is mentioned in an epigram alſo, by Richard Bruch, in a collection intituled, Epigrammatum Hecatondades duæ, Lond. 1627, 8vo. An elogium on him was alſo written in an epigram by John Stradling, in Epigrammatum, lib. iv. p. 159; and another by John Dunbar, a Scotſman, in Centur. 4. epigram. Lond. 1616, 8vo. num. 66. But he is cenſured by many, as well as Baillet, for his obſcenities, and for his defects in the purity of his ſtile, and the proſody of meaſure. Wood's Athen. Oxon. & Hiſt. & antiq. of Oxford.

His epigrams firſt came out in the following order of time: 1. Epigram. lib. 3. ad Mariam Nevill comitis Dorceſtriæ filiam dicati, Lond. 1606, 8vo. printed twice that year. 2. Epigram. liber ſingularis, ad doctiſſimam heroinam D. Arabellam Stuart. 3. Epigram. lib. 3. ad Hen. principem Cambriæ duo; ad Carolum Ebor. unus. 4. Epigram. ad tres Macænates, libri tres, &c. 5. Monaſtica quædam Ethica et Politica veterum ſapientum: all which coming out as ſucceſſive additions to the ſeveral editions of the three firſt books, were at length publiſhed in one volume 8vo and 12mo. both in England and foreign countries. A ſelect number of them

(A) Moreri tells us that this ſtory is treated as a fable by M. de la Monnoye, who defends Owen againſt Baillet's virulence, in reſpect to his obſcenities, ſhrewdly remarking, that they are nothing in compariſon of the infamous ones of Aretin, Franes, Molza, and Bernia: all which Baillet had paſſed in ſilence under the articles of thoſe authors, excolans culicem et glutiens camelum, ſtraining at a gnat, and ſwallowing a camel.

(B) Dugdale's Hiſt. of St. Paul's.

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were tranſlated into Engliſh verſe by John Vicars, uſher of Chriſt-church hoſpital, London, and publiſhed in 1619. Thomas Beck alſo, of the Inner Temple, gent. tranſlated 600 of them into Engliſh verſe, which were printed with Martial de Spectaculis, or the rarities to be ſeen in Rome, and with the moſt ſelect epigrams of Sir Thomas More; to which is annexed a century of heroic epigrams, all publiſhed under the title of Parnaſſi Puerperium, London 1659, 8vo. Laſtly, Thomas Harvey engliſhed moſt, or all of them. There is alſo a Spaniſh tranſlation of them, printed under this title, Agadezas du Juan Owen, traduzidas par Fr. de la Torre, Madrid, 1674, and 1682, in two vols. 4to. Laſtly, a French tranſlation of a ſelect number of them, intituled, Les Epigrams d' Owen, traduis en François par N. le B. [Brun], was printed at Paris in 1709, 12mo.

OZANHAM (James) an eminent French mathematician, was deſcended of a family of Jewiſh extraction, but which had long been converts to the Romiſh faith, ſome of whom had held conſiderable places in the parliaments of Provence. He was born at Boligneux in Breſſia, in the ſovereignty of Dornby, in 1640; and being a cadet, though his father had a good eſtate, yet that, by the cuſtom of the country, deſcending to the eldeſt ſon, it was thought proper to breed James to the church, in order to qualify him for ſome ſmall benefices which belonged to the family. Accordingly he took the tonſure, and ſtudied divinity four years: but this was purely in obedience to his father; and therefore upon the old gentleman's death, he devoted himſelf entirely to the mathematics, which had been his inclination from his infancy. Some mathematical books which fell into his hands, firſt excited his curioſity, and genius concurring, he made ſo great a progreſs without any maſter, that at the age of fifteen he wrote a treatiſe of that kind, which was of good uſe to him in his ſubſequent works; and now he reſolved to ſtick to them without a patrimony. For a ſupport therefore, he went to teach them at Lyons.

The project ſucceeded very well there, and after ſome time his generoſity procured him a better reſidence. Among his ſcholars were two foreigners, who being diſappointed in their expectation of ſome bills of exchange for a journey to Paris, expreſſed their uneaſineſs to him. He aſked them how much would do, and being told fifty piſtoles, he lent them the money immediately, even without their note for it.

Upon

Upon their arrival at Paris, mentioning this generous action of their maſter to Mr. Dagaeſſeau, father of the chancellor, this magiſtrate was touched with it, and engaged them to invite Ozanham to Paris, with a promiſe of his favour. The opportunity was eagerly embraced; and he was ſcarcely arrived at that city, when an accident happened, which bid fair towards making him an independent fortune. His mother falling ſick deſired to ſee him: he haſtened to her, but found her dead. She had deſigned to make him her heir, but was prevented by her eldeſt ſon. Our cadet therefore returned to Paris, and broke off all correſpondence with a family, of which he enjoyed nothing but the name.

The buſineſs of teaching the mathematics brought him in a conſiderable income; but he wanted prudence for ſome time to make the beſt of it. He was young, handſome and ſprightly, loved both gaming and gallantry, which continually drained his purſe. Among others, he had a love intrigue with a woman who lodged in the ſame houſe with him, and ſet herſelf out for a perſon of condition. She and her gallant were not ſparing of his Louis d' Ors to ſupport it. However, this expence in time led him to think of matrimony; but being born under an unthriving planet, he married a woman with almoſt no fortune. 'Tis true, ſhe made amends for that defect by her modeſty, virtue, and ſweet temper; ſo that though the ſtate of his purſe was not mended, yet he had more home-felt enjoyment than before, being indeed compleatly happy in her as long as ſhe lived; ſo that by her death, which happened in 1701, at the age of ſixty-one, he loſt all the ſatisfaction of his life. Neither did this misfortune come without a companion; for the war breaking out at the ſame time, on account of the Spaniſh ſucceſſion, ſwept away all his ſcholars, who being foreigners, were obliged to leave Paris. Thus he ſunk into a very melancholy ſtate, under which indeed he received ſome relief, in the honour of being admitted this ſame year an eleve of the royal academy of ſciences.

He ſeems to have had a pre-ſentiment of his death from ſome lurking diſorder within, of which there appeared no outward ſymptoms. In that perſuaſion he refuſed to engage with ſome foreign noblemen, who propoſed to be his ſcholars, alleging that he ſhould not live long enough to carry them through their intended courſe. Accordingly, he was ſeized ſoon after with an apoplexy, which carried him out of the world in leſs than two hours, on the 3d of April 1717, being then ſeventy-ſeven years old. He was of a mild and calm diſpoſition, a

chearful and pleaſant temper, endeared by a generoſity almoſt unrivaled. His manners were irreproachable after marriage, and he was ſincerely pious, and zealouſly devout, ſtudiouſly avoiding to meddle in theological queſtions. He uſed to ſay that it was the buſineſs of the Sorbonne doctors to diſcuſs them, of the pope to decide them, and of a mathematician to go ſtraight to heaven in a perpendicular line. He left no iſſue; for though his wife brought him no leſs than a dozen children, yet they all died young. We ſhall inſert a liſt below of his books, which at that time were all eſteemed (A).

Bayle et L' Avocat.

(A) Theſe are, 1. La geometrie pratique, &c. Paris 1684, 12mo. 2. Tables des Sinus, Tangentes et Secantes, &c. avec une traite de trigonometrie, &c. Paris 1685, 8vo. and again with additions in 1710. 3. Traite des lignes du premier gendre de la conſtruction des equations, et de lieux geometriques, &c. Paris 1687, 4to. 4. L' uſage de compas de proportion, &c. augmente d'un traite de la diviſion des champes, Paris 1688, 8vo. and again in 1704. 5. L'uſage de l'inſtrument univerſel pour reſoudre promptement, et tres exactement tous le problemes de la geometrie pratique ſans aucun calcul, Paris 1688, 12mo. and again in 1709. 6. Dictionaire mathematique, &c. Paris 1690, 4to. 7. Methode generale pour tracer les cadrans, &c. Paris 1673, 12mo. and again with additions in 1685, 12mo. and reprinted ſeveral times. 8. Cours de mathematiques, &c. Paris 1693, 8vo. five vols. 9. Traite de la fortification, &c. Paris 1694, 4to. 10. Recreations mathematiques & phyſiques, &c. Paris 1694, 8vo. 2 vols. and again with additions in 1724, 8vo. 4 vols. 11. Nouvelle trigonometrie, &c. Paris 1699, 12mo. 12. Methode facile pour arpenter meſurer toutes ſortes de ſuperficies, &c. Paris 1699, 12mo. and again with corrections in 1725. 13. Nouveaux elemens d' Algebre, &c. Amſterdam 1702, 8vo. recommended by Mr. Leibnitz in Journal des Scavans of 1703. 14. La perſpective theorique et pratique, Paris 1711, 8vo. 15. Le geographie et coſmographie, &c. Paris 1711, 8vo. Mr. Ozanham alſo publiſhed Les elemens d'Euclide, par le P. Deſchales, Paris 1709, 12mo. and again in 1720; Geometrie pratique du Pierre Boulanger augmentée de pluſieurs notes, & d'un traité de l'arithmetique par geometrie, Paris 1691, 12mo. Traite de la ſphere du monde, par Boulanger, Paris, 12mo. Our author has likewiſe the following pieces in the Journal des Scavans; 1. Demonſtration de ce theoreme; Que la Somme ou la difference de deux quarrè-quarrez ne peut être un quarré-quarré, Journal of May 1680. 2. Reponſe a un problême propoſé par M. Comiers, Journal of Novemb. 17, 1681. 3. Demonſtration d'un problême touchant les racines fauſſes et imaginaires, Journal of the 2d and 9th of April 1685. 4. Methode pour trouver en nombres la racine cubique et ſur ſolide d'un binome quand il y en a une, Journal of April 9, 1691. Laſtly, in the Memoirs des Trevoux, he has this piece, Reponſe aux principaux Articles, qui ſont dans le 23me Journal de Paris de l' ann 1703, touchant la premiere partie de ſon Algebre, inſerted in the Memoirs of Decemb. 1703.

P.

PACE (Richard) a very learned Engliſhman in the ſixteenth century, was born about the year 1482, probably at Wincheſter, and educated at the charge of Thomas Langton, biſhop of that dioceſe, whom he ſerved as amanuenſis. The biſhop being much pleaſed with his proficiency, and particularly delighted with his genius for muſic, ſent him to Padua to improve himſelf. There he met with Cuthbert Tonſtal, afterwards biſhop of Durham, and William Latimer, by whoſe inſtructions he was much profited. Upon his return home he ſettled at Queen's College in Oxford, of which his patron biſhop Langton had been provoſt, and ſoon after was taken into the ſervice of Dr. Chriſtopher Bainbridge, who ſucceeded his firſt patron in the provoſtſhip, and became a cardinal. From the ſervice of the cardinal he was ſent for to court, his accompliſhments rendering him very acceptable to Henry VIII. who made him ſecretary of ſtate, and employed him in matters of high concern. Though much immerſed in political affairs, he went into orders, and in the beginning of 1514 he was admitted prebendary of Bugthorp, in the church of York, in the room of Thomas, afterwards cardinal, Wolſey, then conſecrated biſhop of Lincoln. And on the 20th of May the ſame year he was promoted to the archdeaconry of Dorſet.

Theſe preferments were conferred upon him while he was employed in foreign embaſſies by the king, who likewiſe made him dean of St. Paul's, London, upon the death of Dr. Colet in 1519. He was alſo made dean of Exeter about the ſame time. In 1524 he was made prebendary of Combe and Harnham, in the church of Sarum (A): and upon the demiſe of pope Leo X. the ſame year, the dean was ſent to Rome to ſollicit the papal chair for cardinal Wolſey; but the pope was elected before his arrival there (B).

(A) About this time he ſhewed himſelf to the univerſity of Oxford, and would have been honoured with a degree, had not they been hindered by certain cuſtoms belonging to that univerſity.

(B) Stow's Annals, under the year 1521.

This proved the epocha of his troubles; for being employed, not long after, ambaſſador to Venice, he fell under the diſpleaſure of Wolſey, for which two reaſons are aſſigned; firſt, That he had ſhewed a readineſs to aſſiſt Charles duke of Bourbon with money, for whom the cardinal had no great affection; and, ſecondly, That he had not forwarded the cardinal's deſigns of obtaining the papacy. Upon theſe two reaſons Wolſey became inflamed againſt him, and took ſuch courſes, that for the ſpace almoſt of two years, he had neither writing from the king or council how to proceed in his buſineſs at Venice, nor any allowance for his diet, notwithſtanding he had ſent letters very often for the ſame to England. Upon this, and eſpecially ſome private intimations of his friends at home concerning the cardinal's uſage of him, he took it ſo much to heart, that he became bereft of his ſenſes. As ſoon as his frenzy, and the reaſon thereof, was made known to the king, he was ordered home; and being carefully attended by the phyſicians at his majeſty's command, was reſtored in a ſhort time to his ſenſes, and ſtudied the Hebrew language, with the aſſiſtance of Robert Wakefield.

In theſe lucid intervals he was introduced to his majeſty at Richmond, who expreſſed much ſatisfaction at his recovery, and admitted to a private audience, which he made uſe of to remonſtrate againſt the cardinal's cruelty to him. But the cardinal was too hard for him; and being urged by the king to purge himſelf of the charge, he ſummoned Pace before him, where he ſat in judgment with the duke of Norfolk and others, who condemned Pace, and ſent him to the Tower of London, where he was confined for two years, till he was diſcharged by the king's command.

He reſigned his deaneries of St. Paul and Exeter a little before his death; and retiring to Stepney for his health, he died there, and was buried in the chancel of that church, in 1532, not being quite fifty years old. He publiſhed ſeveral pieces (c).

There

(c) The titles of which are as follow; 1. De fructu qui ex doctrina percipitur liber, Baſil 1517, 4to. dedicated to Dr. Colet. It was written by our author at Conſtance, while he was ambaſſador in Helvetia; but as he inveighed much againſt drunkenneſs as a great obſtacle to the attaining of knowledge, the people there ſuppoſing it deſigned to reflect upon them, wrote a ſharp anſwer to it. Eraſmus was alſo highly incenſed at ſome paſſages in this piece, and calls it an indiſcreet performance, and a ſilly book, in which Pace had, between jeſt and earneſt, repreſented him as a beggar, and a beggar hated by the clergy. He adviſes Sir Thomas More to exhort Pace, ſince he had ſo little judgment, rather to confine himſelf to the

There is an elegant and juſt character of him by Leland, in his encomium written upon his return from Venice. He was much eſteemed by the learned men of his time, eſpecially Sir Thomas More, and Eraſmus, who ſtiles him Utriuſque literaturæ calentiſſimus, and wrote more letters to him than to any one of his learned correſpondents. He had a great opinion of Pace for his candour and ſweetneſs of temper; ſo that he was much afflicted at his misfortunes, and could never forgive the man that cauſed them. As Pace ſucceeded Colet in the deanery of St. Paul's, it had been well if he had uſed his caution too in abſenting himſelf from court after the cardinal came to be prime miniſter. Mr. Stow gives him the character of a right worthy man, and one that gave in council faithful advice: learned he was alſo, ſays that antiquary, and endowed with many excellent parts and gifts of nature; courteous, pleaſant, and delighting in muſic; highly in the king's favour, and well heard in matters of weight. There is extant a remarkable letter of his to the king, written in the year 1527, wherein he very honeſtly gives his opinion concerning the divorce; and Dr. Fiddes obſerves, that he always uſed a faithful liberty to the cardinal, which brought him at laſt to confinement and diſtraction (D).

tranſlating of Greek writers, than to venture upon works of his own invention, and to publiſh ſuch mean and contemptible ſtuff. Eraſm. epiſt. 275, and Ep. 287. 2. Oratio Pace nuperrime compoſita et fœdere percuſſo inter Henricum Angliæ regem, et Francorum reg. Chriſtianiſſ. in æde Pauli Lond. habitæ, Lond. 1518, 4to. 3. Epiſtolæ ad Edward. Lacuti, et epiſtolæ ad Eraſmum, Lond. 1520. Theſe epiſtles are in a book, intituled, Epiſtolæ aliquot eruditorum virorum. 4. Præfatio in eccleſiaſticam, &c. in 4to. 5. Exemplum literarum ad regem Hen. 8. an. 1526, inſerted in a piece, intituled, Syntagma de Hebræorum codicum interpretationes, by Robert Wakefield. He alſo wrote a book againſt the unlawfulneſs of the king's marriage with Katharine in 1527. He alſo made ſeveral tranſlations: among others, one from Engliſh into Latin, of the ſermon of John Fiſher biſhop of Rocheſter, preached at London on the day which the writings of M. Luther were publicly burnt, Camb. 1521, 4to. A tranſlation from Greek into Latin of Plutarch's piece, De commodo ex inimicis capiendo.

(D) Fiddes's Life of Wolſey.

PACHYMERUS (George) an ancient Greek in the thirteenth century, flouriſhed about the year 1280, under the reign of Michael Paleologus, and Andronicus his ſucceſſor. He was a perſon of high birth, and had acquired no leſs knowledge in the affairs of the church, by the great poſts which he had among the clergy of Conſtantinople, than he had of ſtate matters, by means of the firſt employments which he

he held in the court of the emperor; ſo that the hiſtory which he wrote of Michael Paleologus and Andronicus is ſo much more eſteemed, as he was not only an eye-witneſs of the affairs which he writes, but had a great ſhare in them. The books of our author fill up the ſeries of the Byzantine hiſtory, which was interrupted from the period where Nicetas and Aropolis ended, to that where Cantacugena begins. His ſtile is obſcure and difficult, like thoſe learned perſons who are overloaden with erudition; and this obſcurity is moſt remarkable in his Commentaries upon St. Dionyſius, and Ariſtotle; but the manner in which he treats hiſtory is agreeable enough, ſince he explains carefully all the circumſtances of the tranſactions which he relates, and ſometimes makes very judicious remarks upon them. This hiſtory was publiſhed with a Latin tranſlation and notes, by Pere Poſſin a jeſuit, in 1666. Pachymerus compoſed alſo ſome Greek verſes, but they were little eſteemed, and never printed.

PACUVIUS (Marcus) of Brindes, a tragic poet, who was in high reputation about the year of Rome 600, and 154 years before Chriſt. According to ſome writers, he was ſiſter's ſon to Ennius, while others tell us he was grandſon to that poet by his daughter. Pacuvius was fond of painting, and deſigned tolerably well. He publiſhed ſeveral theatrical pieces before his death, which happened at Tarentum, when he had paſſed the 90th year of his age. He wrote his own epitaph, which is preſerved in Aulus Gellius, and is in theſe terms:

Moreri
L'Avocat.

Adoleſcens, tamen etſi properas, hoc te ſaxum rogat
Utei ad ſe adſpicias: deinde quod ſcriptum eſt legas,
Hic ſunt poetæ Marcei Pacuviei ſita
Oſſa. Hoc volebam neſcius ne eſſes. Vale.

We have nothing left of his poeſies beſides ſome fragments.

PAGAN (Blaiſe François Comte de) an excellent French captain, and an able mathematician, was born at Avignon in Provence, March 3, 1604, and took the profeſſion of a ſoldier at the age of fourteen years, having been bred to it with extraordinary care and diligence. In 1620 he was engaged at the ſiege of Caen, in the battle of Pont de Ce, and the reduction of the Navareins, and the reſt of Bearn, where he ſignalized himſelf, and acquired a reputation above his years. He was preſent in 1621 at the ſiege of St. John d'Angeli,

d' Angeli, as alſo that of Clarac and Montauban, where he loſt his left eye by a muſket-ſhot. At this ſiege he had another loſs, which he felt with no leſs ſenſibility, viz. that of the conſtable of Luynes, who died there of a ſcarlet fever. The conſtable was a near relation to him, and had been his patron at the court, to which he had introduced him and made known his merit.

However, he did not ſink under the misfortune, but on the contrary took freſh ſpirits from the neceſſity, perſuading himſelf that he was now providentially preſerved, in order to be diſtinguiſhed by new favours from heaven. Accordingly, there happened after this time neither ſiege, battle, nor any other occaſion in which he did not ſignalize himſelf by ſome effort of courage and conduct. At the paſſage of the Alps, and the barricade of Suza, he put himſelf at the head of the forlorn hope, conſiſting of the braveſt youths among the guards, and undertook to arrive the firſt at the attack, by a private way which was extremely dangerous. When having gained the top of a very ſteep mountain, he cried out to his followers, See the way to glory. He ſlipt along this mountain, and his companions following him, they came firſt to the attack, as they wiſhed to do. They immediately began a furious aſſault, and the army coming up to their ſupport, they forced the barricades. He had afterward the pleaſure of ſtanding on the left hand of the king, to hear his majeſty relate this heroic action to the duke of Savoy with extraordinary commendations, in the preſence of a very full court. When the king laid ſiege to Nancy in 1633, our hero had the honour to attend his ſovereign in drawing the lines and forts of circumvallation. In 1642, his majeſty ſent him to the ſervice in Portugal, in the poſt of field-marſhal, but it was the ſame year that he had the misfortune to loſe his eye-ſight by a diſtemper.

However, as ſoon as he found himſelf diſabled from ſerving his country with his arm and his courage, he re-aſſumed, with greater vigour than ever, the ſtudy of the mathematics and fortification, in the ſpirit of making himſelf uſeful to the public by his parts and induſtry, and thereby, in no improper ſenſe of the words, To continue ſtill fighting for his prince and country; to which he gave his Treatiſe of Fortification in the year 1645. It was allowed by all who underſtood the ſcience, that nothing had then appeared finer and better upon that ſubject; and whatever improvements have been made ſince, they have been derived in a manner from this treatiſe, as concluſions from their principles. In 1651 he publiſhed his

his Geometrical Theorems, which ſhew a perfect knowledge of geometry, and all parts of the mathematics. In 1655 he printed a paraphraſe, in French, of the Account, in Spaniſh, of the River of the Amazons, by father Chriſt de Rennes, a jeſuit; and we are aſſured, that blind as he was, yet he drew the chart of that river, and the parts adjacent, which is ſeen in this work. In 1657 he publiſhed the Theory of the planets, cleared from that multiplicity of excentric circles and epicycles, which the aſtronomers had invented to explain their motions, ſhewing that by making them move in ellipſes, was an eaſy way of finding their true places and motions. This work diſtinguiſhed him among the aſtronomers, as much as that of fortifications did among the engineers; and he printed in 1658 his Aſtronomical Tables, which are very ſuccinct and plain. But as few great men are without their foible, ſo that of Pagan was a prejudice in favour of judicial aſtrology; and though he is more reſerved than moſt others, yet what he wrote upon that ſubject muſt not be put among thoſe productions which do him honour. He was beloved and viſited by all perſons illuſtrious by their dignity, as well as ſcience; and his houſe was the rendezvous of all the polite and worthy perſons both in the city and in the court. He died at Paris, 18th November 1665, aged ſixty-one years and eight months, having never been married. The king ordered his firſt phyſician to attend him in his illneſs, and gave ſeveral marks of the extraordinary eſteem which he had for his merit. He was interred at Paris in the church of the monaſtery de la Croix, in the Fauxbourg of St. Anthony.

His character is that of an univerſal genius; and having turned himſelf entirely to the art and practice of war, and particularly to the branch of fortifications, from his youth, he made extraordinary progreſs in it. He underſtood mathematics, not only better than is uſual for a gentleman whoſe view is to puſh his fortune in the army, but even to a degree of perfection above that of the ordinary maſters who teach that ſcience. He had ſo particular a genius for this kind of learning, that he obtained it more readily by meditation than by reading authors upon it, and accordingly ſpent leſs time in ſuch books, than he did in thoſe of hiſtory and geography. He had alſo made morality and politics his particular ſtudy, ſo that it may be ſaid that he has in a manner drawn his own character in his Homme Heroique, and that he was one of the compleateſt gentlemen of his time. Louis XIII. was ſo fully perſuaded of it, that he was heard to ſay ſeveral times, that

that the Count de Pagan was one of the moſt worthy, beſt turned, the moſt adroit, and moſt valiant men in his kingdom.

That branch of his family which removed from Naples to France in 1552, became extinct in his perſon.

PAGI (Anthony) a very famous Cordelier, and one of the ableſt critics of his time, was born at Rogna, a ſmall town near Aix in Provence, March 31, 1624. He took the monk's habit in the convent of the Cordeliers at Arles, and profeſſed himſelf there on the 31ſt January 1641. After he had finiſhed the uſual courſe of his ſtudies in philoſophy and divinity, he preached ſome time with good ſucceſs, and was at length made four times provincial of his order. Theſe occupations did not hinder him from applying vigorouſly to the ſtudy of chronology and eccleſiaſtical hiſtory, in which he excelled. He gave the public a learned diſſertation upon the conſular office, wherein he pretends to have diſcovered the rules according to which the Roman emperors took the dignity of conſul, at ſome certain times more than others (A); but theſe rules appear to be ſuſpected. His moſt conſiderable work is a critique upon the Annals of Baronius, where following that learned cardinal year by year, he hath rectified an infinite number of miſtakes, both in chronology, and the repreſentation of facts. He publiſhed the firſt tome of this work, containing the four firſt centuries, at Paris, in 1689, with a dedication to the clergy of France, who allowed him a penſion. The whole work was printed after his death in four volumes folio, at Anvers, or rather at Geneva, in 1705, by the care of his nephew father Francis Pagi, of the ſame order (B). It is carried to the year 1198, where Baronius ends. Pagi was greatly aſſiſted in it by the Abbé Longuerne, who alſo wrote the eloge of our author, which is prefixed to the Geneva edition. This critique is of infinite utility; but the author, too fond of ſtriking out ſomething new, hath given a chronology of the popes of the three firſt centuries, which is not approved by the learned. He hath alſo prefixed a piece concerning a new chronological period, which he calls Græco-Romain, and makes uſe of it for adjuſting all the different epochas; but this is not without its inconveni-

Du Pin, Bib. des Auteurs eccleſ. & Niceron, tom. 1.

(A) This was inſerted in the Journal des Savans for 11th November 1686, under the title of Diſſertation ſur les conſulats des empereurs Romains.

(B) Another edition came out at Geneva in 1727, reviſed by Francis Pagi's nephew, in which there is alſo inſerted a Diſſertation Hypathique.

encies,

encies. Our author wrote ſome other things (c) before his death, which happened at Aix in Provence, June 7, 1699. His character is that of a very able hiſtorian and chronologer; a learned and candid critic, mild and moderate in his expreſſions. His ſtile is ſimple and plain, as beſt ſuits with a chronological narration. He held a correſpondence with ſeveral learned men, as Stillingfleet, Spanheim, Cuper Dodwel, the cardinal Nory, &c.

(c) Viz. D. Antonii Paduaſis ordinis Minorum ſermones hactenus de Sanctis, et de diverſis quibus accedunt ex occaſione Vindiciæ regularum Cæſareorum, Avenioni, 1685.

PAGI (Francis) nephew of the preceding, was born at Lambeſe in Provence, September 7, 1654. The extraordinary inclination that appeared in his infancy for polite learning, induced his parents to ſend him to ſtudy among the prieſts of the oratory at Toulon, where he ſoon made ſo great a proficiency, that his uncle, father Anthony Pagi, ſent for him to Aix, where he then reſided. The converſation of his uncle inſpired him with a deſire of conſecrating himſelf to God, and accordingly he entered into the order of the Cordeliers, and made his profeſſion. After having taught philoſophy in ſeveral convents, he deſired to return to his uncle at Aix; and obtaining leave from his ſuperiors for that purpoſe, he continued ſeveral years applying himſelf very aſſiduouſly to improve by his uncle's inſtructions. By this means he became capable of aſſiſting that great man in his critique upon Baronius's Annals; and after his death, to publiſh that work, which he had not entirely finiſhed. Father Francis afterwards laid the plan of another work, which he publiſhed under this title, Breviarium Hiſtorico-chronologico. Criticum illuſtrioria pontificum Romanorum geſta, conciliorum generalium acta, nec non complura tum ſacrorum rituum, tum antiquæ eccleſiæ diſciplinæ capita complectens. The author of this piece is very zealous for the Ultramontane theology, and every thing which exalts the authority of the pope.

A fall which happened to him in March 1712, occaſioned great pains, with which he was afflicted during the remainder of his life, ſo that he could not finiſh this work: the fourth volume being publiſhed, as has been obſerved, by his nephew father Anthony Pagi, of the ſame order, in 1727, ſix years after his death, which happened January 21, 1721, aged ſixty-ſix years. He paſſed the principal poſts of his order, and was much eſteemed for his learning and integrity.

Niceron, tom. 7.

PAGNINUS (Sanctes) an Italian, illuſtrious for his ſkill in Oriental languages and biblical learning, was born at Lucca in 1466, and afterwards became an eccleſiaſtic of the order of St. Dominic. He was deeply and accurately ſkilled in the Latin, Greek, Hebrew, Chaldee, and Arabic tongues; yet was ſuppoſed to excel particularly in the Hebrew. He applied himſelf to examine the vulgar tranſlation of the Scriptures; and believing it to be either not of Jerome, or greatly corrupted, he undertook to make a new one from the preſent Hebrew text; in which he meant to imitate St. Jerome, who ſet about the making a new tranſlation, at a time when the church would admit no other but the Septuagint. This deſign of Pagninus, ſo very ſoon after the reſtoration of letters, ſeemed a bold one; yet ſuch was the reputation of the man, that it was approved by Pope Leo X. who promiſed to furniſh him with all neceſſary expences for completing the work: and beſides, we find at the beginning of this tranſlation, which was printed at Lyons in 1527, two letters of the ſucceeding popes Hadrian VI. and Clement VII. which licenſed the printing of it. Pagninus, in his letter to pope Clement for the printing of this tranſlation, openly declares, that the vulgar edition, as it is at preſent, is not St. Jerome's; yet adds, that he has kept in his tranſlation as much of it as he could. It appears by a letter of Picus Mirandula to Pagninus, that he had ſpent five and twenty years in making this tranſlation. It is the firſt modern tranſlation of the Bible from the Hebrew text; and the Jews who read it affirmed, that it agreed intirely with it, and was as faithful, and more exact than the ancient tranſlations. The great fault of Pagninus was, that he adhered too cloſely and ſervilely to the original text; and this ſcrupulous attachment made his tranſlation, ſays father Simon, "obſcure, barbarous, and full of ſoleciſms. He imagined, that, "to make a faithful tranſlation of the Scriptures, it was neceſ- "ſary to follow exactly the letter, according to the ſtrictneſs "of grammar. This however is quite contrary to his pre- "tended exactneſs, becauſe two languages ſeldom agree in "their ways of ſpeaking; and therefore, inſtead of expreſ- "ſing the original in its proper purity, he defaces and robs "it of all its ornaments." Father Simon nevertheleſs allows the great abilities and learning and merit of Pagninus; and all the later commentators and tranſlators of the Scriptures have agreed in giving him his juſt commendation. Monſ. Huet, though he ſeems to think father Simon's criticiſm of him juſt and well grounded, yet makes no ſcruple to propoſe his

Blount's Cenſura authorum.

Vid. opera P. Mirandulæ.

Critique comment. ſur le V. Teſt. Liv. 11. ch. 20.

his manner as a model for all tranſlators of the ſacred books: Scripturæ interpretandæ rationis utile nobis exemplar propoſuit Sanctes Pagninus.

Huet de claris interpretibus.

He afterwards tranſlated the New Teſtament from the Greek, as he had done the Old from the Hebrew, laying the Vulgar all the while before him, and dedicated it to pope Clement VII. He was alſo the author of an Hebrew Lexicon and an Hebrew Grammar, which Buxtorf, who calls him Vir linguarum Orientalium peritiſſimus, made great uſe of in compiling his. He died in 1536, aged ſeventy years. Though he appears to have lived and died a good catholic, yet Luther ſpoke of him and his tranſlations in terms of the higheſt applauſe.

J. Buxtorf in epiſt. ded. ad Lexic. Hebraic.

PALÆMON (Q. Rhemmius) a celebrated grammarian at Rome, in the reign of the emperors Tiberius and Claudius, was born of a ſlave at Vienza. 'Tis ſaid he was firſt brought up in the buſineſs of a weaver; but attending his maſter's ſon to the college, he made uſe of the opportunity to procure an inſight into learning, and acquired ſo much ſkill therein, that he obtained his freedom, and became a teacher or preceptor at Rome. It cannot be denied that he was a learned man, ſince he is recorded as ſuch by Juvenal the ſatyriſt (A). He had alſo an excellent memory, a ready elocution, and a knack of making verſes extempore. Theſe qualities were the cauſe, that notwithſtanding his debauched courſe of life, which was ſuch, that Tiberius and Claudius both openly declared, that no body was more unworthy to have youth committed to his care, yet he held the firſt rank among thoſe of his profeſſion. But his arrogance ſurpaſſed his merit: he had the confidence to aſſert that learning was born with him, and would die when he died (B); and that Virgil had inſerted his name in his eclogues by a certain prophetic ſpirit: for that he, Palæmon, would infallibly become one day ſole judge and arbiter of all poetry. He was exceſſively prodigal and laviſh in his expences, for the gratification of his voluptuous humour, inſomuch that neither the immenſe ſums which he

(A) Quis gremio Enceladi, doctiq; Palæmonis affert,
Quantum grammaticus meruit labor? Juv. Sat. 7. v. 215.

(B) To this ſpeech it is, perhaps, that we owe the famous epitaph upon Raphael by cardinal Bembo:

Ille hic eſt Raphael timuit quo ſoſpite vinci,
Rerum magna Parens, et moriente mori;

happily imitated by Pope in the inſcription upon the monument of Sir G. Kneller in Weſtminſter Abbey.

gained

gained by teaching, nor the great profit which he made, both by cultivating his lands, and in the way of traffick, proved a sufficient fund to support his extravagancies. We have some fragments only left of his writings. Suetonius, Pliny, Voſſius.

PALAFOX & MENDOSA (John de) a learned and pious Spaniſh biſhop, was the ſon of James de Palafox, marquis d'Ariza, in the kingdom of Arragon, where he was born in the year 1600. After having learned the human ſciences and law, in the univerſity of Salamanca, he was choſen by Philip IV. to be of the council of war, and afterwards of that for the Indies: but a hearty concern for his ſalvation, as 'tis ſaid, induced him to embrace the eccleſiaſtical life. In conſequence whereof, king Philip IV. nominated him to the biſhopric of Les Angeles in New-Spain in North-America, October 30, 1639. There he diſcharged all the duties of a holy prelate, which however did not prove ſufficient to preſerve him from the perſecutions of ſome monks, who created him much trouble, becauſe he maintained ſteadily the rights of his biſhopric. He was alſo governour of New-Spain, in the abſence of Don Diego Pachero, duke of Eſcalona; and coming home to give an account of his conduct to the king, his majeſty obliged him to accept the biſhopric of Oſma, November 24, 1653, where this prelate continued to live with the ſame regularity he had always obſerved, without interrupting his holy exerciſes, to the day of his death, which happened to be the 30th of September 1659, when he died in the odour of ſanctity. He is the author of ſeveral pieces in Spaniſh, a liſt of which is inſerted below (A). Moreri.

(A) Theſe are as follow: The hiſtory of the ſiege and ſuccours of Fonterabia, in 1638; Diſcurſos Eſpirituales; Varon de deſcos; Paſtor de noſtra buena; Cartas Paſtorales; Hiſtoria Real; Anno Eſpiritual; Cartas de S. Tereſa, con notas; Memorial par le dignidad Obiſpal; Vide interior d'un peccador arrepantido, printed in 1686. This is his own life; His firſt Letter to the pope, dated 25th May 1647; Second Letter to the ſame, dated January 8, 1649; Anſwer to a memorial preſented to the king of Spain againſt him by the jeſuits in 1652; Hiſtory of the conqueſt of China by the Tartars, tranſlated into French by M. Collé.

PALAPRAT (John) lord of Bigot, ecuyer dean of the capitouls of Tholouſe, member of the academy of the Jeux Floraux in the ſame town, ſecretary of the precepts to the duke de Vendoſme, grand prior of France: he was born at Tholouſe in the month of May 1650, and became diſtinguiſhed among the poets for his talents that way; ſo that he Moreri.

carried the prize ſeveral times at the Jeux Floraux. He had ſcarcely attained his twenty-fifth year, when he was created capitoul. In February 1684 he was made chief judge of the conſiſtory. In 1686 he went to Rome, where he made his court to the queen of Sweden: but he did not incline to ſettle at Rome; and going thence to Paris, he reſided there for the moſt part of his life afterwards. At his firſt coming, he wrote for the ſtage a collection of eight pieces, which, together with the ſame number of diſcourſes upon ſeveral ſubjects, were printed at Paris in 1711. We have alſo of his a ſmall collection of poems on various ſubjects; and there are eight comedies, which were wrote either all or in part by him, but are not yet printed. He died at Paris, October 23, 1721, at the age of ſeventy-two years.

Supplement de Paris, 1736.

PALEARIUS (Aonius) a man of ſingular probity, and an excellent writer in the ſixteenth century, was born at Veroli, an epiſcopal city in the Campagna di Roma, and deſcended of a noble and ancient family by both his parents, Matthew Palearius being his father, and Claire Janella his mother, of whom, however, we know nothing further than that he loſt them both while he was a young man, and wrote an epitaph for them (A). He was baptized by the name of Anthony, but afterwards changed it, according to the cuſtom of thoſe times. He applied himſelf early to the ſtudy of the Greek and Latin languages, in which he made a great progreſs, and then proceeded to ſtudy philoſophy and divinity. The deſire which he had to perfect himſelf in theſe ſciences prompted him to travel through the greateſt part of Italy; and to that end he put himſelf under the direction of the moſt famous profeſſors in every place he viſited. His longeſt reſidence was at Rome, where he continued for ſix years, till that city was taken by the emperor Charles V. (B) when the diſorders committed by the troops of that prince, leaving no hopes of enjoying that tranquillity which he wanted, he took up a reſolution to depart, and retire to Toſcany. He had at this time a great inclination to travel into France, Germany, and even as far as Greece; but the narrowneſs of his fortune would not admit of indulging that pleaſure.

(A) The epitaph is in Latin, and may be ſeen in Niceron, tom. 16. He appears thereby to have had three ſiſters, Elizabeth, Frances, and Janella, who all died before him.

(B) He returned to it ſeveral times, after it had ſuffered that calamity. Palear. epiſt. 4. lib. 1.

On

On his arrival in Toſcany, he made choice of the city of Siena for his fixed abode, to which he was induced by the pleaſantneſs of the ſituation, and the ſprightlineſs and ſagacity of the inhabitants. Accordingly, he ſold his eſtate at Veroli, in the reſolution never to ſee any more a place where, tho' he was born, yet he was not beloved. He purchaſed a country-houſe in the neighbourhood of Siena, called Ceciniana, which he fancied had formerly belonged to Cecina, one of Cicero's clients. Here he propoſed to retire on his leiſure days, and accordingly embelliſhed it as much as poſſible. At Siena he entered likewiſe into matrimony with a young woman, whom he was paſſionately fond of all his life afterwards. She brought him four children, two boys, called Lampridius and Phædrus, and two girls named Aſpaſia and Sophoniſba. He was alſo made profeſſor of polite letters, and had a great number of pupils.

But his career was a little diſturbed by the quarrel which he had with one of his colleagues, who grew impatient to ſee his own reputation eclipſed, by the ſuperior luſtre made by Palearius. We are not told the particular point upon which the conteſt commenced; but it is certain that our profeſſor was defended by the famous Peter Aretin, who, perhaps prompted thereto, more in order to revenge his own cauſe, or gratify his own detracting humour, than for any reſpect he had for Palearius, compoſed, againſt his envious rival, an Italian comedy or farce, which was acted upon the ſtage at Venice. And ſo poignant was the ridicule, that the ſubject of it thought proper to quit Siena, and retire to Lucca, whither he was followed ſome time after, tho' with much reluctance, by Palearius, concerning which we have the following account.

Anthony Bellantes, a nobleman of Siena, being impeached of ſeveral miſdemeanors, employed Palearius to plead his cauſe. Accordingly, our profeſſor made ſo excellent a ſpeech before the ſenate of that city in his defence, that he was acquitted and diſmiſſed; but the ſame nobleman having ſome time after accuſed ſome monks of robbing his grandmother, employed his advocate again to ſupport the charge. On the other hand, the monks accuſed, making oath of their innocence, were cleared by the court; and neither did this ſatisfy them. They were highly incenſed at the proſecution, and reſolved to wreak their vengeance upon the head of the defender of it. In this ſpirit they flew to their uſual weapon, the fiery tongue; aſperſed him both in their ſermons, and on all other occaſions, as an impious wretch, unfit to be har-

boured in a chriſtian country (c). Palearius, however, defended himſelf with ſo much ſtrength of reaſon and eloquence, that the accuſations were dropt (d). Yet finding himſelf ſtill expoſed to many vexatious perſecutions, he grew tired, and chagrined to that degree, that he accepted of an invitation to teach polite literature at Lucca.

He had a handſome gratuity, and was only to attend his ſcholars one hour in the twenty-four: yet it was entirely owing to the expences of his family that he engaged in this employ, which he declares was harſh, grievous, and even odious to him. His wife loved parades, his children followed her example, whence he was obliged to turn preceptor or ſchool-maſter, againſt his inclination, fearing at the ſame time that this employment would damp his genius, and leſſen the ſtrong propenſion he had for ſtudies of a more exalted nature. He had paſſed ſome years at Lucca, before he obtained the offer of ſeveral immunities and a handſome ſtipend from the magiſtrates of Milan. He gladly complied with ſo many marks of their eſteem for him, and ſeemed now to be ſettled there in peace for life. But the event proved otherwiſe. Paul V. who had been a Dominican monk, coming to the pontificate on the 5th of January 1566, had a mind to diſtinguiſh his entrance upon that dignity with ſome remarkable puniſhment of hereſy, and for that purpoſe he ordered the cauſe of Palearius to be re-heard. Whereupon this learned perſon, when he leaſt ſuſpected any ſuch proſecution, was arreſted at Milan, and carried to Rome, where he was eaſily convicted of having ſaid, That the German doctors who followed Luther were to be commended, in reſpect to ſome points, and that the court of the inquiſition was erected for the deſtruction of men of learning (e). Accordingly he was condemned to be burnt, and the ſentence was executed

(c) The monks declared him a heretic, becauſe he diſapproved ſeveral ſuperſtitious practices; neither did they approve of the book he had written on the death of Chriſt.

(d) The affair was amicably concluded, that all the copies ſhould be burnt of his Apology, where he had maintained, that thoſe German doctors who followed Luther deſerved commendation, on certain accounts, and that the inquiſition was inſtituted to put men of learning to death.

(e) Notwithſtanding the former agreement, yet three copies of his Apology were preſerved; one of which he kept himſelf. His adverſary kept another, and the third was in the hands of Peter Victorius. The copy which remained in the accuſer's poſſeſſion was made uſe of to convict him. At the time when Palearius wrote this Apology, he ſeems to have been a good proteſtant, but did not ſay all he thought. See the liſt of of his works.

the

the ſame year 1566. However, he was not burnt alive, as M. de Thou tells us (F), being firſt hanged and ſtrangled, as we are aſſured by Latinus Latinius, who was at Rome when he ſuffered, and who indeed has made a very childiſh remark againſt him. Happening to ſee a letter addreſſed to him by cardinal James Sadolet, in theſe terms, Antonio Paleario Verulano, he took it into his head that Palearius, thro' an impious principle, preferred the name of Aonius (becauſe there was no T) before that of Antonius, where there appears this letter, which is the form of the croſs. This Latinus conſtrues into a deſign Palearius had to renounce that mark of chriſtianity, not foreſeeing, continues he, that the contempt of that croſs would one day bring him to a calamitous and infamous puniſhment (G). Our author wrote ſeveral pieces, and was greatly reſpected by the moſt eminent ſcholars of his time, ſuch as, Peter Bembus, James Sadoletus, Francis Sfondratus, Ennius Philonardus, cardinals; James Benedictus Lampredius, Mark Anthony Flaminius, and Andreus Alicatus; beſides others, whoſe names may be ſeen in the catalogue to the laſt edition of his letters, containing the names of his ſeveral correſpondents in learning. In which edition alſo is ſubjoined to the preface an excellent character which ſeveral learned men have given of him, to which we refer the curious reader, and ſhall only inſert the ſenſe of ſome verſes in Latin, by Baptiſta Pigni, to the ſame purpoſe.

Aonius, glory of the tuneful nine,
The golden verſes which thy Riccius gave me
Attentively I've read; and thoſe who once
Peruſe them, can but wiſh oft to repeat
The pleaſing taſk, and read them ten times over.
Therein you prove the ſoul to be immortal.
Theſe books eternity will fully prove,
And that themſelves ſhall laſt to endleſs ages (H).

The piece of the Immortality of the Soul, De immortalitate animæ, libri tres(I) is his maſter-piece; ſome account of which, together

(F) In Hiſtor. lib. 39. p. m. 779.

(G) See ſome Iambics of Latinus againſt Palearius.

(H) John Baptiſta Pigni carmin. lib. 3. p. m. 81. The original begins, Aoni decus Aonum ſororum, &c.

(I) In it he eſtabliſhes the doctrine of the ſoul's immortality againſt Lucretius, for which reaſon Daniel Paræus annexed it to his edition of that poet, publiſhed at Francfort 1631, 8vo. There are five imperfect hemiſtics in the courſe of theſe three books, which were perhaps left ſo in imitation of Virgil; but if this was his deſign, he imitated

together with a list of his other works, may be seen in the notes (I and K).

imitated that poet in nothing else, his versification being no ways Virgilian. However, cardinal Sadolet bestows high encomiums upon it, in a letter to Palearius, inserted in his Letters, p. 562. It was printed by Gryphius in 1536, in 16mo, and has gone thro' several impressions, and is inserted in our author's works.

(K) These are, Epistolarum, libri 4. Orationes et de immortalitate animorum, libri tres, Lugdun. Sebast. Gryphius, 1552, 8vo; item, Bremæ 1619, 12mo; item Basileæ twice. These 14 orations, and the letters, tho' of no great importance, yet contain several particulars of Palearius's life; Actio in pontifices Romanos, et eorum affectas ad imperatorem Rom. reges et principes Christianæ reipublicæ summos Oecumenici concilii præsides, cum de consilio Tridentino habendo deliberaretur. He wrote this piece with a design to get it presented by the emperor's ambassadors, to the council of Trent. It is a regular plan in defence of the protestants, and was published at Leipsic in 1606. See Acta Erudita, for Jan. 1696, p. 44. Poemata. This consists of some poems, printed at Paris in 1576. His works came out under this title, Aonii Palearii opera. Ad illam editionem, quam ipse auctor recensuerat et auxerat excusa, cum novis accessionibus locupletata, Amstelod. 1696, 8vo. This edition contains all the pieces above mentioned, and the additions are only two letters of Palearius, extracted from other collections, with five other letters written to him. In the preface is given a circumstantial account of the author's life. Ead. opera recensuit et dissertationem de vita fatis et meritis Aonii præmisit, Fred. Ant. Halhaver, Jenæ 1728, 8vo. There is also a piece extant, with the following title, Dialogo intitulato il grammatico Overo delle falsè Esercitationi, delle scuole (da Aonio Paleario) Perugia 1717, mentioned in Bibl. Mencheniana, p. 750, Leip. 1727, 8vo. The Paris supplement, of 1736, adds also two Pleadings of our author, one in defence of a nobleman of Siena, and the other upon a delicate subject; both which do him honour He also wrote a Discourse upon the passion of Christ in Italian, which is lost; but the plan of it is in Palearius's Orations, p. 90, 91.

PALFIN (John) a sworn surgeon of good repute, was born at Ghent in Flanders; and being made anatomist and reader in surgery in that city, distinguished himself in that way, and was besides an eminent practitioner in his profession; upon several subjects of which he wrote with good learning and judgment (A). He died at Ghent in an advanced age, in 1730. He had an intimate connection with Davaux, a celebrated surgeon of St. Come at Paris; and M.

(A) His works are, An Osteology or description of the bones, in Flemish, translated by himself into French; An account of the dissection of two monstrous infants joined together, in Flemish; A description of the parts of generation in a woman, together with Licetus's Treatise of monsters, and a Dissertation of the circulation of the blood in a fœtus, against M. Mery, of the academy of sciences at Paris; The Anatomy of the human body, &c. in Flemish, translated by the author into French, with additions and alterations.

Heister

Heiſter in his book of Surgery, quotes a treatiſe upon the ſame ſubject, wrote in the German tongue, by M. Palſin. Supplement de Paris.

PALINGENIUS (Marcellus) a famous Italian poet, who flouriſhed in the ſixteenth century, and was born at Stellada in the dukedom of Ferrara, upon the ſouthern bank of the river Po. We are told by ſome authors, thas his true name was Pierre Angelo Manzolli, of which Marcello Palingenio is the anagram (A). He is chiefly known by a celebrated poem which he wrote, with the title of Zodiacus Vitæ, in twelve books. He ſpent ſeveral years in compoſing it, and dedicated it to Hercules II. of Eſte, duke of Ferrara; and ſome ſay he was phyſician to that prince: but this will admit of a doubt; at leaſt 'tis certain he was not ſo when he wrote the dedication to his Zodiack. This poem brought him into many troubles and perſecutions by the churchmen. He ſpoke in it with great freedom againſt the monks and the abuſes of the church, and he was inſerted in the Index librorum prohibitorum for a Lutheran heretic of the firſt claſs, as an impious author. 'Tis certain, he carries too far the objections of libertines and ſcoffers at religion, otherwiſe his work is interſperſed with many judicious and philoſophical maxims, in which light it may be reckoned a truly philoſophical ſatire againſt immorality and prejudice. And in the cloſe of the dedication he declares himſelf a good catholic, ſo far as to ſubmit all his opinions to the cenſure of the church. This declaration might perhaps have ſecured him againſt the inquiſition, had the affair related only to ſome particular tenet; but this ſort of ſubmiſſion does not extend to principles of impiety, which Palingenius was not without reaſon ſuſpected to teach. In his third book, for inſtance, he inculcates the doctrine of Epicurus without the leaſt reſerve. He publiſhed this book in 1536, and again at Baſil in 1537 (B), and ſeems not to have lived long after that date, from what Gyraldus ſays, who wrote about the year 1543, and relates, that after his burial,

(A) Perhaps Palingenius is not the name of his family, but that name turned into Greek, according to the cuſtom of thoſe times.

(B) It was alſo publiſhed under this title, Palingenii Marcelli Zodiacus vitæ emendatus et auctus, Rott. 1722; a French tranſlation by M. de la Monnerieck, was printed in Holland in 1731, and again with notes in 1733. Part of it was alſo tranſlated into French by Scævola Lammarthinus in verſe, and inſerted among his poems, entituled, His firſt works, printed at Paris in 1569. An imitation of it was likewiſe wrote by Barthius, and entituled, Zodiacus vitæ Chriſtianæ, &c. Francfort 1623, 8vo.

his body was ordered to be dug up, in the intention to have it burnt; but that execution was prevented by the ducheſs of Ferrara, who, 'tis thought, had received him at her court among the Lutherans.

Bayle and Moreri.

PALLADIO (Andrew) a celebrated Italian architect in the ſixteenth century, was a native of Vicenza in Lombardy. He was one of thoſe who laboured particularly to reſtore the ancient beauties of architecture, and contributed greatly to revive true taſte in that ſcience. As ſoon as he had learned the principles of that art from John George Triſſinus, a learned man, who was a Patrician or Roman nobleman, of the ſame town of Vicenza, he went to Rome, where, applying himſelf with great diligence to ſtudy the ancient monuments, he entered into the ſpirit of their architects, and poſſeſſed himſelf with all their beautiful ideas. This enabled him to reſtore their rules, which had been corrupted by the barbarous Goths. He made exact drawings of the principal works of antiquity which were to be met with at Rome; to which he added Commentaries, which went through ſeveral impreſſions, with the figures. This, tho' a very uſeful work, yet is greatly exceeded by the four books of architecture which he publiſhed in 1570. The laſt book treats of the Roman temples, and is executed in ſuch a manner, as gives him the preference to all his predeceſſors upon that ſubject. It was tranſlated into French by Roland Friart, and into Engliſh by ſeveral authors. Inigo Jones wrote ſome excellent remarks upon it, which were publiſhed in an edition of Palladio by Leoni in 1742, in two volumes folio.

Moreri L'Advocat.

PALLADIUS, biſhop of Helenopolis in Bythynia, and afterwards of Aſpona, was by nation a Galatian, and born at Cappadocia. He became an Anchorite in the mountain of Nebria in 388, and was made a biſhop in 401. This prelate was a faſt friend to St. John Chryſoſtom, whom he never forſook during all the time of his perſecution, not even in his exile into the country of the Blemmyes. He went to Rome ſome time after the death of that ſaint, and at the requeſt of Lauſus, governor of Cappadocia, he compoſed the hiſtory of the Anchorites or Hermits, which he intituled Lauſiaca, after the name of that lord, to whom he dedicated it in 419 or 420, when it was wrote, being then in the 20th year of his epiſcopacy, and the fifty-third of his age. For the reſt, Palladius was accuſed of being an Origeniſt. 'Tis true, he was an enemy to St. Jerom, of whom he does not ſpeak very

very favourably, and was intimately connected with Ruffinus, prieſt of Aquileia; but perhaps no good proof can be drawn thence of his Origeniſm. He had been the diſciple of Evagrias of Pontus, and was even ſuſpected to adhere to the ſentiments of Pelagius. He died in the fifth century, but what year is not known. His hiſtory was publiſhed in Greek by Meurſius at Amſterdam in 1619, and in Latin in the Bibliotheca Patrum: but he ſeems not to have been the writer of the life of St. John Chryſoſtom, in Greek and Latin, by M. Bigot, printed in 1680.

PALLAVICINI (Ferrante) a conſiderable Italian wit, was deſcended from a branch of this noble family, ſeated in Placentia, where he was born about the cloſe of the ſixteenth century. He gave very ſtrong marks of an elevated genius from his infancy, and quickly acquired a maſterly knowledge in the rudiments of claſſical learning. After which he was ſent to compleat his education in the monaſtery of Auguſtin friars, of the congregation of Latran, called the Houſe of the Paſſion at Milan. Here he took the habit, lived in great eſteem, improved himſelf in piety as well as learning, and raiſed great expectations of making a precious figure in eloquence; but being of an amorous complexion, he engaged in an intrigue with a young courtezan of Venice, whoſe charms proved irreſiſtible; and in order to have the full enjoyment of them without any reſtraint, he obtained leave from his general to make the tour of France. Accordingly he made a ſhew of ſetting out for that country, but this was only a blind to cover his real deſign. He never once left Venice, and lived privately there, inchanted in the arms of his Venus: and having too ready a talent at inventing fictions, he impoſed upon his friends, by ſending them frequently, in letters, feigned accounts of his travels through France; informing them at the ſame time of the ſeveral things tranſacted in that court, which he learned from the advices of many conſiderable perſons with whom he correſponded.

All this while the money flew with expanded wings, ſo that it was not long before he found his purſe well drained. In this exigence he naturally had recourſe to his wits for raiſing recruits. He wrote for the bookſellers, who gave him a good price for his productions; and he compoſed ſeveral pieces, more for the ſake of lucre than any fondneſs of being an author. Among other things, he wrote a collection of letters, moſtly of a ſatyrical kind, which he called, The Courier robbed of his Mail. The work appeared at firſt in ſuch a caſt as could not give much offence, except to the Spaniards, againſt

againſt whom he had a grudge (A). Accordingly the piece was licenſed by the inquiſitors; but falling into the hands of the ſecretary of the republic of Venice, who at that time was the licenſer of books, he could not be prevailed on to give his Imprimatur, though great intereſt was employed for that purpoſe; neither would he return the manuſcript. This enraged Pallavicini ſo much, that had not his raſhneſs been reſtrained by his friends, he would have purſued the affair to his own ruin.

At length he got an opportunity of travelling into Germany with duke Amalfi in the character of his chaplain. This trip, as might be expected, had no ſalutary effect either upon his wit or his morals. On the contrary, finding himſelf from the manners of the Germans more at liberty, he indulged his genius and paſſions with greater freedom; and after a reſidence there of ſixteen months with the duke, he returned to Venice, with a face marked all over with odious blotches like the evil, and a mind reſolved to ſacrifice to his reſentment at the riſk of his life. He was determined to have his full meaſure of revenge againſt the ſecretary of the republic, for keeping his manuſcript juſt mentioned, and with him he joined the family of the Barberini, pope Urban VIII. and his nephews, becauſe they endeavoured, at the inſtigation of the jeſuits, to get all his manuſcripts forbid the preſs. In this rancorous ſpirit he caſt his Courier into a new model, and enlarged it with many additional letters and diſcourſes. Thus new fabricated, he offered it to a bookſeller, who undertook to get it printed; but our author was betrayed by a pretended friend, who was a ſpy, and informed againſt him to the archbiſhop of Vitelli, then the pope's nuncio at Venice, juſt as the work was finiſhed at the preſs: at the ſame time, this treacherous friend bought the whole impreſſion (B); and upon the nuncio's complaints, Pallavicini was impriſoned. In this condition he found a friend in one of his miſtreſſes, who ſeeing him abandoned by moſt of his patrons and friends, not only ſupported him, but found means to convey letters to

(A) Perhaps from a ſpirit of rivalſhip with Count della Rocca, ambaſſador from his catholic majeſty, who was a man of wit and fine parts, and delighted in literary diſputes with the Italians, keeping a preſs in his own houſe, where he uſed to print both the challenges and anſwers. Pallavicinius's life prefixed to his works, p. 3.

(B) He repreſented to the bookſeller the great hazard of keeping the books by him, and then bought the whole impreſſion, which he afterwards ſold to great advantage. Id. p. 4.

him,

him, by which ſhe gave him ſuch informations as enabled him to make a proper defence, and recover his liberty.

But a war having broke out in the mean time between the Barberini and the duke of Parma, our author, to revenge himſelf upon the ſuppoſed inſtruments of his impriſonment, wrote a piece, entituled, The tinkling Inſtrument to call together the Barberini Bees, and dedicated it in terms of the higheſt contempt to the Nuncio Vitelli, who finding in the preſent turn of the times, that little notice was taken of his complaints on the occaſion, procured, by a conſiderable bribe, one Charles Morſu, a Frenchman of a vile character, who pretended to paſs for a gentleman, to enſnare Pallavicini. To this end, the traitor uſed his utmoſt endeavours to inſinuate himſelf into his friendſhip, and at length exhorted him to go with him to France, where he declared, that his fortune would be made by means of the extraordinary encouragement, which he ſaid was given to men of letters by cardinal Richlieu; and to colour the deceit, he produced feigned letters from the cardinal, inviting our author to France, and expreſſing a deſire he had to eſtabliſh in Paris an Academy for the Italian tongue, under the direction of Pallavicini; who being at that time, as indeed he generally was, at the bottom of his purſe, by his great profuſion, accepted the propoſal upon Morſu's advancing him ſome money.

And now Pallavicini, faſcinated by the proſpect of future gain, ſuffered himſelf to be led like an ox to the ſlaughter, whitherſoever the traitor thought proper. He left Venice very much againſt the advice of all his friends, and went firſt to Bergamo, where he ſpent a few days with ſome of his relations, by way of giving ſome entertainment to Morſu. Then they ſet out for Geneva, to the great ſatisfaction of our author, who propoſed to get ſome of his works printed there, which he had not been able to do in Italy (c). But this guide, inſtead of conducting him to Paris, took the road to Avignon, where croſſing the bridge of Soraces, in the county of Venaiſſin, they were ſeized by a gang of ſbirri, or ſheriffs officers, on pretence of carrying contraband goods, and confined. Morſu was ſoon diſcharged, and liberally rewarded (D); but Pallavicini being carried to Avignon, was thrown

(c) The titles of theſe were, La Bacata; La lettere delle Beſtie; Ragionementi de Beati; La Biſpoſta all' Antibacanata del Padro Tomaſo, with ſome centuries of love letters, and other compoſitions, but they all periſhed with their author at Avignon.

(D) We are told that Morſu was the ſon of a Paris bookſeller, called de Breſche, and that he was killed there ſeveral years after by one of Pallavicini's friends. He had enjoyed with impunity the rewards of his villainy. Moreri.

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into priſon there. And notwithſtanding on his examination concerning ſome papers found upon him, he made a very artful defence; yet all was to no purpoſe. The ſentence was already brought from Rome, and he was to undergo a trial only for form's ſake. To this end, being put into a dark dungeon, he made another effort for an eſcape. He curried favour ſo well with his keeper as to procure wax candles to be allowed him, under pretence of amuſing himſelf with reading; and when he had got a number of theſe tapers, he ſet fire one night to the priſon door, in hopes of marching off by that means; but the ſtratagem not ſucceeding, he was confined much cloſer, and treated with great inhumanity. After a year's ſuffering, he was brought out to his trial, in which he made an excellent defence, and flattered himſelf with the hopes of being acquitted. He had even begun a whimſical piece on the ſubject of melancholy; but he was ſentenced to die, and accordingly loſt his head on a ſcaffold in the flower of his age.

He was of a mixed character; on the one hand, of ſo heedleſs and profuſe a diſpoſition, that had he poſſeſſed an immenſe eſtate, he would have ſpent it all. He was never engaged in a virtuous paſſion, being inflamed to a prodigious degree with the love of the meaneſt proſtitutes. On the other ſide, no one could be more ſincere and faithful in his friendſhips; no man was ever a greater prey to treachery; inſomuch, that when upon his releaſe out of priſon in Venice, he was told that a wretch had betrayed him, he could never be prevailed on to believe it, ſaying, How can this be, ſince he declared himſelf my friend, and I made him privy to all my concerns. It was his cuſtom while he wore a religious habit, to ſtudy or write two or three hours in bed every morning. The reſt of the day he ſpent either in the company of his idle companions, or elſe with the ladies. But after he had entirely left the monaſtic life, upon pretence of ſecuring himſelf from the artifices and ſnares of his enemies, he lived in a very irregular manner. He affected, either through neceſſity or caprice, a ſilly taciturnity or inflexibility, that ſavoured more of the Stoic than the Chriſtian: in the principles of which religion he was ſtaggered, by diſputing upon that ſubject and divine providence with a German officer who was broke upon the wheel. He was a fine genius, and had a great facility in writing. Till he corrupted himſelf by the commerce of mean lewd women, and the evil practices of wicked perſons of his own ſex, he wrote pieces worthy of immortality. Though he did not ſpend much time and pains in compoſing or reviſing

viſing what he had writ, frequently ſending to the preſs the firſt exertions of his genius, yet nature had given him ſo noble a vein of eloquence, which he had greatly improved by the peruſal of the beſt authors in his juvenile ſtudies, and by converſation, that his firſt thoughts were equal to the moſt laboured compoſitions (E). Notwithſtanding the fame of his works, he uſed to ſpeak modeſtly of himſelf, but never could be prevailed on to flatter any great man upon his compoſitions. His own works are frequently tinctured too ſtrongly with envy, malice, and gall. He made but a mean figure in converſation; and when in company with perſons of worth and diſtinction, he would often retire to a corner of the room, and ſeem quite wrapt up in thought, never exerting his wit and humour after his return from Germany, but when in

(E) The titles of his works are as follow; La Taliclea; La Suſanna; Il Giuſeppe; Il Sanſone; L'Ambaſciatore Invidiato, under the name of Alcinio Lupa; La Pudicilia Scherita; La Rhetorica della puttane; Il Corriere Scaligiato, and the continuation of it; La Baccinata par le Ani Barberici; Il Dialogo traduo ſoldati del Duca di Parma; La diſgracia del Conte d' Olivarez; La Rete di Vulcano; L'Anima; Vigilia I and II; and a letter written in his laſt impriſonment. The whole printed in two volumes, together with a piece inſcribed to him, and entituled, Divortio celeſte, a French tranſlation of which was printed at Amſterdam in 1696, being a moſt entertaining piece. Jeſus Chriſt, ſays he, obſerving that the church of Rome, his ſpouſe, was become a proſtitute to the luſts of many Roman pontiffs, and particularly to Urban VIII. reſolves to cohabit no longer with an adultereſs, but to divorce himſelf from her. However, in order to proceed with circumſpection, and for an example to others, he reſolves firſt to cauſe an exact enquiry to be made into the conduct of the ſpouſe in queſtion, and commiſſions St. Peter to deſcend upon earth for the purpoſe. Accordingly, Peter viſits Lucca, Parma, Venice; and laſtly, the eccleſiaſtical ſtate, and the city of Rome, where being an eye witneſs to the abuſes, and hearing, by the complaints of multitudes, of the diſſoluteneſs of the church, he returns to heaven, where the complaints of Chriſt being fully proved, the divorce is ſolemnly pronounced. From this ſeparation of Chriſt from his ſpouſe, it follows that no more lawful ſons are born, i.e. men, ſincerely good and holy; as on the contrary, by the commerce in which ſhe had been engaged with adulterers, there ſprung a race of Chriſtian baſtards, that is, hypocrites, among whom are included the jeſuits and others, who, under a ſpecious appearance of ſanctity, are the moſt wicked and perverſe generation upon earth. Immediately upon the publication of this divorce, Luther, Calvin, and others, go and offer their reſpective churches to Chriſt as a ſpouſe for him: but Chriſt, conſidering the injuries he had received from his Romiſh ſpouſe, reſolves to lead a life of celibacy, rather than marry among perfidious mortals. The whole is divided into three parts: the firſt treats of the diſſolute practices of the adultereſs; the ſecond, of the baſtards of the church of Rome; and the third, of the aſſemblies of the other churches at the nuptials of Chriſt: but the firſt book is only publiſhed. Mr. Monnoye denies Pallavicini to be the author of this piece, in notes in Opuſcula Colometii.

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company of ſome mean women. Upon the whole, it is difficult to determine whether vice or virtue was moſt predominant in his character. His death gave birth to a dialogue, entituled, Anima erranti di Ferrante Pallavicini, or the wandering Ghoſt of Pallavicini. Beſides his life at the head of his works in two volumes, there is another prefixed to the Divortio celeſte, at Amſterdam in 1696.

PALLAVICINI (Anthony) cardinal, biſhop of Ventimiglia and Pampelune, was born at Genoa in 1441. He was firſt bred to trade, according to the cuſtom of the Genoeſe nobility, and joined in company for a conſiderable time with his brethren, who followed buſineſs in Spain: but at length growing weary of that way of life, he went in 1470 to Rome, where cardinal John Baptiſt Cibo took him into his retinue, and procured him the place of ſecretary or ſcribe of the apoſtolical letters. This employ brought him into the eye and knowledge of pope Sixtus IV. who became ſo much pleaſed with his wit and underſtanding, that he gave him the biſhopric of Ventimiglia; and he was preparing to go and reſide in his dioceſe when that pope died, in Auguſt 1484. Hereupon cardinal Cibo begged he would defer his journey till the election was over; and in order to engage him thereto, procured him to be nominated among thoſe who are uſually appointed for a guard to the conclave. But this was ſoon terminated; Cibo was raiſed to the pontificate on Sunday the 23d of the ſame month of Auguſt, and took the name of Innocent VIII. This was matter of great joy to Anthony Pallavicini, whom the new pope retained at Rome, gave him the poſt of datary, which he diſcharged with great prudence and fidelity, and then nominated him cardinal in March 1489.

Pope Alexander VI. who ſucceeded Innocent VIII. had alſo a great regard for the cardinal, and particularly eſteemed him for his firmneſs and courage, and procured him ſeveral biſhoprics. When king Charles VIII. entered Rome in 1494, this pontiff, who had retired into the caſtle of Saint Angelo, ordered cardinal Pallavicini to receive him and treat with him, which he managed with great ſucceſs; and when that monarch departed from Naples in May the following year 1495, the pope, who had given him too great offence to venture his own perſon before him, went out of Rome, and withdrew to Orvieto, ſtill committing to cardinal Pallavicini the care of negociating affairs with his majeſty, who generouſly ſurrendered

dered all the places which he was poſſeſſed of in the eccleſiaſtical ſtate.

This pope Alexander VI. died in Auguſt 1503, and in the conclave for electing his ſucceſſor, Anthony Pallavicini was one of thoſe who were propoſed firſt, and he had ſeveral votes, but his private enemies took a deal of ill natured pains againſt him; and, 'tis ſaid, among other things, tried to diſparage him in a ſatyrical quatrain, which however was anſwered by one of his friends in another (A). 'Tis certain, Pius III. was elected pope, who was ſoon after ſucceeded by pope Julius II. by whom our cardinal was employed in affairs of the greateſt importance, and was particularly ſent legat to Savona, at the interview between Lewis XII. of France and Ferdinand King of Arragon. The legat preſſed for an order to return to give an account of the ſucceſs of his negotiation; but arriving at Rome about the end of Auguſt, he fell ſick, and died September 10, 1507, aged ſixty ſix years. His bones, which were interred in the church of the Vatican, were afterwards, in 1596, removed to that of St. Mary del Populo, by the care of John Baptiſt and Babilan Pallavicini, his great nephews. Moreri.

(A) The firſt ran thus:

Genua cui patrem, genetricem Græcia, partum
Pontus et unda dedit, hic bonus eſſe poteſt?
Vani ſunt Ligures, mendax et Græcia Breto,
Nulla fides; hæc tu ſingula ſolus habes.

To which the reply was in theſe terms:

Qui malus eſſe poteſt patrem cui Genua, matrem
Græcia, partum pontus et unda dedit?
Sunt malo in aſſueti Ligures et Græcia docta eſt,
Æneadum et genitrix eſt Venus orta mari.

PALLAVICINI (Sforza) a jeſuit and cardinal, was the ſon of the marquis Alexander Pallavicini and Frances Sforza, and was born at Rome, November 20, 1607. Notwithſtanding he was the eldeſt ſon of his family, yet he choſe the eccleſiaſtical life, nor could he be perſuaded from it by his parents or relations; and his conduct was ordered in that character with ſuch an exemplary regularity, that he was early appointed one of thoſe prelates who aſſiſt in the aſſemblies, called congregations at Rome, being of that del buon governo, of good government, and of that del immunita eccleſiaſtica, of the immunities of the church. He was alſo received into the famous academy of humouriſts, and often ſat at the head of thoſe academicians in quality of preſident. He was likewiſe go-

vernor of Jeſi, and afterwards of Orvietto and Camerino, under pope Urban VIII.

But all theſe advantages did not hinder him from renouncing the world, and entering into the ſociety of the jeſuits, where he was admitted in June 1638. As ſoon as he had compleated his noviciate, he taught philoſophy and then theology. At length pope Innocent X. nominated him to examine into diverſe matters relating to the pontificate, and pope Alexander VII. created him a cardinal in 1657. This pontif was an old friend of Pallavicini, who had been ſerviceable to him when he came to Rome with the name of Fabio Chigi. He had even contributed to advance his temporal fortune, and had received him into the academy of the humouriſts, in gratitude for which Chigi addreſſed to him ſome verſes, printed in his book, entituled, Philomathi Muſæ juveniles. When Pallavicini obtained a place in the ſacred College, he was alſo appointed at the ſame time examiner of the biſhops, and he was afterwards a member of the congregation of the holy office, i. e. the inquiſition, and of that of the council, &c.

His promotion to the cardinalate wrought no change in his manner of life, which he obſerved with ſtrict regularity even to the day of his death, which happened on the 5th of June 1667, and the ſixtieth year of his age.

He compoſed a Hiſtory of the council of Trent, in oppoſition to that by father Paul, the Venetian. The hiſtory is well wrote in Italian, and he has made good remarks upon it. His great fault is, that he expatiates too much upon the controverſy, which however ſeems to be neceſſary in regard to the deſign which he propoſed to himſelf, of defacing the bad impreſſions which he thought might be made by father Paul's hiſtory of the ſame council (A).

Moreri. L. Advocat.

(A) We have alſo ſome other pieces of his compoſing; as, Trattato della Stile; Del Bene; Vindicatione Soc. Jeſ. &c.

PAMELIUS (James) a learned Fleming, was the ſon of Adolphus, counſellor of ſtate to the emperor Charles V. and born at Bruges in 1536. He was educated at Louvain and Paris, and became afterwards a learned divine and a good critic. Obtaining a canonry in the church of Bruges, he collected a library, and formed a deſign of giving good editions of the fathers: but the civil wars obliged him to retire to St. Omer, of which place the biſhop made him archdeacon. Some time after, Philip II. king of Spain named him to the

Blount's Cenſura Authorum.

provoſtſhip of St. Saviour at Utrecht, and after that to the biſhopric of St. Omer: but, as he went to Bruſſels to take poſſeſſion of it, he died at Mons in Hainault. His death happened in 1587, when he was not quite fifty-two years old. He was the author of ſome works, but is chiefly known for his critical labours upon Tertullian and Cyprian; of both which writers he publiſhed editions, and prefixed lives. "The commentaries of this author upon Tertullian, ſays "Dupin, are both learned and uſeful; but he digreſſes too "much from his ſubject, and brings in things of no uſe to "the underſtanding of his author:" and he paſſes much the ſame judgment of his labours upon Cyprian. All the later editors of theſe two fathers have ſpoken well of Pamelius, and have tranſcribed his beſt notes into their editions.

Biblioth. des Auteurs Eccl. tom. 1. Tertullian.

Ibid. Cyprian.

PANCIROLLUS (Guy) was the ſon of Albert Pancirollus, a famous lawyer in his time, and deſcended from one of the moſt illuſtrious families at Reggio, where Guy was born on the 17th of April 1523. He learned Latin and Greek under Sebaſtian Carrado and Baſſiano Lando, and made ſo great a proficiency in a ſhort time, that his father thought him fit to proceed to the ſtudy of the law at fourteen years of age. He taught him the firſt elements of that faculty himſelf, and Guy ſtudied them inceſſantly under his father for three years, but without neglecting the belles lettres. He was afterwards ſent into Italy, in order to complete his ſtudies in juriſprudence under the celebrated profeſſors of that country. He went firſt to Ferrara, and having there heard the lectures of Paſcalo and Hyppolitus Riminaldi, he paſſed thence to Pavia, where he had for his maſter the famous Andrew Aleiſt. He afterwards proſecuted the ſame ſtudy under Marianus Cocinus at Bologna, and under Marcus Mantua and Julius Oradini at Padua. Here he finiſhed his courſe, having ſpent ſeven years in it; during which he had diſtinguiſhed himſelf in public diſputations on ſeveral occaſions; and the fame of his abilities having drawn the attention of the republic of Venice, he was nominated by them in October 1547, while he was only a ſtudent, ſecond profeſſor of the inſtitutes in the univerſity of Padua. This nomination obliged him to take his doctor's degree, which he received from the hands of Marcus Mantua. He diſcharged the duties of this employ with ſo much care and application, that in three years time an addition was made to his ſalary, viz. in 1550. And after he had filled this chair for ſeven years, he was advanced to the firſt of the inſtitutes

in February 1554, but he did not ſit long in this: for Matthew Gibraldi, ſecond profeſſor of the Roman law, dying in 1556, Pancirollus ſucceeded him in October the ſame year, and he held this poſt for the ſpace of fifteen years.

At length he grew out of humour with the univerſity, on account of ſome diſreſpects which he thought were ſhewn to him, and reſolved to leave it upon the firſt occaſion that offered. Such a one happened in 1571, when upon the death of Aimon Craveta, firſt profeſſor of the Roman law at Turin, Emanuel Philibert duke of Savoy offered him that place, with a ſalary of a thouſand pieces of gold, which Pancirollus gladly accepted; nor had he any reaſon to repent of this change: for the prince ſhewed him all imaginable reſpect, as did alſo his ſon Charles Emanuel, who augmented his appointments with a hundred pieces more, and would have gone ſtill further, had not he been oppoſed by the heads of the univerſity, in the apprehenſion that this liberality might grow into a cuſtom, ſo that they ſhould be obliged to give the ſame to thoſe who ſucceeded him in the lecture. The republic of Venice ſoon became ſenſible of the loſs ſuſtained by his departure, and were deſirous to repair their fault, by naming him to the place of Ceſalo, who died in 1580: but Pancirollus found himſelf too well ſeated at Turin, to give way to their application.

However, he was obliged to comply at laſt: for the air of Piemont proved ſo noxious to him, that he loſt one eye almoſt entirely, and was in danger of loſing the other. The dread of ſuch a diſaſter induced him to hearken to the propoſals that were made afreſh to him in 1582; and a ſalary of a thouſand ducats being offered to him, with the chair, which he had ſo much wiſhed for, engaged him to return to a town which he had quitted only out of chagrin. The duke of Savoy did his utmoſt to keep him, and for that purpoſe offered him a penſion of fourteen hundred pieces of gold; but the fear of growing blind carried it againſt all other conſiderations. However, the city of Turin, willing to give him ſome marks of their eſteem, at his departure, preſented him with his freedom, accompanied with ſome pieces of ſilver plate. He returned then to Padua, where he profeſſed the law a ſecond time, till the year 1599, when he died on the 1ſt of June, aged ſeventy-ſix years, having had his ſtipend augmented to the ſum of twelve hundred ducats. He was interred at St. Juſtin in Padua, after funeral ſervice had been performed for him in the church of St. Anthony, where Francis Vidua of that univerſity

verſity pronounced his funeral oration. His works are inſerted below (A).

(A) The titles of them are, Noli-titia utraque dignitatum, tum orientis tum occidentis ultra Arcadii Honoriique tempora, et in eum Guidi Pancirolli Commentarium; De magiſtratibus municipalibus & corporibus artificam libellus; De rebus bellicis; De quatuordecim regionibus urbis Romæ earumque edificiis, tam publicis quam privatus libellus; Theſaurus variarum lectionum utriuſque juris in tres libros diſtributus, ab Hercule ex fratre Nepote in lucem editus; Conſilia; De claris legum interpretibus; Rerum memorabilium libri duæ, quarum prior deperditarum, poſterior noviter inventarum eſt, ex Italico Latine redditi et notis illuſtrati, ab Henrico Salmuth; Stimuli virtutum adoleſcentiæ Chriſtianæ dicati ex Italico B. Guil. Baldeſano Latine facti.

PANTÆNUS, a Stoic philoſopher born in Sicily, taught that philoſophy in the beginning of the reign of the emperor Commodus, from the year of Chriſt 180, in the famous ſchool of Alexandria, where from the time of St. Mark, founder of that church, there had always been ſome divine who explained the holy Scriptures: and the Ethiopians having requeſted Demetrius, biſhop of Alexandria, to ſend a proper perſon to inſtruct them in the chriſtian religion, he ſent Pantænus, who gladly undertook the miſſion, and acquitted himſelf very worthily in it. 'Tis ſaid that he found the Ethiopians had already ſome knowledge of the verities of the chriſtian faith, which had been declared to them by St. Bartholomew, and that he ſaw the goſpel of St. Matthew in Hebrew, which had been left there by that apoſtle (A). Pantænus, upon his return to Alexandria, continued to explain the ſacred books under the reign of Severus and Antoninus Caracalla, and did more ſervice to the church by his diſcourſes than by his writings. However, he compoſed ſome commentaries upon the Bible, but they are loſt. He firſt ſtarted the remark, which has been followed by all the interpreters of the prophecies ſince, That they are often expreſſed in indefinite terms, and that the preſent tenſe is frequently uſed both for the præterite and future tenſes. 'Tis Theodoret who relates this. We may form a judgment of the manner in which Pantænus explained the Scriptures, by that which Clemens Alexandrinus,

(A) St. Jerome ſays that Pantænus brought it away with him, and that it was ſtill to be ſeen in his time in the Alexandrian library: but this ſtory is not generally credited, ſince no good reaſon can be given why St. Bartholomew ſhould leave a Hebrew book with the Ethiopians. However, it is certain Euſebius mentions the ſame thing before Jerome and the Chriſtians of thoſe times treated the ſuppoſed improbability of the fact as an idle pretence.

Origen, and all thoſe have obſerved, who were trained up in the ſchool of Alexandria. Their commentaries abound with allegories: they frequently leave the literal ſenſe, and find almoſt every where ſome myſtery or other, in the explaining of which they ſhew a great deal of erudition.

Blount's Cenſura authorum. Dupin's Eccleſ. writers of the 16th century.

PANVINIUS (Onuphrius) a learned Italian of the order of the Hermites of St. Auguſtin, was a man of all the authors of the ſixteenth century, who had ſtudied antiquity the moſt; and yet died before he reached his fortieth year. He was born of a noble family at Verona in 1529; and being trained to literature, became indefatigable. He ſpent whole days and nights in reading the ancients, which made Paul Manutius call him Helluo Antiquitatis. He took for his device an ox between an altar and a plough, with theſe words, In utrumque paratus; ſignifying, that he was equally ready to labour for the ſervice of God, and to promote human learning. About 1550, he began to ſtudy eccleſiaſtical antiquities by the advice of Marcellus Cervinus, then cardinal de Santa Croce, and afterwards pope by the name of Marcellus II. His firſt book was, a Chronicle of Popes and Cardinals, which was printed without his knowledge at Venice in 1557, and ſome time after more correctly by himſelf. He afterwards continued Platina's Lives of the Popes, whom he flattered more than Platina had done, from Sextus IV. to Pius V. and ſubjoined annotations to the lives Platina had written. Then he wrote a Diſcourſe concerning St. Peter's Supremacy, and was preparing to draw up a complete eccleſiaſtical hiſtory, when cardinal Alexander Farneſe, his chief protector, obliged him to follow him into Sicily. He died in that journey at Palermo 1568, in his thirty-ninth year.

Epiſt. 9. Lib. 2.

We have mentioned the chief of his works, relating to diſcipline or eccleſiaſtical hiſtory. He wrote alſo upon Roman antiquities and other prophane ſubjects; ſuch were his Faſti et Triumphi Romanorum a Romulo uſque ad Carolum V. Imperatorem; De ludis ſæcularibus; De Republica Romana; De Triumpho; De ludis Circenſibus, &c. The four laſt pieces are printed in Grævius's collection of Roman antiquities. The great number of printed books and manuſcripts, which Panvinius had compoſed at that age, is the more ſurprizing, becauſe they are all full of profound learning, and moſt of them upon ſingular ſubjects, which had not then been handled; and he knew alſo, which very few ſcholars do, to join an eaſy, agreeable, and elegant way of writing to his great learning. All his works are written in Latin.

PAPIN

PAPIN (Iſaac) ſome time a miniſter of the church of England, and at laſt reconciled to that of Rome, was the author of ſome pieces which made a great noiſe in the ſeventeenth century, and publiſhed an account of his own life, in which he tells us he was born at Blois, and deſcended from a family of the reformed religion. He paſſed thro' his ſtudies in divinity at Geneva. That univerſity was then divided into two parties upon the ſubject of Grace, called Particulariſts and Univerſaliſts, given in the following account of himſelf, of which the former were the moſt numerous and the moſt powerful. The Univerſaliſts deſired nothing more than a toleration, and Mr. Claude wrote a letter to M. Turretin, the chief of the predominant party, exhorting him earneſtly to grant that favour. But Turretin gave little heed to it, and M. de Maratz, profeſſor at Groning, who had diſputed the point warmly againſt Mr. Daille, oppoſed it zealouſly, and ſupported his opinion by the authority of thoſe ſynods who had determined for intolerancy. There happened alſo another diſpute upon the ſame ſubject, which occaſioned Mr. Papin to make ſeveral reflections. M. Pajon, already mentioned in theſe memoirs, who was his uncle, admitted the doctrine of efficacious grace, but explained it in a different manner from the reformed in general, and Mr. Jurieu in particular; and though the ſynod of Anjou in 1667, after many long debates upon the matter, diſmiſſed Mr. Pajon, with leave to continue his lectures at Saumur; yet his intereſt there was none of the ſtrongeſt, ſo that his nephew, who was a ſtudent in that univerſity in 1633, was preſſed to condemn the doctrine which was branded with the appellation of Pajoniſm. Mr. Papin declared that his conſcience would not allow him to ſubſcribe to the condemnation of either party; whereupon the univerſity refuſed to give him a teſtimonial in the uſual form. All theſe diſagreeable incidents put him out of humour with the authors of them, and brought him to view the Roman catholic religion with leſs diſlike than before. In this diſpoſition he wrote a treatiſe, intituled, The faith reduced to its juſt bounds, wherein he maintained, that as the papiſts profeſſed that they embraced the doctrine of the holy Scriptures, they ought to be tolerated by the moſt zealous proteſtants. He alſo wrote ſeveral letters to the reformed of Bourdeaux, to perſuade them that they might be ſaved in the Romiſh church, to which they were reconciled.

This work, as might be expected, drew upon him a great party among the proteſtants, to avoid whoſe fury he croſſed

the water to England in 1686, where king James II. was endeavouring to re-eſtabliſh popery. There he received deacon's and prieſt's orders from the hands of Dr. Turner biſhop of Ely, and the following year, 1687, publiſhed a book againſt Mr. Jurieu (A), which exaſperated that miniſter ſo much, that when he knew Mr. Papin was attempting to obtain ſome employ as a profeſſor in Germany, he diſperſed letters every where in order to defeat his applications. And though he procured a preacher's place at Hamburgh, Mr. Jurieu found means to get him diſmiſſed in a few months. About this time his diſcourſe upon the Faith reduced within juſt Bounds, coming into the hands of Mr. Bayle, that writer added ſome pages to it, and printed it: but the piece was aſcribed by Mr. Jurieu to our author, who did not diſavow the principal maxims laid down in it, which were condemned in a ſynod. In the interim, an offer being made him of a profeſſor's chair in the church of the French refugees at Dantzick, he accepted the offer: but after ſome time, it being propoſed to him to conform to the ſynodical decrees of the Walloon churches in the United Provinces, and to ſubſcribe them, he refuſed to comply, becauſe there were ſome opinions aſſerted in thoſe decrees which he could not aſſent to, particularly that doctrine which maintained that Chriſt died only for the elect. Thoſe who had invited him to Dantzick were highly offended at his refuſal, and he was ordered to depart, as ſoon as he had completed the half year of his preaching, which had been contracted for. He was diſmiſſed in 1689, and not long after he embraced the Roman catholic religion, putting his abjuration into the hands of the late M. Boſſuet, biſhop of Meaux, on the 15th of November 1690.

Upon this change, Mr. Jurieu wrote a paſtoral letter to thoſe of the reformed religion at Paris, Orleans, and Blois, in which he pretended that Papin had always looked upon all religions as indifferent, and that in that ſpirit he had returned to the Roman church. In anſwer to this letter, Papin drew up a treatiſe, of the Toleration of the Proteſtants, and of the Authority of the Church. The piece being approved by

(A) The title of which is, Eſſais de Theologie ſur la providence et la grace, ou l' on tache de delivrer M. Jurieu de toutes les difficultes accablantes, qu'il rencontre dans ſon ſyſteme, en deux tomes: le premier contre ſon livre, entitulé, Jugement ſur les Methodes rigides et relachees; le ſecond contre ſon traité De la Grace immediate: A quoi on a ajouté une refutation du ſentiment de la predetermination au peché, & à la condemnation, pour ſervir de reponſe au Traité de même Theologien ſur le concours immediat. A Francfort, 1687.

the

the biſhop of Meaux, was printed in 1692; but our author afterwards changed the title, which was a little equivocal, and made ſome additions to it: but whilſt he was employed in making collections in order to complete it farther, and finiſh ſome other books upon the ſame ſubject, he died at Paris the 19th of June 1709. His widow, who alſo embraced the Roman catholic religion, communicated theſe papers, which were made uſe of in a new edition printed at large in 1719, 12mo. under the title inſerted below (B). Moreri.

(B) It runs thus; Le deux voyes oppoſées en matere de religion l' examen particulier l' autorité; ſecond edition du livre, entitulé, La Tolerance des Proteſtants, avec d' autres traitez ſur le même ſujet, par M. Papin cy-devant prêtre de l' egliſe Anglicane, & enſuite rëuni à l'egliſe catholique.

PAPINIAN, a celebrated lawyer in the third century, who was advocate of the treaſury or exchequer, and afterwards præfectus-prætorio under the emperor Severus, who had ſo high an opinion of his worth, that at his death he recommended his two ſons Caracalla and Geta to his care: but the firſt having murdered his brother, enjoined Papinian to compoſe a diſcourſe to excuſe the murder to the ſenate and people, which Papinian could not be prevailed to comply with, but on the contrary, anſwered boldly, that it was eaſier to commit a parricide than to excuſe it; and to accuſe an innocent perſon after taking away his life, was a ſecond parricide. Caracalla was ſo much enraged at this anſwer, that he rewarded the lawyer with an order to loſe his head, which was accordingly executed in the year 212, at the age of thirty-ſeven years; and the inhumanity was carried ſo far as to drag his body through the ſtreets of Rome. He had a great number of diſciples, and compoſed ſeveral works; among thoſe, twenty-ſeven books of Queſtions in the law, nineteen books of Reſponſes or Opinions; two of Definitions; two others upon Adultery, and a ſingle book upon the Laws of Ediles. His reputation was ſo great, that he is called the honour of juriſprudence, and the treaſure of the laws. Moreri & L'Advocat.

PAPPUS, an eminent philoſopher of Alexandria, is ſaid by Suidas to have flouriſhed under the emperor Theodoſius the Great, who reigned from A. D. 379 to 395. His writings ſhew him to have been conſummate in the ſcience of mathematics. Many of his works are loſt, and the greater part of what are extant continued long in manuſcript. Of his books of mathematical Fabric. Bibl. Græc. vol. viii.

Collections, which are extant in Greek from the middle of the ſecond to the end of the eighth book, nothing had been publiſhed, except ſome Lemmata of the ſeventh book, by Marcus Meibomius, in his dialogue upon proportions, printed in 1655; the twelve laſt Propoſitions of the ſecond book, by Dr. Wallis, at the end of his Ariſtarchus Samius, printed at Oxford 1688, 8vo; part of the Preface to the ſeventh book, by David Gregory, in the Prolegomena to his Euclid, printed at Oxford 1703; the intire Preface, by Edmund Halley, before his Apollonius, printed at Oxford 1706, 8vo. The third, fourth, fifth, ſixth, ſeventh, and eighth books of theſe Mathematical Collections had only been publiſhed in a Latin verſion made by Fredericus Commandinus. Merſennus exhibited a kind of abridgment of them in his Synopſis Mathematica, printed at Paris 1644, in 4to: but this contains only ſuch propoſitions as could be underſtood without figures. At length the whole works of Pappus were publiſhed at Bologna, 1660, in folio, by Carolus Manoleſſius, who ſeems to have taken all proper precautions and means to make his edition complete and perfect; for he tells us, that he conſulted and employed, as well thoſe who excelled in the Greek tongue, as thoſe who were deep in mathematical knowledge; and it is certain, that without an uncommon ſkill in both, no good edition of Pappus could be prepared.

Suidas relates, that Pappus wrote a Commentary upon four books of Ptolemy's Magna Conſtructio; but what we have remaining under his name, and may be found in the Baſil edition of 1538, is only a Commentary upon part of the fifth book.

PAPYRIUS MASSON (John) a celebrated advocate in parliament, was born May 6, 1544, at St. Germain Laval en Forez. His father, Noel Maſſon, tho' a tradeſman, reſolved to breed his ſon to learning, and accordingly put him to the jeſuits college with that intent; but dying not long after, the further care of his education fell upon his mother Antoinette Girinet, who purſued her huſband's deſign. And before the youth had finiſhed his courſe in humanity and philoſophy among the jeſuits of Billon in Auvergne, being invited by his uncle to Lyons, he made him a viſit there, and returning in a ſhort time to Bellon to proſecute his ſtudies, and taking a fancy for the ſociety of Jeſus, he reſolved to enter into it, and going to Rome he took the habit in that city, where he acquired a conſiderable reputation by a funeral ſpeech, which he made before a crowded audience on the death

death of one of the cardinals. From Rome he went to Naples, where he taught two years in the jeſuits college; and then returning to France, he taught ſome months at Tournon en Vivarois, after which he went to Paris. He firſt taught humanity learning, and next proceeded to teach philoſophy in the college of Clermont. However, it was not long before he quitted the jeſuits, and went to teach in the college of Du Pleſſis, which he likewiſe quitted at twenty-ſix years of age, in order to apply himſelf to ſomething more elevated. In this ſpirit he fixed upon the faculty of law, and ſtudied it under Francis Baudouin at Angers. Having ſpent two years there, he returned to Paris, and was ten years librarian to Philip Harault du Chiverni, chancellor of the duke of Anjou. In 1576 he was admitted an advocate in parliament, where he pleaded only one ſingle cauſe of any moment, which he carried. However, he did not quit the bar and practice, for he was made referendary in chancery, and deputy to the proctor-general of the parliament of Paris, places which coſt him not a farthing in money, being given him as the juſt reward of his merit, and he held them till his death, which happened on the 9th of January 1611, at the age of ſixty-ſeven years. He was a married man, and his wife's name was Deniſe Goddard, but he had no iſſue by her. His temper was eaſy and pleaſant; he was ſincere and generous above his fortune, which led him to give his time and pains for the ſervice of great men, merely for the pleaſure of doing them ſervice, without the leaſt view of any other recompence or reward. He was a voluminous writer, as appears by the liſt of his works below (A). M. De Thou, who was his friend, wrote an account of his life in Latin.

Perrault, Hommes illuſtres, tome 1. and Niceron's Memoires, tome 5.

PARA-

(A) The titles of them are theſe: Entier diſcours des choſes qui ſe ſont paſſera à la reception de la Reine, & au marriage du Roy; De ſtatu Andegavenſis academiæ oratio panegyrica dicta, anno 1571; Elogium Franciſci Balduini, juriſconſulti Atrebatenſis, cum epitaphio Papiria Maſſono et aliis auctoribus; Hiſtoria vitæ Caroli IX. Francorum regis; Annalium libri quatuor, quibus res geſtæ Francorum explicantur a Clodione ad Franciſci 1. obitum, ſecundo editio a Pharamondo ad Henricum II; Vita Claudii et Franciſci primorum Guiſiæ ducum; Elogium Renati Biragæ S. R. E. cardinalis et cancellarii Franciæ; Conſolatio ad Philippum Chevernium Franciæ cancellarium ſuper obitum Thuanæ uxoris; Vita trium Etruriæ principum, Dantis Aligherii, Franciſci Petrarchæ et Joh. Boccatii; Juſtinianei Cæſaris, quorum nomina et conſtitutiones Juſtinianus in Codicem retulit; Elogium Joh. Aurati, poetæ Latini; Vita inclyti principis Joh. Engoliſmæ et Petracoriorum comitis et regia ſtirpe Francorum; Vita Jacobi Cujatii juriſconſulti; Petri Pithœi juriſconſulti elogium; Annæi Anglurii cognomento Givrii, &c. elogium; Chriſtopheri & Auguſti

PARACELSUS Arecolus Philippus Theophraſtus Bombaſt de Hohenheim, a famous phyſician, was the ſon of Wilhelmus Hohenheim, a learned man, and licentiate in phyſic, though a ſlender practitioner, but poſſeſſed of a noble library, being himſelf the natural ſon of a maſter of the Teutonic order. He was born in the year 1493, at a village called Einſidlen in Switzerland, about two German miles from Zurich. At three years of age he is ſaid to have been mutilated and made an eunuch by a ſow: accordingly we always find him a bitter enemy to women, and he is perhaps the only great man upon record without a paſſion for that ſex, though his picture, as taken from the life, repreſents him with a beard. He was inſtructed by his father in phyſic and ſurgery, wherein he made great proficiency; but as he grew up, he was captivated with the ſtudy of alchymy, which occaſioned his father to put him to the care of Trithemius, abbot of Spanheim, a man of great renown in thoſe days, from whom having learned many ſecrets, he removed to Sigiſmund Faggerus of Schwatz, a famous German chymiſt, who at that time, partly by his own induſtry, and partly by a multitude of ſervants and operators retained for the purpoſe, made daily improvements in the art. And here he aſſures us he learned ſpagyric operations effectually; after which he applied to all the moſt eminent maſters in the alchymical philoſophy, who concealed nothing from him, and from whom, as he himſelf relates, he learned his ſecrets.

Auguſti Thuanorum elogium; Vita Lucii Titii apud juriſconſultos celeberrimi viri ex laudectarum libris recens edita; Caroli Borboni S. R. E. cardinalis elogium; Notitia epiſcopatum Galliæ quæ Francia eſt; Renati Chopini vita; Relatio ceremoniarum baptiſmi Ludovici Delphini primogeniti Henrici Magni; Tumulus et elogium Claudii Puteani, ſenatoris Pariſienſis autori Papirio-Maſſono, et Joſepho Scaligero; Pomponii Bellevici cancellarii Magni Franciæ elogium; Arverni municipii deſcriptio et bibliotheca Pap. Maſſor edita a Joh. fratre; Elogium Henrici Joyoſæ ordinis Capucinorum; Garberti Romanorum et Ravennatum archiepiſcopi, poſtea Sylveſtri II. Papæ, Johannis Sariſburienſis, et Stephani Toinacenſis, epiſtolæ redendi Papirio Maſſono; Deſcriptio fluminum Galliæ quæ Franciæ eſt; Hiſtoria calamitatum Galliæ, &c. a Conſtantino Cæſare uſque ad Majorianum, qui vicit in Atrebatibus Clodionem regem Francorum Pharamondi ſucceſſorem opus Pap. Maſſ. poſthumum et imperfectum, recens ex Autographo Joh. B. Maſſoni, fratris ipſius et vulgatum; Elogia ſereniſſimorum ducum Sabandiæ à Joh. B. Maſſono fratre edita; Tumulus Margaretæ Valeſiæ, Taurinenſium Domine à Joh. B. Maſſ. editus; Johanni Papirii Maſſoni elogiorum, pars i. quæ imperatorum, ducum, aliorumque inſignium heroum virtute maxima bellica illuſtrium vitam complectitur; Pars ii. quæ vitam eorum complectitur qui ampliſſimarum, dignitatum titulis, vel eruditionis laudes et publicatis literarum monumentis claruerunt; Elogium Michaelis Mareſcotti, doctoris medici Pariſienſis; Geſta collationis Carthaginenſis inter Catholicos et Donatiſtas; Servati Lupi epiſtola; Agobardi epiſcopi Lugdunenſis opera; Libri ſex de epiſcopis urbis, ſeu Romanis pontificibus.

But

But not content with this, he viſited all the univerſities of Germany, Italy, France, and Spain, in order to learn phyſic; and then he took a journey to Pruſſia, Lithuania, Poland, Walachia, Tranſilvania, Croatia, Portugal, Illyria, and the other countries of Europe, where he applied indifferently to phyſicians, barbers, old women, conjurers, and chymiſts, both good and bad; from all which he gladly picked up any thing that might be uſeful, and then enlarged his ſtock of ſure and approved remedies. He alſo learned from Baſil Valentine's writings, the doctrine of the three elements, which, concealing the author's name, he adopted as his own, and publiſhed under the appellation of Salt, Sulphur, and Mercury.

In the 20th year of his age, making a viſit to the mines in Germany, he travelled into Ruſſia, where being taken priſoner on the frontiers by the Tartars, he was carried before the Cham, and afterwards ſent with that prince's ſon on an embaſſy to Conſtantinople, where in his 28th year he tells us he was let into the ſecret of the philoſopher's ſtone. He was alſo retained frequently as ſurgeon and phyſician in armies, battles, and ſieges. He ſet a high value on Hippocrates and the ancient phyſicians; but deſpiſed the ſcholaſtic doctors, and above all the Arabs. He made great uſe of remedies prepared of mercury and opium, wherewith he cured the leproſy, venereal diſeaſe, itch, ſlight dropſies, and other infirmities, which to the phyſicians of thoſe times (who were ignorant of mercury, and afraid of opium, as cold in the fourth degree) were utterly incurable.

By theſe cures he grew daily more celebrated and daring, eſpecially after recovering the famous printer Frobenius of Baſil, whoſe caſe appears to have been a violent pain in his heel, which upon Paracelſus's treatment removed into his toes, ſo that the patient could never ſtir them afterwards, tho' he felt no pain, and in other reſpects grew well; but ſoon after died of an apoplexy. By this cure he became acquainted with the great Eraſmus, and was well eſteemed by the magiſtracy of Baſil, who giving him a plentiful ſalary, made him profeſſor in 1527, where he continued to teach philoſophical phyſic two hours every day, ſometimes in Latin, but more frequently in High Dutch. He read lectures to explain his own books, De compoſitionibus, De gradibus, et De Tartaro; which according to Helmont abounded in idle drollery, and contained little ſolid ſenſe. Here in a ſolemn manner ſeated in the chair, he burned the writings of Galen and Avicenna, declaring to his audience that he would even conſult the

devil

devil if God would not aſſiſt him, which is conformable to his expreſs declaration in ſeveral places of his works, that no one need ſcruple conſulting the devil to get ſecrets of phyſic out of him.

Here he procured many diſciples, with whom he lived in great intimacy. Three of theſe he maintained in diet and clothes, and inſtructed in ſeveral ſecrets; though they afterwards ungratefully deſerted their maſter, and even wrote ſcandalous things of him, adminiſtring with great indiſcretion the medicines he had taught them, to the great diſadvantage of thoſe who employed them. He alſo retained ſurgeons and barbers in his family, to whom he communicated uſeful ſecrets; but all of them left him ſoon after, and turned his enemies. His only faithful diſciples were Dr. Peter, Dr. Cornelius, Dr. Andrew, Dr. Urſinus, the Licentiate Pangratius, and Mr. Raphael, whom he ſpeaks of with commendation.

During his two years reſidence in this city, he cured a noble canon of Liechtemfels, who had been given over by the phyſicians, of a violent pain at the ſtomach, with only three pills of his Laudanum. The ſick canon had promiſed him 100 French crowns for the cure; but finding it ſo eaſily effected, he refuſed to pay, alleging with a jeſt, that Paracelſus had given him but three mouſe turds. Upon this our doctor cited his patient before a court of juſtice, where a judge, not conſidering ſo much the excellency of the art, as the quantity of labour and coſt, decreed him a trifling gratification, with which Paracelſus was ſo exaſperated, that loading them with reproaches of ignorance and injuſtice, he rendered himſelf in ſome meaſure guilty of treaſon, and thus thought beſt to quit the court, and make haſte home; from whence, by the advice of his friends, he privately withdrew out of the city, leaving his whole chymical apparatus to Johannes Oporinus (A). After this he continued rambling two years thro' the neighbouring parts of Alſatia, accompanied by Oporinus, and in the courſe of a diſſolute life, wrought many extraordinary cures, as we find related by Zwinger, who lived at the ſame time at Baſil, and often heard the account from Oporinus himſelf.

(A) This Oporinus, who had been for ſome time his ſervant and amanuenſis, was a perſon of much learning, well ſkilled in the Greek and Latin tongues, who, poſſeſſed with the vain expectation of attaining Paracelſus's ſecrets, he left his own family, and travelled with him for two whole years, without learning any one thing, till wearied out, he grew wiſe, and quitting Paracelſus, returned to Baſil.

It happened one evening that Paracelſus was called upon to viſit a country-man dangerouſly ill near Colmar in Alſace; but being ſet in for a drinking-bout (B) with ordinary company, he deferred viſiting the patient till next morning, when entering the houſe with a furious look, he aſked if the ſick perſon had taken any phyſic? as intending to adminiſter ſome of his laudanum. The by-ſtanders anſwered, that he had taken nothing but the ſacrament, as being at the point of death; at which Paracelſus in a rage replied, If he has had recourſe to another phyſician, he has no occaſion for me, and ran immediately out of doors. Oporinus, ſtruck with this piece of impiety, bid Paracelſus the laſt adieu, fearing the barbarity of his otherwiſe beloved maſter ſhould ſome time fall on his own head.

From this time Paracelſus having forgot his Latin, continued wandering from place to place, always intoxicated with ſtrong liquor, never changing his clothes, nor ſo much as going into bed till September 1541, when being taken ill at a public inn at Saltſburg, he died after a few days ſickneſs in the forty eighth year of his age, though he had promiſed himſelf, by the uſe of his Elixir, that he ſhould live to the age of Methuſalem. He was buried in the hoſpital of St. Sebaſtian at Saltſburg, with an epitaph inſerted below (C).

It is probable, that the bulk of the pieces publiſhed under our author's name are not his, but that his followers choſe to uſher in their performances under that cover. In effect, they are ſo many and ſo different from each other, that it is next to impoſſible they ſhould all come from the ſame hand; and yet, beſides the three books already mentioned, which he lectured upon in public, there are ſome others which ſeem to be genuine, whoſe titles are therefore inſerted below (D).

(B) He was much addicted to drunkenneſs. Walterus tells us, that when he was in his cups, which often happened, he would threaten to ſummon a million of ſouls, in order to ſhew his power over them.

(C) Conditur hic Philippus Theophraſtus,
Inſignis medicinæ doctor, qui dira illa vulnera,
Lepram, podagram, hydropiſim, aliaque inanabilii
Corporis contagia mirifica arte ſuſtulit,
Ac bona ſua in pauperes diſtribuendo collocandoque honoravit.

(D) Theſe are, De Peſte; De mineralibus; De vita longa, and the Archidoxa Medicinæ; De ortu rerum naturalium; De transformatione rerum naturalium; De vita rerum naturalium. The reſt are ſpurious, eſpecially his theological works. In ſurgery two books, one intituled, The Great Surgery, and the other, The Small Surgery. His works were printed at Geneva in 1658, in three vol. folio. This is the moſt complete edition; beſides, there is another edition at Baſil in 1589, in 12 vol. 4to. which ſome eſteem as the beſt; and there is likewiſe another edition at Francfort in 12 vol. 4to.

With

With reſpect to his merit as to medicine and alchymy, it muſt be owned that an arrogant aſſuming air infected all his writings, as well as his actions. It was common with him to promiſe mighty things with complete aſſurance upon ſlender and unequal grounds. A ſtrong inſtance of his weakneſs in this kind is his undertaking, by the mere uſe of his elixir, to prolong a man's life to the age of Methuſalem, and deliberating with himſelf to what period he ſhould protract his own. In the ſame vanity he aſſerts that he knew the univerſal medicine, and the body of chymiſts both of his own and our times, have complimented him with the knowledge of it; but what effectually overthrows his pretenſions to ſuch a remedy, is his own dying at an immature age.

His real merit conſiſted, 1. In being well ſkilled in ſurgery, and practiſing it with great ſucceſs. 2. In underſtanding the common practice of phyſic as well as his cotemporaries. 3. In being alone maſter of the powers, preparations, and uſes of metals. 4. In having the uſe of opium to himſelf, and working wonderful cures thereby; and 5. In being well acquainted with the virtues of mercury, in an age in which perhaps only he and Carpus knew any thing of the matter. As to his being poſſeſſed of the philoſopher's ſtone, there are no ſufficient proofs of it, and many ſtrong ones to the contrary.

The ſyſtem of Paracelſus was ſomewhat ſo uncommon and extravagant, that we muſt not conceal it from the reader. His firſt principle is the analogy which he ſuppoſes between the great world and the little world, or the body of man. In man, for inſtance, he diſcovers the motions of the ſtars, the nature of the earth, water, and air, all vegetables and minerals, all the conſtellations, and the four winds. He aſſerts that a phyſician ought to know what in man is called the dragon's tail, the ram, the polar axis, the meridian, the riſing and ſetting of the ſun; and if he is ignorant of theſe things, ſays our author, he is good for nothing. From the ſame author alſo and his followers, ſprings the opinion of a pretended and imaginary agreement between the principal parts of man's body with the planets; as, of the heart with the ſun, of the brain with the moon, of the ſpleen with Saturn, of the lungs with Mercury, of the kidneys and teſticles with Venus, of the liver with Jupiter, and the gall with Mars: as there are alſo ſeven metals or minerals which agree with theſe ſeven planets. Paracelſus alſo aſſures us, that in our Limbus, that is, the human body, are the heavens, the earth, and the properties of all animals; and he alſo aſſerts,

that a true phyſician muſt be able to ſay, This is a ſapphira in the body of man, this mercury, this a cypreſs, and this a wall-flower. He alſo eſtabliſhed a relation between diſeaſes and plants. He maintains a prima materia, or firſt matter, whence ſprings, among other things, the ſeeds of vegetables, animals, and minerals; and that generation is only the exit of each ſeed from darkneſs to light, in which they lay in the firſt matter. Beſides the four ordinary elements, fire, air, earth, and water, and three principles, ſalt, ſulphur, and mercury, Paracelſus thought there was in all natural bodies ſomething of a celeſtial nature, which he calls quinteſſence, and which he deſcribes thus: The quinteſſence is a ſubſtance which is corporeally drawn from all bodies that increaſe, and from every thing that has life; and this ſubſtance is diſengaged from all impurity and mortality; it is of the higheſt ſubtility, and ſeparated from all the elements. He adds, that this quinteſſence is not of a different nature from the elements, becauſe it is of itſelf an element. He calls it alſo by the ſeveral names of the philoſophical tincture, or philoſophers ſtone, the flower, the ſun, heaven, and æthereal ſpirit. This medicine, ſays he, is an inviſible fire which devours all diſeaſes. However, as this quinteſſence was, he acknowledges, very rare, he found himſelf under a neceſſity of ſeeking for particular remedies. In order to diſcover which, one of the means is to obſerve the ſignature of things. Thus, for inſtance, they maintained that Euphraſia bore a mark, which indicated its virtues for diſorders of the eyes, and this mark is a ſmall black figure within the flower, which they ſaid repreſented the eye-ball; yet he depended chiefly upon metallic medicines, and even required that animal and vegetable ſubſtances ſhould be chymically prepared as neceſſary to extract the poiſonous quality naturally in them.

Paracelſus alſo believed that certain words and characters engraved on ſtones could cure ſome particular diſeaſes which would not yield to any other remedies. He alſo maintained that a phyſician might have recourſe to magic for the cure of diſeaſes. It exceeds the bounds of this deſign to run out into a deſcription of the eſſency, the magiſteries, the elixirs, and other important ſecrets, which our author called Magnalia Dei, as the quinteſſence, the azeth, and his laudanum. His ſurgery ſeems to have been more eſteemed than it deſerved. Upon the whole, in reading Paracelſus's works, it is eaſy to obſerve that he had a heated and diſordered imagination, full of the crudeſt notions; whence, it is no wonder,

wonder, he gave into aſtrology, geomancy, chiromancy, and the cabala, which were extremely common and popular in thoſe ignorant ages. He ſays expreſsly that medicine muſt be joined to magic, or it cannot be ſucceſsful; by which he does not mean natural magic only, but declares that no one needs ſcruple getting certain ſecrets of phyſic from the devil, and boaſts of holding a converſation with Galen and Avicen at the gates of hell. In ſhort, he has uſed all poſſible means to perſuade the world that he was a real magician, ſo that if he has failed in the attempt, it is his misfortune. Indeed it has been the common opinion that he was one; though perhaps the truer opinion may be, that in ſome inſtances he was rather an impoſtor than a conjurer. However, among the bad things that his works are ſtuffed with, there are ſome which are good, and contribute to the improvement of phyſic. He was neither learned in the languages nor philoſophy; he had but little erudition; he ſays himſelf that his library did not contain ten pages, and that he paſſed ten years without reading a book.

Moreri, Boerhaave, and Shaw.

PARE (David) a celebrated divine of the reformed religion, was born on the 30th of December 1548, at Francolſtein in Sileſia, and put to the grammar ſchool there, apparently with a deſign to breed him to learning; but his father marrying a ſecond wife, this ſtepmother prevailed with him to put his ſon apprentice to an apothecary at Breſlau; and not content with that, he was taken thence, and at her inſtigation bound to a ſhoe-maker. However, he was not long abandoned to the ſhameful ill uſage of a ſtepmother; his deſtiny ordained better things for him, and many years had not paſſed when the good old man his father reſumed his firſt deſign, and David was not above ſixteen years of age when he was ſent to the college ſchool of Hermſberg, in the neighbourhood of Francolſtein, to proſecute his ſtudies under Chriſtopher Schilling, a man of conſiderable learning (A), who was rector of the college. It was cuſtomary in thoſe times for young ſtudents who devoted themſelves to literature, to aſſume a great name, inſtead of that of their family. Schilling was a great admirer of this cuſtom, and eaſily perſuaded his ſcholar to change his German name of Wongler for the Greek one of Paré, both denoting the ſame thing in the dif-

(A) See an account of him under his article in theſe memoirs.

ferent languages (B). Young Paré, for ſo we muſt now call him, ſoon became a white boy with his maſter, by his excellent parts and induſtrious application, and his ſtep-mother's ill humour was preſently appeaſed by his ſucceſs. He had not lived above three months at his father's expence, when he provided for his own ſupport, partly by means of a tutorſhip in the family of an honeſt citizen, whoſe name was James Schilder, and partly by the bounty of Albertus Kindler, one of the principal men of the place, and lord of Zackenſtein. Paré lodged in this gentleman's houſe, and wrote an Epicedium upon the death of his eldeſt ſon, which ſo highly pleaſed the father, that he not only gave him a gratuity for it, but encouraged him to cultivate his genius, ſetting him proper ſubjects, and rewarding him handſomely for every poem which he preſented to him.

In the mean time his ſchool-maſter, not content with making him change his ſirname, made him alſo change his religious creed, with regard to the doctrine of the real preſence, turning him from a Lutheran to a Sacramentarian, as he alſo did the reſt of his ſcholars. This affair brought both maſter and ſcholar into a great deal of trouble. The firſt was driven from his ſchool at the inſtance of the miniſter of the place, and the latter was near being diſinherited by his father; and it was not without the greateſt difficulty that he obtained his conſent to go into the Palatinate, notwithſtanding he made uſe of an argument which is generally very prevailing, that he would finiſh his ſtudies there without any expence to his family. As ſoon as he was at liberty he followed his maſter, who had been invited by the elector Frederic III. to be principal of his new college at Amberg. The allowance which Paré's father gave him for his journey was ſo ſhort, that he was obliged to beg on the road. He arrived at Amberg in 1566, and was ſent ſhortly after with ten of his ſchool-fellows to Heidelberg, where Zachary Urſin was profeſſor of divinity, and rector of the college of Wiſdom, who, upon peruſing the recommendation of their maſter, admitted them into his college. The univerſity was at that time in a moſt

(B) Wange in the German tongue ſignifies a cheek, as παρὰ does alſo in the Greek; ſo that his name in Engliſh was David Cheek, or Cheke, no uncommon name in that country. He was chriſtened David becauſe he was born on St. David's day, which is the 30th of December, ſo that this muſt be a different ſaint from the Welch ſaint Taffy, whoſe feaſt is kept on March 1ſt. His father was ſheriff or alderman of Francolſtein, his native place, and was the ſon of a rich peaſant, who lived above an hundred years, and ſaw himſelf a father of twenty children all living.

flouriſhing condition, with regard to every one of the faculties, ſo that Paré had here all the advantages that could be deſired, for making the moſt conſiderable proficiency both in the learned languages, and in philoſophy and divinity.

He was received a miniſter in 1571, and in May that year ſent to exerciſe his function in a village called Schlettenbach. This was a difficult cure, on account of the conteſts between the proteſtants and papiſts at that time. The elector Palatine his patron had aſſerted his claim by main force againſt the biſhop of Spire, who maintained that the right of nomination to the livings in the corporation of Alfeſted was veſted in his chapter. The elector allowed it, but with this reſerve, that ſince he had the right of patronage, the nominators were obliged by the peace of Paſſaw to preſent ſuch paſtors to him whoſe religion he approved. By virtue of this right he eſtabliſhed the reformed religion in that corporation, and ſent Paré into the pariſh of Schlettenbach. The papiſts ſhut the doors againſt him; but they were broke open, and the images and altars pulled down; yet after all he could get nobody to clear away the rubbiſh.

However, he was going to be married there before winter, when he was called back to teach the third form at Heidelberg. He acquitted himſelf ſo well in that charge, that in two years time he was promoted to the ſecond claſs; but he did not hold this above ſix months, being made firſt paſtor of Hemſbach in the dioceſe of Worms. Here he met with a much more tractable congregation than that of Schlettenbach. For when the elector Palatine, as patron of the pariſh, reſolved to reform it (c), and cauſed the church doors to be broke open, Paré took care to have all the images taken down, and had them burnt with the people's conſent. Thus happily ſituated, he ſoon reſolved to be a lodger in a public houſe no longer; and in order to obtain a more agreeable home, he engaged in the matrimonial ſtate four months after his ar-

(c) The incident which brought on this reformation is remarkable. The curate or popiſh prieſt, who had been drinking all the night before Eaſter, was ſleeping himſelf ſober at the time of divine ſervice. Being waked at laſt by the ſexton, he goes to church, and after ſinging gets into his pulpit, delivers his preamble, and, according to cuſtom, kneels down to ſay the Ave-Mary, and falls aſleep. The people imagine, that being ſo long upon his knees was owing to an extraordinary zeal; but as it continued too long, the ſexton pulls his gown. He gets up half aſleep, and cries out, Ich ken begm ſacrament night predigen, By the ſacrament (a common oath in Germany) I cannot preach. The biſhop of Worms being informed of this ſcandalous conduct, ſends the cure to priſon, but puts another in his ſtead who had ſeven baſtards.

rival,

tival, with the ſiſter of John Stibelius, miniſter of Heppenheim, and the nuptials were ſolemnized on the 5th of January 1574, publicly, in the church of Hemſbach, a ſight which had never before been beheld in that pariſh. As for concubines and baſtards of the prieſts, as many as you pleaſe. It was not a ſight, which, like the other, had ſomething wonderful in it. However, the people were eaſily reconciled to the new practice, when they came to know what St. Paul teaches concerning the marriage of a biſhop (D).

Yet ſuch was the unhappy ſtate of this country, rent by the continual conteſts about religion, that no ſooner was popery, the common enemy, rooted out, than new diſturbances aroſe, through the conteſts and animoſities between the Lutherans and Calviniſts, who ſhould have been friends. After the death of the elector Frederic III. his ſon Lewis, who was a very zealous Lutheran, eſtabliſhed every where in his dominions thoſe miniſters, in the room of the Sacramentarians. By this means Paré loſt his living at Hemſbach in the year 1577. On this occaſion he retired into the territories of prince John Caſimir, the elector's brother, and was miniſter at Ogerſheim, near Frankental, three years, and then removed to Witrengen near Neuſtad; at which laſt place prince Caſimir in 1578 had founded a ſchool, and ſettled there all the profeſſors that had been drove from Heidelberg. This rendered Witzingen ſo much more agreeable, as well as more advantageous; and upon the death of the elector Lewis in 1583, the guardianſhip of his ſon, together with the adminiſtration of the Palatinate, devolved upon prince Caſimir, who reſtored the Calviniſt miniſters, and Paré obtained the ſecond chair in the college of Wiſdom at Heidelberg in September 1584.

He commenced author two years afterwards, by printing his Method of the Ubiquitarian controverſy (E). He alſo printed the German Bible with notes at Neuſtad in 1589, which occaſioned a warm controverſy between him and James Andreas, a Lutheran of Tubingen.

In January 1591, he was made firſt profeſſor in his college, and counſellor to the eccleſiaſtical ſenate in November the following year, and in 1593 was admitted doctor of divinity in the moſt ſolemn manner. He had already held ſeveral diſputes againſt the writers of the Augſburg Confeſſion, but that of 1596 was the moſt conſiderable. Among other things,

(D) In 1 Tim. iii. 2. and Titus i. 17.

(E) The piece being wrote in Latin, the title is, Methodus ubiquitariæ controverſiæ.

he produced a defence of Calvin againſt the imputation of his favouring Judaiſm in his commentaries upon ſeveral parts of Scripture. Two years after this he was promoted to the chair of divinity profeſſor for the Old Teſtament in his univerſity, by which he was eaſed of the great fatigue which he had undergone for fourteen years, in governing the youth who were educated at the college of Wiſdom; an employment ſo toilſome, that Zachary Urſinus (F) declared he was happy in being baniſhed by the Lutherans, as it delivered him from the dreadful charge of ruling theſe untractable and headſtrong youth. Daniel Toſſanus, profeſſor of divinity for the New Teſtament, dying in 1602, Dr. Paré ſucceeded to that chair, and a few years after he bought a houſe in the ſuburbs of Heidelberg. Herein, in 1607, he built in the garden an apartment for his library, which he called his Pareanum. He took great delight in it, and the whole houſe went afterwards by that name. The elector honoured it with ſeveral privileges and immunities, and the doctor had two inſcriptions, one in German, and the other in Latin, put upon the frontiſpiece. At the ſame time his reputation ſpreading itſelf every where, brought young ſtudents to him from the remoteſt parts of Hungary and Poland.

In 1617 there was kept an evangelical jubilee, in memory of the church's deliverance from popery an hundred years before. The ſolemnity held three days, during which there were continual orations, diſputations, poems, and ſermons, on the occaſion. Our doctor alſo publiſhed ſome pieces upon the ſubject, which drew upon him the reſentment of the jeſuits of Mentz, who wrote a ſharp cenſure of his work, and the doctor publiſhed a ſuitable anſwer to it. The following year, 1618, at the inſtance of the States General, he was preſſed to go to the ſynod of Dort; but he excuſed himſelf, on account of his age and infirmities, which he ſaid would not permit him to undertake ſo long a journey, nor bear the inconveniencies of ſuch an alteration of his diet as muſt unavoidably attend it. Otherwiſe he was a proper perſon for that aſſembly, being a great enemy to all innovations in points of doctrine. He would not ſuffer any man to deviate a tittle from the catechiſm of his maſter Urſinus, as had been done by ſome divines, who added no leſs than three ſorts of imputation to thoſe which that profeſſor had laid down concerning juſtification, namely, the imputation of Chriſt's death, that of his righteouſneſs, and of habitual holineſs. In the

(F) See his Article.

ſame

ſame ſpirit, when there aroſe ſome controverſies in 1604, about the 76th queſtion of the ſame Catechiſm of Heidelberg, which treats of the efficacy of the Euchariſt, Paré, like a brave champion for the eſtabliſhed doctrine, would not ſuffer the leaſt alteration to be made therein. Theſe innovations he alleged were a removal of the boundaries of truth, which ought to be ſacred and immoveable. He even maintained that the humour of innovating foreboded an approaching ruin to the church (G). In the year 1614 he wrote, 'tis true, to the Lutherans, exhorting them to peace, and to acknowledge that they agreed with the Calviniſts or Sacramentarians, in the fundamental and eſſential points of the chriſtian faith; and as to the reſt, there ought to be a mutual toleration on each ſide: yet four years after, at the time of the ſynod of Dort, he abſolutely condemned the Remonſtrants, and ſaid their doctrine ought to be baniſhed both from the churches and the ſchools. He wrote to the ſynod, and recommended his letter with a memoir, in which he gave an account of his own ſentiments upon the ſubject of the articles of the Remonſtrants, which was read in that ſynod.

After this time he enjoyed but little tranquillity. The apprehenſions which he had of the ruin which his patron the elector Palatine would bring upon himſelf, by accepting the crown of Bohemia, put him upon changing his habitation. He terrified himſelf with a thouſand bad omens, grounded upon ſeveral things which he had ſeen, either awake or in his ſleep; for he had great faith in dreams (H). When he ſaw the workmen employed in improving the fortifications of Heidelberg, he ſaid it was ſo much labour loſt; and conſidering the books which he had wrote againſt the pope and Bellarmin (I), he

(G) He expreſſed it in this diſtich:

Aula ruit: politia ruit: ruet et catecheſis;
Ante fores noſtram quis jam negat eſſe ruinam.

i. e. The court falls to ruin: the polity falls to ruin: the catechiſm will meet with the ſame fate; who can deny but our utter ruin is near at hand.

(H) His Diary was an account of ſeveral dreams, and other augural obſervations. For inſtance, under the 26th of December 1617, there was wrote, that he had dreamt a cat had ſcratched his face, and that it was certainly an ominous dream. Two days after he received the firſt ſheet of a book that was printing at Mentz againſt him; he ſaid that was the cat which ſcratched him, and ſet down that explication of his dream in his Journal.

(I) Our author ſpoke a ſpeech at Heidelberg in 1602, De jeſuitarum ſtrophis circa canonem ſacræ Scripturæ, Of the jeſuits evaſions with regard to the canon of the holy Scriptures. He held alſo a diſputation in 1603 on the canonical authority of the Scripture, and on the church's infallibility, and invited the jeſuits of Spire

he looked upon it as the moſt dreadful calamity that could happen to him, to fall into the hands of the monks, and for that reaſon gladly complied with the advice that was given him, to provide in time for his own ſafety. Accordingly he choſe for his ſanctuary the town of Anweil, in the duchy of Deux Ponts, near Landau, and arrived there in October 1621. However, he left that place ſome months after, and went to Neuſtadt; nor did he ſtay long here, for he determined to return to Heidelberg, in the reſolution to fetch his laſt breath at his beloved Pareanum, and ſo to be buried near the profeſſors of the univerſity. Accordingly his wiſh was fulfilled. He died at Pareanum in June 1622, and was interred with all the funeral honours which the univerſities in Germany are uſed to beſtow on their members.

He left a ſon named Philip, of whom we ſhall give ſome account in the ſubſequent article, who wrote the life of his father, in which he repreſents him as a man of a very mild and moderate temper; and ſo indeed he might be, in reſpect to his general conduct in the ordinary occurrences of life; notwithſtanding he wrote on ſeveral occaſions of controverſy in a paſſionate ſtile, abounding with opprobrious language, a common foible among the critics; and Paré's antagoniſts knew the handling of a flail as well as himſelf, eſpecially Joſeph Scaliger, who it muſt be confeſſed was above his match, impar congreſſus Achilli (K), eſpecially in chronology. It was Paré's weakneſs to meddle with too many ſubjects. By this ſpirit he had to write againſt ſo many perſons, that it was almoſt impoſſible for him not to contract a habit of uſing opprobrious language. They who know what it is to fence in the republic of letters, are very ſenſible of this. To conclude, it cannot be denied, that in regard to religion, our author was none of thoſe untractable divines who will not yield the leaſt thing for the ſake of

ſpire to the diſputation. None of them came; but one Magirus wrote a letter to him the ſame year, which gave riſe to a controverſy, of which the writings on both ſides were printed in 1604, under the following titles, Diſſertatio Epiſtolaris Johannis Magirus jeſuitæ concionatoris, & Davidis Parei chriſtiani theologi de authoritate divina & canonica S. S. deque abſoluta eccleſiæ infallibilitate de S. S. authoritate, adverſus jeſuitarum impoſtures. Exegeſis diſputationis de authoritate divina et canonica, &c. adverſus jeſuitarum ſtrophas et impoſturas.

(K) However, he was a little comforted when he ſaw his haughty antagoniſt ſuffer a retaliation from Scioppius. This rouſed his muſe, which brought forth the following epigram:

Nobiliore canum jactans ſe ſtirpe Moloſſus,
Forte viatorem dum petit ore minax
A cane degenere incautus miſer ipſe recatur.
Hanc nemeſin juſtam quis negat eſſe δίκην.

i. e.

of peace (L). The Irenicum he publiſhed proves the contrary; yet his extreme watchfulneſs againſt the moſt trifling innovations, will not allow us to ſay that he had any great ſtock of toleration (M). Our author's exegetical works have been publiſhed by his ſon at Francfort in 1647, in three vols. folio. Among theſe are his Commentary upon St. Paul's Epiſtle to the Romans, in 1617, which gave ſuch offence to king James I. of England, as containing ſome anti-monarchical principles, that he cauſed it to be burnt by the common hangman, and the univerſity of Oxford condemned it in the moſt diſgraceful manner (N).

i. e. A maſtiff boaſting of his noble deſcent, was barking at a paſſenger, when lo! he was miſerably killed by a dog of a baſtard breed: who is there that will not allow his fate to be juſt?

(L) He uſed to ſay with Luther of ſuch turbulent reformers, A doctore glorioſo, et paſtore contentioſo, et inutilibus quæſtionibus, liberet eccleſiam ſuam, Dominus! From a vain-glorious doctor, a litigious paſtor, and uſeleſs queſtions, deliver thy church, good Lord!

(M) He extended this ſpirit againſt innovations to all the new ways of ſpeaking and teaching, and could not bear Peter Ramus, becauſe he had dared to remove the boundaries of our anceſtors; upon which occaſion he wrote an epigram againſt him, as follows:

Quæ mutas perdis, dixit Democritus,
Et quæ ſervas in phyſicis ſunt Epicure, mea.
Nonne idem Ariſtoteles in Ramum maſtiga dicat;
Quæ mutas perdis; quæ retines mea ſunt?

i. e. What you alter in natural philoſophy, ſaid Democritus to Epicurus, you ſpoil; and what you keep is mine. Might not Ariſtotle ſay the ſame to that rogue Ramus, What you alter you ſpoil, and what you retain is mine?

(N) It was refuted by David Owen a Welſhman, who was D.D. and chaplain to John Ramſey viſcount Hadington, and earl of Holderneſs, in a piece intituled, Anti-Paræus, ſive determinatio de jure regio habita Cantabrigiæ in ſcholis theologicis, 19 April, 1619, contra Davidem Paræum, cæteroſque reformatæ religiones antimonarchos, Cantab. 1632, 8vo. He had before publiſhed the Concord of a Papiſt and Puritan, for the coercion, depoſition, and killing of kings. Camb. 1610, 4to.

PARE' (Philip) ſon of the preceding, one of the moſt laborious grammarians that Germany ever produced, was born at Hembach in the dioceſe of Worms, May 24, 1576. He began his ſtudies at Neuſtad, continued them at Heidelberg, and afterwards viſited foreign univerſities, at the expence of the elector Palatine. He was at the univerſity of Baſil in 1599, and from thence going to Geneva, he ſtaid there a year: he viſited ſome other univerſities, being well received in all, on account of his own merit, and particularly in reſpect to his father. Among others, he received great civilities from the celebrated Iſaac Cauſabon at Paris. In 1612 he was

made rector of the college of Neuſtadt, which poſt he held till the place was taken by the Spaniards in 1622, when he was ordered by thoſe new maſters to leave the country immediately, at which time his library was alſo plundered by the ſoldiers. He publiſhed ſeveral books in the grammatical way, and was remarkably fond of Plautus's comedies. This drew him into a diſpute with John Gruter, profeſſor at Heidelberg, in 1620, which was carried to that height of animoſity, that neither the deſolation which ruined both their univerſities and their libraries, and reduced their perſons to the greateſt extremities, nor even their baniſhment, proved ſufficient to quench the flame of their paſſion, which vented itſelf in the fouleſt and moſt abuſive language (A). Our author took in hand the cauſe of his late father againſt David Owen, which he anſwered in a piece, entituled, Anti-Owenus, &c. He was principal of ſeveral colleges, as he was of that at Hanaw in the year 1645; and the dedication of his father's exegetical works ſhew him to be living in 1647, but how long afterwards does not appear. Beſides the pieces already mentioned, he wrote ſome commentaries upon the holy Scriptures, and other theological works. He had a ſon Daniel, who is the ſubject of the following article.

Bayle.

(A) Paré publiſhed Plautus in 1609 with notes: alſo a Lexicon Plautinum in 1614; Analecta Plautina, in 1617; a treatiſe De imitatione Terentianæ, ubi Plautinum imitatus eſt, 1617; a ſecond edition of Plautus in 1619, and of the Analecta Plautina in 1620, and again in 1623. He alſo publiſhed a third edition of his Plautus in 1641. The prolegomena which it contains of that poet's life, the character of his verſification, and the nature of his railleries, have been prefixed entire to the Plautus in uſum Delphini. He publiſhed his anſwer to Gruter in 1620, with this title, Provocatio ad ſenatum criticum pro Plauto et electis Plautinis. They grew both more and more hot, as appears by the long preface prefixed by our author to his Analecta Plautina in 1623, for which Gruter made repriſals, ſtiling him an aſs, a mule, a boar, a ram, a goat, a ſtinking inhabitant of the grammatical den, &c. Beſides the pieces upon Plautus, our author publiſhed Calligraphia Romana, ſive Theſaurus phraſium linguæ Latinæ, in 1616, and Electa Symmachiana, Lexicon Symmachianum, Calligraphia Symmachiana, in 1619.

PARE' (Daniel) ſon of the preceding, trode in the ſteps of his father, applied himſelf vigorouſly to the ſtudy of the claſſics, and publiſhed ſeveral laborious pieces, for which he was obliged to Voſſius, who had a great reſpect for him, and made it his buſineſs to procure bookſellers who would print Daniel's works, which, to ſay the truth, had more

reaſon than wit or taſte in them (A). He was unfortunately killed by a gang of highwaymen in the lifetime of his father. He was a conſiderable maſter of Greek.

PARDIES (Ignatius Gaſton) a learned French jeſuit, was the ſon of a counſellor in the parliament of Paris, where he had his birth in 1636. Having paſſed through the firſt part of his ſtudies, he entered into the order of the jeſuits in 1652, at the age of ſixteen years. He taught polite literature ſeveral years, and in that time compoſed many ſmall pieces both in proſe and verſe, with a diſtinguiſhed delicacy of thought and ſtile: but as his genius and inclination led him more to the ſpeculative ſciences, he applied himſelf to the belles lettres only with a deſign of enabling himſelf to write in a good ſtile upon thoſe ſciences. His particular ſtudy was to form a neat and conciſe expreſſion, in which he had the happineſs to ſucceed; for except ſome few words bordering upon the provincial, his Diſcourſe is elegant and perſpicuous, and his diction pure. At length he devoted himſelf entirely to the mathematics and natural philoſophy, and read all the authors, both ancient and modern, in thoſe ſciences. So that he made himſelf maſter of the Peripatetic, as well as Carteſian philoſophy, in a ſhort time, and taught both with great reputation.

Notwithſtanding he embraced Carteſianiſm, yet he affected to be rather an inventor than a diſciple of Des Cartes. In this ſpirit he ſometimes advanced very bold opinions in natural philoſophy, which met with oppoſers, who charged him with ſtarting abſurdities; but he had wit enough to give his notions a plauſible turn, ſo as to clear them ſeemingly from contradictions. He taught alſo mathematics in ſome places, and at laſt at Paris. He had from his youth a happy genius for that ſcience, and made a great progreſs in it by application, which was not wanting in him. The glory which he acquired by his works raiſed the higheſt expectations of him, which were all cut ſhort by death. In 1673 he received an order from his ſuperiors to preach to, and confeſs the poor people of Bicetre in the Eaſter holidays. There was then a

(A) Theſe are, The Poems of Muſæus upon the loves of Hero and Leander, with notes ſtuffed with citations, Greek phraſes, and the ancient Latinities, in 1627. 2. Mellificium Atticum, a thick 4to. being a collection of ſentences extracted from Greek authors, and thrown into the method of a common-place book. 3. Medulla Hiſtoriæ Eccleſiaſticæ, in 1631; to which he added notes, and a Lexicon upon Lucretius. 4. Spicelegium Subciſivium, or notes upon Quintilian, publiſhed in the edition of that author at London 1641, 8vo.

kind

kind of malignity in the air of that place, which had thrown divers diſorders upon theſe poor creatures; and whether it was owing to contagion or fatigue, or both, father Pardies returned to Paris, ſtruck with death, and was actually carried out of this world in a few days, at the age of thirty-ſeven years. He wrote ſeveral things, the titles of which may be ſeen below (A).

(A) They are as follow: Horologium Thaumanticum duplex, Paris 1662, 4to; Diſſertatio de motu et natura cometarum, at Bourdeaux 1665, 8vo; Diſcourſe du mouvement local, Paris 1670, 12mo. and again in 1673; Elemens de geometrie, à Paris, in 1670, 12mo. and again in 1678 and 1696. It was alſo tranſlated into Latin, and printed at Jena in 1685, 12mo. and at Utrecht in 1711; an Engliſh tranſlation has alſo gone thro' ſeveral editions in 12mo, and is in good eſteem, being caſt into a method adapted to the practical part of geometry; Diſcours de la connoiſſance des Bêtes, Paris 1672, 12mo. Pere Niceron obſerves, that this piece made our author paſs among the Peripatetics for a prevaricator, but he was in reality a Carteſian, although he affected in this piece to refute Carteſianiſm; Lettre d' un philoſophe à un Carteſien de ſes amis, Paris 1672, 12mo. Pardies alſo publiſhed the ſame year at Paris a French tranſlation of a book wrote in Italian by father Bartoli the jeſuit, upon the miracles of St. Francis Xavier, to which he prefixed a curious preface upon the ſubject, of the credit which is to be given to miracles. His other works are, La Statique, ou la Science des forces mouvantes, Paris 1673, 12mo; Deſcription et explication de deux machines propres à faire des cadrans avec une grande facilité, Paris 1673, 12mo. Part of his works were printed together, with the following title, Oeuvres de reverend Pere Ignace Gaſton Pardies, jeſuite; contenant, 1. Les elemens de Geometrie; 2. Un Diſcours de mouvement local; 3. La ſtatique, ou la ſcience des forces mouvantes; 4. Deux machines propres à faire des cadrans; 5. Un Diſcours de la connoiſſance de Bêtes, avec une table nouvelle pour l'intelligence des elemens de Geometrie ſelon Euclide, Lyon 1725, 12mo. Our author had a diſpute alſo with Sir Iſaac Newton about his New Theory of Light and Colours in 1672. His letters are inſerted in Phil. Tranſ. for that year.

PARENT (Unſoine) a learned French mathematician, was deſcended of a family originally ſettled at Chartres, but his father was the ſon of a counſellor at law, and born at Paris, which capital was alſo the birth-place of our author, who drew his firſt breath there, September 16, 1666. Before he was three years of age, Anthony Mollet, his maternal uncle, who was parſon of Leves, a market town near Chartres, took him into his houſe, and became his preceptor. Among other things, he taught him the firſt rules of arithmetic; but knowing nothing more in that ſcience, he was not able to carry his nephew any further. However, the diſciple having a particular genius and inclination this way, was not ſatisfied therewith, and therefore the uncle complied with his taſte and turn, and furniſhed him with proper books for the

the purpoſe. Theſe he run through with avidity, and finding the rules were delivered without demonſtrations, he tried to demonſtrate them himſelf, and ſucceeded in ſome of them. His method of ſtudy was to write remarks upon the margins of the books which he read, and he had filled ſome of theſe with a kind of commentary at the age of thirteen.

In the mean time, his uncle's chief care was to inſtruct him in religion, and inſtill into him the principles of true piety; and he had the happineſs to ſee his lectures therein produce a noble harveſt, even above his fondeſt expectations. M. Parent always lived not only in the exact performanæ of the duties of chriſtianity, but carried the practice of them to a degree of auſterity.

At the age of fourteen he was put under the care of a friend of his uncle's who taught rhetoric at Chartres. Here he happened to ſee in his maſter's apartment a Dodecoëdron, upon every face of which was delineated a ſun-dial, except the loweſt, whereon it ſtood. Struck immediately with the curioſity of theſe dials, he ſet about drawing one himſelf: but having a book which only ſhews the practical part without the theory, it was not till ſome time after when his rhetoric-maſter came to explain the doctrine of the ſphere to him, that he began to underſtand how the projection of the circles of the ſphere formed ſun-dials; and thence undertook to write a treatiſe upon gnomonics, and the piece was rude and informous enough. However, it was all entirely his own, and unborrowed. About the ſame time he wrote alſo a book of geometry in the ſame taſte at Beauvois.

At length his friends ſent for him to Paris to ſtudy the law; and in obedience to them he went through a courſe in that faculty; but this was no ſooner finiſhed, than, goaded on by his predominant paſſion for mathematics, he ſhut himſelf up in a room of the college of Dormans, that nothing might call him away from his beloved ſtudy: with an allowance of leſs than two hundred livres a-year, he lived content in his retreat, from which he never ſtirred out but to go to the royal college, in order to hear the lectures of M. de la Hire, or M. de Sauveur, under whom he profited as much as a man could, who had leſs occaſion for lectures than advice and directions for proceeding in a proper method, which would have ſaved him a great deal of time.

As ſoon as he found himſelf able enough to teach others, he took pupils. And fortification being a branch of the mathematics which he taught moſt of any, the war having brought that ſcience into particular vogue, after ſome time he began

began to entertain ſome ſcruple about teaching what he had never ſeen, and knew by the force of imagination only. He imparted this delicateſſe to M. Sauveur, and that friend recommended him to the marquis d'Aligre, who luckily at that time wanted to have a mathematician with him. M. Parent made two campaigns with the marquis, whereby he inſtructed himſelf thoroughly in viewing fortified places; and he alſo drew a number of plans, though he had never learned to draw. From this time his life was ſpent in a continual application to the ſtudy of natural philoſophy and the mathematics in all its branches, both ſpeculative and practical; to which he joined anatomy, botany, and chymiſtry, as contained in the liſt of curious arts. He had an activity which devoured every thing, and beſides, was inceſſant and indefatigable.

M. de Billettes being admitted in the academy of ſciences at Paris in 1699, with the title of their mechanician, nominated for his diſciple M. Parent, who excelled chiefly in mechanics. It was ſoon found in this ſociety that he engaged in all the various ſubjects that were brought before them, and in fact had a hand in every thing. But this great extent of knowledge, joined to a natural impetuoſity, raiſed in him a particular ſpirit of contradiction, which he indulged upon all occaſions; ſometimes to a degree of precipitancy, and often with too little regard to decency. 'Tis true that the ſame behaviour was ſhewn to him, and the papers which he brought to the academy were treated with ſeverity enough. This did not at all affect him. It is not impoſſible that his own little ſenſibility herein might ſuggeſt to him, that others were caſt in a like mold with himſelf, and this might perhaps ſerve to render him bolder, and more confident in oppoſing them. He was charged with obſcurity in his productions; and indeed the fault was ſo notorious that he perceived it himſelf, and could not avoid correcting it.

The king having, by a regulation of January 30, 1716, ſuppreſſed the claſs of ſcholars of the academy, which ſeemed to put too great an inequality betwixt the members, M. Parent was made a joint or aſſiſtant member for geometry; but he enjoyed this promotion only a ſhort time, being taken off by the ſmall-pox on the 26th of September the ſame year. He was author of a great many pieces, chiefly on mechanics and geometry.

Hiſt. de l'Academie des ſciences, 1716. Niceron, tome ii.

PARIS (Matthew) a celebrated Engliſh hiſtorian, was a Benedictine monk of the congregation of Clugny, in the monaſtery of St. Albans. He flouriſhed in the thirteenth century.

tury. He was an univerſal ſcholar; underſtood, and had a good taſte both in painting and architecture. He was alſo a mathematician, a poet, an orator, a divine, an hiſtorian, and what is ſtill more, and greater than all the reſt, he was a man of a diſtinguiſhed probity. Such rare accompliſhments and qualities as theſe, did not fail of ſetting him very high in the eſteem of all his contemporaries: and it is no wonder that we find him employed in reforming ſome monaſteries, viſiting others, and eſtabliſhing the monaſtic diſcipline in all. He reproved vice without diſtinction of perſons, and did not even ſpare the Engliſh court itſelf; at the ſame time he ſhewed a hearty affection for his country, in maintaining its privileges againſt the encroachments of the pope, and his creatures and officers, who plied all their engines to deſtroy and aboliſh them. Of this we have a clear, though an unwilling evidence, in cardinal Baronius, who obſerves that our author remonſtrated with too ſharp and bitter a ſpirit againſt the court of Rome; and that except in that particular only, his hiſtory was an incomparable work (A). The cardinal here ſpeaks of his hiſtory, entituled, Hiſtoria Major, conſiſting of two parts; The firſt from the creation of the world to William the Conqueror, and the ſecond part from that king's reign to the year 1250, which being the year of jubilee, he finiſhed his work with a Latin ſtanza, according to the laſt of thoſe in rhime (B). He carried on this hiſtory afterwards to the year of his death in 1259. William Riſhauger, a monk of the monaſtery of St. Albans, continued it to 1272 or 1273, the year of the death of Henry III. Our author Paris made an abridgement of his own work, which he intituled, Hiſtoria Minor. He alſo publiſhed ſome other pieces, an account of which may be ſeen in Bale and Pits.

(A) Baronius's words are, Quam fuerit animo infenſiſſimo in apoſtolicam ſedem, quivis poterit facile intelligere, niſi probra illa fuerint additamenta ejus, qui edidit; quæ ſi quis demat, aureum dixeris commentarium, &c.

(B) The ſtanza runs thus:

Terminatur hic Matthei
Chronica. Jam jubilæi anni diſpenſatio,
Tempus ſpondet requiei;
Detur ergo quies ei,
Hic et cœli ſolio.

This work went thro' ſeveral editions after the invention of printing; and in that of Zurich, p. 780, is this diſtich:

Siſte tui metas ſtudii Mathæe quietas,
Nec ventura petas, quæ poſtera proferet ætas.

PARKER (Samuel) a temporizing Engliſh clergyman, who by that means, and the advantage of excellent parts and a conſiderable ſhare of learning, raiſed himſelf to the biſhopric of Oxford,

ford, was born in September 1640, at Northampton, where his father, John Parker, then practiſed the law, having been bred to that profeſſion in one of the Temples at London: and ſiding afterwards againſt the king, he was preferred to be a member of the high court of juſtice in 1649, and gave ſentence againſt the three lords, Capel, Holland, and Hamilton, who were beheaded. During Oliver's uſurpation, he was made an aſſiſtant committee-man for his county. In 1650, he publiſhed a book in defence of the new government (A), as a common-wealth, without a king or houſe of lords. In June 1655, Parker, when Cromwell was declared protector, was appointed one of the commiſſioners for removing obſtructions at Worceſter-houſe in the Strand, near London, and was ſworn ſerjeant at law next day. In January 1659, he was appointed by the Rump parliament one of the barons of the exchequer; but upon a complaint againſt him, was ſoon after diſplaced. However, he was again made regularly ſerjeant at law, by the recommendation of the chancellor Hyde, at the firſt call after the return of king Charles II.

In the mean time, he took care to have his ſon Samuel, the ſubject of the preſent article, educated among the puritans in grammar learning at Northampton, whence, being ripe for the univerſity, he was ſent to Wadham college in Oxford, and admitted in Act term 1659, under a preſbyterian tutor. Here, according to his former breeding, he led a ſtrict and religious life, entered into a weekly ſociety, then called the Gruellers (B), who faſted and prayed, and met at a houſe in Halywell, where he was ſo zealous and conſtant an attendant upon prayers, ſermons, ſacraments, &c. that he was eſteemed one of the moſt precious young men in the univerſity. He took the degree of A. B. February 28, 1659-60. Upon the reſtoration he heſitated a little what ſide to take; but continuing to talk publicly againſt epiſcopacy, he was much diſcountenanced by the new warden Dr. Blandford (C). Whereupon he removed to Trinity-college, where by the

(A) The title of it is, The government of the people of England precedent and preſent; the ſame, Ad ſubſcribentes confirmandum, dubitantes informandum, opponentes conveniendum; and underneath, Multa videntur quæ non ſunt; multa ſunt quæ non videntur; under that engraven two heads joined, with the motto, Ut unita; and beneath a ſheaf of arrows, with this device, Vis unita fortior; and to conclude, Concordia parvæ res creſcunt, diſcordia dilabuntur.

(B) Becauſe their chief diet was water gruel; and it was obſerved that he put more graves in his porridge than all the reſt. Wood.

(C) This gentleman had been made warden upon the dawn of the reſtoration in 1659.

pre-

prevailing advice of Dr. Ralph Ruthwell, then a ſenior fellow of that ſociety, he was reſcued from the chains and fetters of an unhappy education, which he afterwards publicly avowed in print (D).

From this time he became a zealous anti-puritan, and for many years acted the part of what was then called a true ſon of the church. In this temper having proceeded A. M. in 1663, he entered into orders, reſorted frequently to London, and became chaplain to a nobleman, continuing to diſplay his wit in drolling upon his old friends the preſbyterians and independents, &c. (E)

In 1665 he publiſhed ſome philoſophical eſſays, and was elected a member of the royal ſociety: but he made a further uſe of theſe eſſays, by dedicating them to Sheldon, archbiſhop of Canterbury, who became his patron, and in 1667 made him his chaplain. Being thus put into the road to preferment, he left Oxford, and reſided at Lambeth under the eye of his patron, who in June 1670 collated him to the archdeaconry of Canterbury, in the room of Dr. Sancroft, afterwards Sheldon's ſucceſſor in the archbiſhopric; and in November the ſame year, putting himſelf in the train of William prince of Orange, who viſited Cambridge, he had the degree of D. D. conferred upon him by that univerſity. In November 1672, he was inſtalled prebendary of Canterbury, and had the rectories of Ickham and Chartham in Kent conferred upon him by the archbiſhop about the ſame time.

As he maintained an unreſerved obſequiouſneſs to the court during the reign of king Charles II. ſo upon the acceſſion of his brother to the throne, he continued in the ſame ſervile complaiſance; and it was not long before he reaped the fruits of it in the biſhopric of Oxford, to which he was nominated by king James II. on the death of Dr. Fell in 1686, being allowed to hold the archdeaconry of Canterbury in commendam. He was alſo made a privy-counſellor (F), and conſtituted by a royal mandamus preſident of Magdalen-college in Oxford (G).

(D) Epiſtle dedicatory to that friend, of his Free and impartial Cenſure of the Platonic philoſophy.

(E) See the liſt of his books, in which we find ſeveral publiſhed at this time of that kind, intituled, Tentamina phiſico-theologica, &c. See the liſt of his books below.

(F) Rapin's Hiſtory of England, vol. ii. folio edition.

(G) See an account of the whole proceedings in this important affair, which was the principal ſtep to king James's loſs of the crown, in a pamphlet, intituled, An impartial relation of the whole proceeding, &c. in 1688, 4to. and in the general Hiſtories of England.

But theſe favours were the price of his religion, which he did not ſcruple to offer up as a willing ſacrifice to his ambition. In this new change, he became one of the Romiſh mercenaries, proſtituting his pen in defence of tranſubſtantiation, and the worſhip of ſaints and images (H). The papiſts, it is certain, made ſure of him as a proſelyte; one of whom tells us that he even propoſed in council, whether it was not expedient, that at leaſt one college in Oxford ſhould be allowed catholics, that they might not be forced to be at ſuch charges, by going beyond the ſeas to ſtudy. In the ſame ſpirit, having invited two popiſh noblemen, with a third of the church of England, to an entertainment, he drank the king's health, wiſhing a happy ſucceſs to all his affairs; adding, that the religion of the proteſtants in England ſeemed to him to be in no better a condition than that of Buda was before it was taken, and that they were next to atheiſts that defended that faith (I). Nay, ſo notorious was his conduct, that the cooler heads among the Romaniſts condemned it as too hot and haſty. For inſtance, father Peter a jeſuit, and privy counſellor to king James, in a letter to father La Chaiſe, confeſſor to Lewis XIV. of France, writes thus: "The biſhop of Oxford has not yet declared himſelf openly; the great obſtacle is his wife, whom he cannot rid himſelf of; his deſign being to continue a biſhop, and only change communion, as it is not doubted but the king will permit, and our holy father confirm; though I don't ſee how he can be farther uſeful to us in the religion he is in, becauſe he is ſuſpected, and of no eſteem among the heretics of the Engliſh church: nor do I ſee that the example of his converſion is like to draw many others after him, becauſe he declared himſelf ſo ſuddenly. If he had believed my counſel, which was to temporize for ſome longer time, he would have done better; but it is his temper, or rather zeal, that hurried him on to it (K)."

Accordingly we find that his authority in his dioceſe was ſo very inſignificant, that when he aſſembled his clergy, and deſired them to ſubſcribe an Addreſs of thanks to the king

(H) To this purpoſe he wrote a piece, which was publiſhed Decemb. 16, 1687; though, according to the printer's ſtile, in 1688, intituled, Reaſons for abrogating the teſt impoſed upon all members of parliament, anno 1678, October 30, &c. firſt written for the author's ſatisfaction, and now publiſhed for the benefit of all others whom it may concern.

(I) Rapin, Echard, under the reign of king James.

(K) Third collection of papers relating to the preſent juncture of affairs in England, Lond. 1689, 4to. p. 10.

for

for his Declaration of liberty of conſcience, they rejected it with ſuch an unanimity, that he got but one ſingle clergyman to concur with him in it (L). The fact is too notorious to be denied (M). But the general character given him by the ſame writer, will be read, as all of his drawing, in regard to thoſe he did not like, are, with a proper reſerve and caution, when he repreſents him to be a man of no judgment, and of as little virtue; and as to religion, rather impious: that he was covetous and ambitious, and ſeemed to have no other ſenſe of religion but as a political intereſt, and a ſubject of party and faction. He ſeldom came to prayers, or to any exerciſes of devotion; and was ſo lifted up with pride, that he grew inſufferable to all that came near him (N). No doubt, the ill ſucceſs which he met with in puſhing on the deſign of king James to introduce popery, ruined him, as well as it did his royal maſter; the latter loſing thereby his crown, and the biſhop his life, who falling into contempt with all good men, the trouble of mind occaſioned thereby threw him into a diſtemper, of which he died unlamented (O), at the preſident's lodgings in Magdalen-College, March 20, 1687; in the anti-chapel of which college he was buried, on the 24th of the ſame month. However, after all, 'tis certain he ſent a diſcourſe to king James, perſuading him to embrace the proteſtant religion, with a letter to the ſame purpoſe, which was printed at London in 1690, 4to.

He wrote ſeveral other pieces (P), in all which, biſhop Burnet allows, there was an entertaining livelineſs; though at

(L) Burnet's Hiſtory of his own Times, vol. ii.

(M) See Complete Hiſtory of England, vol. iii. edit. 1719, p. 490, note (*c*).

(N) Burnet, as before.

(O) Nichols's defence of the Church of England, edit. 1715, p. 169.

(P) The titles of theſe, beſides what have been already mentioned, are as follow: 1. Tentamina phiſico-theologica de Deo, ſive theologia ſcholaſtica, &c. lib. ii. Lond. 1665, 4to. An account of it is in Phil. Tranſ. N°. 18. It was anſwered in a book, intituled, Of the Bulk and Selvidge of the World, by N. Fairfax. 2. A free and impartial Cenſure of the Platonic philoſophy: To which is added, An account of the nature and extent of the divine dominion and goodneſs as they refer to the Origenian hypotheſis, concerning the preexiſtence of ſouls, Lond. 1666, 4to. Oxford 1667, 8vo. This laſt was cenſured by a piece, intituled, Deus Juſtificatus, or the Divine Goodneſs vindicated and cleared, againſt the aſſertions of abſolute and inconditionate reprobation. The firſt is an excellent performance. 3. A Diſcourſe of eccleſiaſtical Polity, &c. London 1669. and again in 1679, 8vo. To which an anſwer came out, intituled, Inſolence and Impudence triumphant, &c. London 1669; and another intituled, Truth and Innocence vindicated, being publiſhed, &c. by Dr. John Owen. Our author printed, 4. A Defence and Continuation of Eccleſiaſtical

at the ſame time he loads that favourable cenſure, as his manner was, with a, "But it was neither grave nor correct." Yet Dr. Nichols's remark cannot be diſputed, and may be extended to the preſent time, That he has but few readers at this day. He left a ſon of his own name, who was an excellent ſcholar, and a gentleman of ſingular modeſty. He never took the oaths after the Revolution. He married a bookſeller's daughter at Oxford, where he reſided with a numerous family of children; to ſupport which he publiſhed ſome books, mentioned below (Q), with a modeſt Vindication of his father, in regard to ſome aſperſions unjuſtly caſt upon him. One of his ſons is now a bookſeller at Oxford.

aſtical Polity, (againſt Dr. Owen) together with a Letter to the author of the Friendly Debate, Lond. 1671, 8vo. 5. Toleration diſcuſſed, &c. Lond. 1670, 4to. 6. A Diſcourſe in vindication of biſhop John Bramhall and the church of England, from the fanatic charge of popery, &c. This was prefixed as a preface to a treatiſe of the ſaid biſhop, wrote in his own defence, London 1672, 8vo. and again ſeparately in 1673, 8vo. A droll cenſure of this piece being publiſhed by that droll, Andrew Marvell, in a book, intituled, The Rehearſal tranſpoſed, &c. Our author, in the ſame drolling taſte, wrote A Reproof to the Rehearſal tranſpoſed, London 1673, 8vo. Mr. Wood obſerves, that finding himſelf beaten in this cudgelling way, it took down ſomewhat of his high ſpirit for ever after; and though Marvel replied to his Reproof, yet he judged it more prudent to lay down the cudgels. And moreover it put him upon a more ſober, ſerious, and moderate way of writing. 8. Diſputationes de Deo, et providentia divina, &c. i. e. An philoſophorum Alli, et quinam Athei fuerant, &c. Lond. 1678, 4to. See a character of this book and the author, in Dr. Henry More, Præfatio generaliſſima, prefixed to the firſt tome of his philoſophical works, Lond. 1679, folio. In this piece Dr. Parker cenſured ſome principles of the Carteſian philoſophy, as groſſly atheiſtical. 9. A Demonſtration of the divine authority of the law of Nature, and of the Chriſtian religion, in two parts. Lond. 1681, 4to. 10. The caſe of the Church of England briefly ſtated, &c. London 1681, 8vo. 11. An account of the government of the Chriſtian Church in the firſt ſix hundred years, &c. London 1683, 8vo. 12. Religion and Loyalty, &c. Lond. 1684. 13. Religion and Loyalty, ſecond part, London 1685, 8vo. Theſe were both written in ſupport of that courtly doctrine of non-reſiſtance and paſſive-obedience.

(Q) They are, An Engliſh tranſlation of Tully de finibus, or Moral Ends, London 1702, 8vo. In the preface he has ſome animadverſions upon Mr. Locke's Eſſay concerning human underſtanding. 2. An Abridgment of the eccleſiaſtic Hiſtories of Euſebius, Socrates, Sozomen, and Theodoret, London 1729. 3. Bibliotheca Biblica, or a Commentary on the five books of Moſes, extracted chiefly from the Fathers, publiſhed at Oxford in numbers, in 4to. He alſo publiſhed a Latin manuſcript of his father, containing the hiſtory of his own time, under this title, Reverendi admodum in Chriſto patris Samuelis Parkeri epiſcopi de rebus ſui temporis commentariorum, libri quatuor, &c. London, 1726, 8vo. Of which two Engliſh tranſlations were afterwards publiſhed.

PARMENIDES of Elæa, a Greek philoſopher, who was the ſon of Pyres, and the diſciple of Xenophon; or, according to others, of Anaximander. He flouriſhed in the eighty-ſixth olympiad, about the year 436 before Chriſt. His opinion was, the earth was round, and placed in the middle or center of the ſolar ſyſtem. He admitted two elements, fire and earth. He held that the firſt generation of man was made by the power of the ſun, which he maintained to be both cold and hot, theſe being the two principles of all things. He taught that the ſoul and the mind are the ſame thing; and that there are two kinds of philoſophy, one founded upon truth, and the other conſiſting of opinions only. He put his philoſophy in verſe (A). Plato wrote a dialogue, which he intituled, Parmenides, or concerning Ideas; wherein he makes theſe ideas to be the real eſſence of truth; whence we may form ſome conjecture concerning our author's philoſophy, and that it was of the ideal kind. We muſt take care not to confound him with Parmenides the rhetorician.

(A) We have ſome fragments of this philoſopher collected by Henry Stephens, under this title, De poeſi philoſophica, Of philoſophic poeſy.

PARRHASIUS, a celebrated antique painter of Epheſus; or, according to others, of Athens, who flouriſhed in the time of Socrates, about the nintieth olympiad, and the year 420 before Chriſt, if we may credit Xenophon, who hath introduced him into a dialogue diſcourſing with that philoſopher Socrates. He was one of the moſt excellent painters in his time. Pliny tells us, that it was he who firſt gave ſymmetry and juſt proportions in the art; that he alſo was the firſt who knew how to expreſs the truth and life of characters, and the different airs of the face; that he found out a beautiful diſpoſition of the hair, and heightened the grace of the viſage. It was allowed even by the maſters in the art, that he bore away from all others the glory of ſucceeding perfectly well in the outlines or contours, in which conſiſts the grand ſecret of painting. But the ſame author obſerves, that Parrhaſius became inſupportable by his pride (A),

(A) Pliny's words are, Primus ſymmetriam picturæ dedit, primus argutias vultus, elegantiam capilli, venuſtatem oris, confeſſione artificum in lineis extremis palmam adeptus: hæc eſt in pictura ſumma ſubtilitas. Facundus artifex, ſed quo nemo inſolentius et arrogantius ſit uſus gloria artis.

and was ſo ſwelled with vanity, that he gave himſelf the moſt flattering epithets; ſuch as, the tendereſt, the ſofteſt, the grandeſt, the moſt delicate, and the perfecter of his art. He boaſted that he was ſprung originally from Apollo, and that he was born to paint the gods; and that he had actually drawn Hercules touch by touch: that Heros having often appeared to him in his dreams, when the plurality of voices appeared againſt him at Samos in favour of Timanthes, in the opinion of a picture of Ajax provoked againſt the Greeks, for adjudging to Ulyſſes the arms of Achilles, he anſwered a perſon who condoled him on this check; "For my part, ſays he, I don't trouble myſelf at "the ſentence; but I am ſorry that the ſon of Telamon "hath received a greater outrage than that which was for-"merly put upon him ſo unjuſtly." Elian, who relates this ſtory, informs us that our painter affected to wear a crown of gold upon his head, and to carry in his hand a baton, ſtudded with nails of the ſame metal.

He worked at his art with pleaſantry, for the moſt part ſinging. He was very licentious and looſe in his pictures, and, it is ſaid, by way of amuſement repreſented the moſt infamous objects. For inſtance, his Atalantis, with her ſpouſe Meleagre, was of this kind. However, that piece being afterwards deviſed as a legacy to the emperor Tiberius, upon this condition, that if he was diſpleaſed with the ſubject, he ſhould receive a million ſeſterces inſtead of it, the emperor, covetous as he was, not only preferred the picture to that ſum, but even placed it in his moſt favourite apartment. 'Tis ſaid alſo, that though Parrhaſius was excelled by Timanthes, yet he excelled Zeuxis. Among his pictures is a celebrated one of Theſeus, and another repreſenting Meleager, Hercules, and Perſeus in a groupe together; as alſo Æneas, with Caſtor and Pollux in a third. The authors who ſpeak of him are mentioned below (c).

(c) Theſe are, Pliny, lib. 35. et Quintilian lib. xii. c. 10. Diodorus of Sicily, lib. 26. Athenæus, lib. 12. Vaſari et Ridolfi Vitte di Pettori; Felibrens Eubreticus, &c. tom. 1. Eubret. 1. Junius de pictura veterum.

PARRHASIUS (Janus) an eminent grammarian in Italy, who flouriſhed in the end of the fifteenth, and beginning of the ſixteenth century, being born at Coſenza in the kingdom of Naples, in the year 1470. He was deſigned for the law, the profeſſion of his anceſtors; but he refuſed to apply himſelf to that ſtudy, which was ſo much reſented by his father, that he would not furniſh him wherewithal to defray

fray the expences of his ſtudies in humanity. However, he was reſolved to perſiſt in theſe ſtudies. His true name was Johannes Paulus Pariſius; yet, according to the whimſical humour of the grammarians of that age, he took inſtead of it that which appears at the head of this memoir. He taught at Milan with great reputation, being particularly admired for a graceful delivery, in which it was indeed that he chiefly excelled other profeſſors. It was this charm in his voice that brought a great concourſe of people to his lectures; and among other auditors he had the pleaſure to ſee general Trimoles, who was then threeſcore years old.

He went to Rome during the pontificate of Alexander VI. and was like to be involved in the misfortunes of Bernardini Cajetan, and Silius Savello, with whom he had ſome correſpondence (A). But he eſcaped the danger, by the information of Thomas Phœdrus, profeſſor of rhetoric, and canon of St. John Lateran, whoſe advice he followed in retiring from Rome. Not long after this he was appointed public profeſſor of rhetoric at Milan; but the liberty he took to cenſure the teachers in that duchy as arrant blockheads, provoked them in return to aſperſe his morals. They gave out that he had a criminal converſe with his ſcholars. This being a crime which was extremely abhorred by the Milaneſe, our profeſſor was obliged to leave Milan. He went to Vicenza, where he obtained a larger ſalary; and he held this profeſſorſhip till the ſtates of the Venetians were laid waſte by the troops of the League (B); upon which he withdrew to his native country, having made his eſcape through the army of the enemies. He was at Coſenza when his old friend Phœdrus perſuaded Julius to ſend for him to Rome; and though that deſign proved abortive by the death of the pope, yet what was a project only under him, became a real call under his ſucceſſor Leo X. by the recommendation of John Laſcaris, a man born for the good of mankind. He was before favourably inclined to him, and on his arrival at Rome appointed him profeſſor of polite literature there. He had been now ſome time married to a daughter of the celebrated Demetrius Chalcondylas; and he took with him to Rome

(A) Theſe two cardinals, with the family of the former, were baniſhed, and their eſtates confiſcated by this pope, under a pretence of conſpiring to depoſe him. See his article in Vie des Papes, vol. iv.

(B) This league was formed in 1504 by pope Julius II. with the emperor and the king of France. See that pope's article.

Baſil Chalcondylas, his wife's brother (c), and brother of Demetrius Chalcondylas, profeſſor of the Greek tongue at Milan.

He did not enjoy long this employ conferred upon him by the pope: for being worn out by his continual lucubrations, and by the labours of his uninterrupted courſe of lectures, he became ſo cruelly afflicted with the gout, that for ſome years he had no part of his body free, except only his tongue, having almoſt loſt the uſe of both his legs, and alſo both his arms. He laboured beſides under ſo great a degree of poverty, as put him out of all hopes of being ever in a better ſituation; ſo that he left Rome, and returned into Calabria, his native country, where he ſoon fell into a fever, which tormented him a long while, and at laſt carried him off in the greateſt miſery.

He left his library to his friend Seripandus, brother to cardinal Jerome Seripandus, who built him a tomb in the convent of the Auſtin friars at Naples. There are ſeveral books aſcribed to him, a liſt of which may be ſeen below (D); and in the dedication of one of them, his character is drawn to great advantage by Henry Stephens.

(c) We have a letter of our author, which having mentioned the misfortune of loſing his father, mother, his two brothers, and all his children, in a very little compaſs of time, he laments very much the loſs of Baſil and Theophilus Chalcondylas, his two brothers-in-law, who, he ſays, died young, and were very hopeful men. Vid. Parrhaſi Orationem ante prælectionem Epiſt. Ciceronis ad Atticum, in his book De quæſitis per epiſtolam, p. 145. edit. 1567. Their father Demetrius Chalcondylas, upon the ſurrendry of Conſtantinople to the Turks, retired to Italy, and taught Greek at Rome, being one of the firſt reſtorers of polite letters in the weſt.

(D) Theſe are, beſides his book De quæſitis per Epiſtolam, juſt mentioned, Some Fragments of Antiquity, publiſhed while he was profeſſor at Milan; A Commentary upon Horace De Arte Poetica: as alſo another upon Claudian, and a third upon Ovid's poem on the Ibis: but theſe two laſt are adjudged from him by Bayle. However, it is certain that he was the perſon who found the Chariſius Soſipater, which was printed at Naples, and publiſhed by him in 1532. Moſt of his works, which amount to a great number, are ſtill in manuſcript.

He wrote his name both theſe ways.

PARSONS, or PERSONS (Robert) a remarkable Engliſh jeſuit, was the ſon of a blackſmith at Netherſtowey, near Bridgwater in Somerſetſhire, where he was born in 1546; and appearing to be a boy of extraordinary parts, was taught Latin by the vicar of the pariſh, who conceived a great affection

ſection for him (A), and contributed to his ſupport at Oxford, where he was admitted of Baliol College in 1563. In the univerſity he became particularly remarkable for being a ſmart diſputant in ſcholaſtic exerciſe, then much in vogue; ſo that having taken his firſt degree in arts in May 1568, he was the ſame year made probationer fellow of his college; and taking pupils, was preſently the moſt noted tutor in it (B). He entered into holy orders ſoon after, and was made ſocius ſacerdos, or chaplain fellow (C). In 1572 he proceeded A. M. and was burſar that year, and the next year dean of the college; but being charged by the ſociety with incontinency, and embezzling the college-money, to avoid the ſhame of a formal expulſion, he was permitted, out of reſpect to his learning, to make a reſignation on the 3d of Feb. 1573-4, with leave to keep his chamber and his pupils as long as he pleaſed, and to have his commons alſo till the enſuing Eaſter (D).

He had till this time openly profeſſed himſelf a proteſtant, and was the firſt that introduced books of that religion into the college library: but preſently after this rebuke, quitting Oxford, he went firſt to London, and thence, in June this year, 1574, croſſing the Channel to Calais, he paſſed through Antwerp to Louvain, where meeting with father William Good his countryman, a jeſuit, he ſpent a week in the ſpiritual exerciſes at the college of that order (E), and began to entertain an affection for it. However, he proceeded to Padua upon his firſt reſolution, which was to apply himſelf to the ſtudy of phyſic, in order to practiſe it for a ſupport; but he had not been long at Padua before the unſettled ſtate of his mind and fortune prompted a curioſity to make a viſit to Rome. This viſit fixed him heartily a jeſuit. Here meeting with ſome Engliſhmen of the order, he became ſo impatient to be among them, that he went back to Padua, ſettled his affairs there, and returning to Rome in the latter end of May 1575, was choſen a member of the ſociety of Jeſus, June 4th, and admitted into the Engliſh college on St. James's day following (F).

(A) He was ſuſpected to be his real father; and it is ſaid, that Baliol college had a certificate that he was a baſtard. Foulis's Life of Parſons, in his Hiſtory of Roman Treaſons.

(B) Athen. Oxon. vol. i. under our author's article.

(C) Foulis, as before.

(D) Ibid. from an original letter of archbiſhop Abbot, in which the Latin form is inſerted.

(E) Mori Hiſt. miſſionis Anglicanæ.

(F) Ibid.

He was indeed framed by nature, as well as bent by inclination, to this ſociety, being fierce, turbulent, and bold (G); and he ſoon made a diſtinguiſhed figure in it. Having compleated the courſe of his ſtudies, he became one of the principal penitentiaries, and was in ſuch credit with the pope in 1579, that he obtained a grant from his holineſs to raiſe an hoſpital at Rome, founded in queen Mary's time, and eſtabliſh it into a college or ſeminary for the Engliſh, by the name of Collegium de urbe, dedicated to the Holy Trinity and St. Thomas [à Becket], where the ſtudents were obliged to take the following oath: "I N. N. conſidering with how "great benefits God hath bleſſed me, &c. do promiſe, by "God's aſſiſtance, to enter into holy orders as ſoon as I ſhall "be fit, and to return to England to convert my country-"men there, whenever it ſhall pleaſe the ſuperior of this "houſe to command me (H)." He had no ſooner ſeen this college ſettled, and his friend father Allen choſen by his recommendation rector of it (I), than he was appointed to go in quality of ſuperior in a miſſion to England, in order to promote the Romiſh religion in that kingdom. Edmund Campian was joined with him, and other aſſiſtants, in this arduous province; and they managed matters ſo artfully, that notwithſtanding the time of their departure from Rome, and the whole rout of their journey, and even their pictures had been ſent to England before them (K); yet they found means by diſguiſe to eſcape the ſtricteſt ſearch that was made, and arrived ſafe in London about the middle of June.

Here they hired a large houſe in the name of lord Paget, and meeting the heads of their party, opened the deſign of their miſſion, and communicated to them a faculty which they brought from the pope, Gregory XIII. diſpenſing with the Romaniſts for obeying queen Elizabeth, notwithſtanding the bull which had been publiſhed by his predeceſſor Pius V. abſolving the queen's ſubjects from their oath of allegiance, and pronouncing an anathema againſt all thoſe that ſhould obey her (L). This done, they diſperſed themſelves into different parts of the kingdom; the mid-land counties being choſen by Parſons, that he might be near enough to London, to be ready upon all emergencies

(G) Camden, who was his contemporary at Oxford.

(H) More's Hiſt. Miſſionis, &c.

(I) See an account of this Padre in Ath. Oxon. vol. i. p. 268, et ſeq.

(K) More, as before.

(L) Lord Burleigh's piece, intituled, The Execution of Juſtice in England, for Treaſon, and not for Religion, p. 111, 112, where theſe Faculties are printed.

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that aroſe (M). He travelled about the country to gentlemens houſes, diſguiſed either in the habit of a ſoldier, a gentleman, a miniſter, or an apparitor (N), and applied himſelf to the work with ſo much diligence, that with the help of his aſſociates, he entirely broke the cuſtom that had till then prevailed among the papiſts, of frequenting the proteſtant churches, and joining in the ſervice (O). And notwithſtanding the oppoſition that was made by the moderate papiſts, who denied the pope's depoſing power, ſome of whom even took the oath of allegiance; yet if we may believe himſelf, every thing was ready for a general inſurrection before Chriſtmas (P).

But all his deſperate deſigns were defeated by the vigilance of lord Burleigh; and Campian being diſcovered, and ſeized and impriſoned, Parſons, who was then in Kent, immediately croſſed the water and went to Rouen in Normandy (Q). He had found means privately to print ſeveral books in furtherance of the cauſe, while he was in England: and now being more at eaſe, he printed others, which he likewiſe procured to be diſperſed there (R). In 1583 he returned to Rome, being ſucceeded in his office of ſuperior to the Engliſh miſſion by one Heyward. However, the management of that miſſion was left to him by Aquaviva, the general of the order, and he was appointed præfect of it in 1592. In the interim, having procured for the Engliſh ſeminary before mentioned, at Rome, a power of chuſing an Engliſh rector, in 1586, he was himſelf elected into that office the following year.

Upon the prodigious preparations in Spain to invade England, our jeſuit was diſpatched thither to turn the opportunity of the preſent temper of that monarch to the beſt advantage of his order, whoſe enormities had nearly brought them into the inquiſition. Parſons found means to elude the ſeverity of that tribunal, obtained of the king that his majeſty ſhould appoint one of the judges, and himſelf another, for this inquiſition (S), and then ſet about the main buſineſs of his voyage. While he was in England, he had laboured to promote the popiſh recuſancy, and to bring the Engliſh papiſts

(M) Campian went into the north, where they had the leaſt ſucceſs. The harveſt was greateſt in Wales. More.

(N) Athen. Oxon. as before.

(O) Camden, as before.

(P) This is a letter to the father, at Rome, printed in Mori Hiſt. Miſſ.

(Q) Ibid.

(R) See the liſt of his books at the end of this memoir.

(S) Mori Hiſt. Miſſ.

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under the government of the jeſuits. In the ſame ſpirit, after he was obliged to quit his country, he employed all his arts and intereſt to get ſeminaries erected for ſupplying England from time to time with prieſts to keep up that recuſancy, and to prepare the papiſts there to join with any invaſion which thoſe abroad ſhould procure.

Thus, for inſtance, as Mr. Gee remarks (T), he dealt with the duke of Guiſe to erect a ſeminary for ſuch a purpoſe in Normandy; and now he prevailed with king Philip II. to erect ſuch in Spain; ſo that in a ſhort time they could not only boaſt of their ſeminaries at Rome and Rheims, but of thoſe at Valladolid, Seville, and St. Lucar in Spain, at Liſbon in Portugal, and at Doway and St. Omers in Flanders; in all which their youth were educated in violent prejudices againſt their own native country, and their minds formed to all the purpoſes that father Parſons had in his head: one of theſe was, obliging them to ſubſcribe to the title of the Infanta of Spain to the crown of England. In ſupport of which, he publiſhed his Conference about the next ſucceſſion to that crown, in which he declared the lawfulneſs of depoſing queen Elizabeth. The ſecular prieſts likewiſe inform us, that after the defeat of his deſigns to dethrone that queen while he ſtaid in England, he conſulted with the duke of Guiſe in France upon the ſame ſubject; for which purpoſe he endeavoured to make a liſt of catholics, who, under the conduct of the duke, were to change the ſtate of England, upon pretence of ſupporting the title of Mary queen of Scots (U).

After the defeat of the Spaniſh armada in 1588, he left no means that were in his power untried, to invite that monarch to a ſecond invaſion; and when nothing effectual could be obtained that way, he endeavoured to raiſe a rebellion in England, and tampered with the earl of Derby to appear at the head of it, who was poiſoned by his procurement for refuſing it (W). Nor did he ſtop here. We find Sir Ralph Winwood informing ſecretary Cecil from Paris, in 1602, of an attempt to aſſaſſinate the queen that year by another Engliſh jeſuit, at the inſtigation of father Parſons (X).

Finding all his projects againſt the life of queen Elizabeth blaſted, he plotted the excluſion of king James by ſeveral means; one of which was, exciting the people to ſet up a popular form of government, for which he had furniſhed

(T) In his introduction to the Jeſuits memorial.

(U) Jeſuits reaſons unreaſonable, p. 65.

(W) Gee, as before, p. 51, 52.

(X) Winwood's Memorials, vol. i. p. 442, 443, Lond. 1725, folio.

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them with principles in ſeveral of his books. Another was, to engage the pope in a deſign of making his kinſman the duke of Parma king of England, in joining with the lady Arabella, and marrying her to the duke's brother cardinal Farneſe. Cardinal d' Oſſat gives the king of France a large account of both theſe projects in one of his letters; and in another mentions a fourth, wherein himſelf had been dealt with by Parſons, which was, that the pope, king of France, and king of Spain, ſhould agree among themſelves upon a ſucceſſor for England, who ſhould be a catholic; and that they ſhould join their forces to eſtabliſh him on the throne (Y).

However, the death of his friend cardinal Allen in 1594, drew his attention for a while off theſe weighty public affairs upon his own private concerns. It was chiefly by his intereſt that the cardinal had obtained the purple (Z), and he conceived great hopes of ſucceeding him in it. The dignity was worth his utmoſt endeavours, and he turned up every ſtone to compaſs it. To that purpoſe he employed ſome jeſuits to ſet about in Flanders a petition to the king of Spain, ſubſcribed by great numbers of the loweſt of the people, as well as thoſe of better rank and quality (A). He applied alſo to that monarch by John Piragues, one of his prime confidents (B), and then repaired himſelf to Rome in 1596, under pretence of ſettling ſome quarrels that had ariſen in the Engliſh college there during his abſence. He had the precedent year been complimented, in a letter from ſome of the principal perſons of his order there, on the aſſured proſpect he had of ſucceeding (C); and upon his arrival was viſited, among others of the higheſt rank, particularly by cardinal Bellarmin, who encouraged him to wait upon the pope, as he did, with an account of the reports that were ſpread all over Flanders,

(Y) Oſſat's letters, part ii. lib. 3. n. 162.

(Z) Allen's competitor was Dr. Owen Lewis, rector of the Engliſh college at Rome. The conteſt was very ſharp, each party labouring with all his power and intereſt to carry it againſt the other, not without great animoſity: and after the lot fell to Dr. Allen, he, together with the whole body of the jeſuits, did ever mortally hate all the favourers or well-wiſhers to Dr. Lewis, who became afterwards biſhop of Coſſam. State of the Engliſh fugitives under the king of Spain and his miniſters, p. 51. London 1596, 4to. N. B. Allen was choſen cardinal, July 28, 1587, by the title of Cardinal of St. Martin in Montibus, and two years afterwards was made archbiſhop of Mechlin, the metropolis of Brabant.

(A) Gee's Introduction, p. 54.

(B) Mori Hiſt. Miſſ. p. 131. but he received no anſwer.

(C) The letter was from Monaræus, aſſiſtant-general of the Jeſuits order and Gibbons, and it is dated February 20, 1699. Ibid.

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and even at Rome, of his holineſs's deſign to confer the purple upon him, and that the king of Spain had written to his holineſs upon the occaſion. Father More, who furniſhes theſe particulars, tells us further, that Parſons made a diſabling ſpeech, as uſual on ſuch occaſions, ſignifying withal a Nolo Cardinalizare: and that the pope being before reſolved, gave him for anſwer, that he had heard nothing from the Spaniards upon any ſuch ſubject; that idle reports were not to be minded; that he was very well ſatisfied with his ſervices, and exhorted him to continue in the ſame courſe. The pontiff, it ſeems, had received ſo many complaints of him from the ſecular clergy (D), that inſtead of bringing him into the ſacred college, he had ſome thoughts of ſtripping him of all the poſts he was already poſſeſſed of. Inſomuch, that to avert this diſgrace, he withdrew on pretence of health to Naples, and did not return to Rome till after the death of that pope [Clement VIII.] in 1606 (E).

But this check did not hinder him from exerciſing his juriſdiction over the Romaniſts in England, as prefect of the Engliſh miſſion; and after his return to Rome we find him removing the arch-preſbyter of England, Blakwell, for taking the oath of ſupremacy to king James I. He likewiſe obtained a brief from Paul V. to deprive all ſuch prieſts as did take that oath (F). He continued zealous in the diſcharge of this office to the laſt. Father More has given copies of three letters, one to the miſſion in England, another to the rector of St. Omers, and the third to the arch-preſbyter Berkit, ſucceſſor to Blakwell, all dictated by him while he lay paſt recovery in the judgment of his phyſicians. The laſt being finiſhed on the 13th of April, and the fever which had ſeized him on the 10th, put a period to his life on the 18th of that month, 1610. Pope Paul, as ſoon as he heard of his illneſs, indulged him in all the ceremonies uſually granted to cardinals at the point of death. His body was embalmed and interred, purſuant to his own requeſt, in the chapel of his college at Rome, cloſe to that of cardinal Allen (G). And

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(D) 'Tis obſerved that Fitzherbert called him an hypocrite, and the reſt of the ſeculars gave him the titles of atheiſt, impoſtor, incendiary, Machiavelian libeller, and the worſt of villains; and that this pope Clement called him a knave. Abbot's Antilaſt. fol. 14. edit. 1613, 4to.

(E) More, as before.

(F) Foulis's Hiſt. of Treaſons, &c. p. 531.

(G) So that as they were united in their lives, they ſhould not be divided after their death. Allen, according to Mr. Wood, was born at Roſſal in Lancaſhire, about 1532, and ſent to Oriel college in Oxford

in

a monument was ſoon after erected to his memory, with an inſcription; a copy of which may be ſeen in the book referred to below (H).

After peruſing this memoir, the reader will not be ſurprized when he hears that father Alegambe gives this colleague a very great character for piety and integrity, notwithſtanding what is ſaid of him by cardinal d' Oſſat, who, in a letter to the king of France, giving an account of our author's Conference, &c. publiſhed under the name of Doleman, declares, that he was a man who regarded neither truth nor reaſon. Paſquin alſo at Rome thus expoſed his factious and plotting humour: "If there be any man that will buy "the kingdom of England, let him repair to a merchant in a "black ſquare cap in the city, and he ſhall have a very good "pennyworth thereof." To conclude, the imputation laid upon him by the Engliſh ſecular Romiſh prieſts, as well as the proteſtants, that he was a perſon of a turbulent and ſeditious nature, is ſufficiently ſupported by his numerous writings, the titles of which are as follow.

in 1547, of which he was choſen fellow in 1550, took his degrees in Arts, and in 1556, became principal of St. Mary's Hall, and was made canon of York in 1558. Upon the alteration of religion by queen Elizabeth, he retired in 1560 to Louvain, where he took pupils, and printed a book in defence of purgatory againſt biſhop Jewel in 1565; ſoon after which he returned to his native air of England for his health, and was very active both with his pen and tongue in promoting popery, till he was forced to leave England, after he had been there about three years. His firſt ſtage abroad was in a monaſtery at Mecklin, where he was made divinity-reader: but after a ſhort ſtay there, he went to Doway, took the degree of D. D. and was made canon of the church of Cambray. He founded a ſeminary at Doway in 1568; and being ſoon after made canon of Rheims, he procured another ſeminary to be erected there by the Guiſes, kinſmen to Mary queen of Scots, and at length became a cardinal, and archbiſhop of Mecklin, as has been already obſerved. The character given of him by Camden is, That he, with R. Parſons and others, did lay in continual wait for the deſtruction of prince and people of England; and who, by exciting both foreigners abroad, and natural ſubjects at home, plotted the reducement of the Romiſh religion to its ancient vigour; to which end he adviſed the ſending of Parſons upon the Engliſh miſſion. Farther, that after he had put off both his love to his country, and obedience to his prince, he incenſed the Spaniard and the pope of Rome to aſſault England. When the bull of excommunication againſt queen Elizabeth came forth in 1588, he brought it into the Low Countries, and cauſed it to be printed in Engliſh. He wrote alſo an Admonition to the Engliſh, that they ſtick to the pope and the Spaniard. Some account of which, as well as other books written by him, may be ſeen in Pitſen de Illuſtrib. Angl. Scriptor. Æt. 16. p. 1041. and in Wood's Athen. Oxon. vol. i. col. 280, et ſeq.

(H) Ribadineiſa Bibl. Soc. Jeſ. under the letter P.

1. A brief diſcourſe, containing the reaſons why catholics refuſe to go to church, with a Dedication to queen Elizabeth, under the fictitious name of John Howlet, dated December 15, 1580. 2. Reaſons for his coming into the miſſion of England, &c. by ſome aſcribed to Campian. 3. A brief cenſure upon two books, written againſt the Reaſons and Proofs. 4. A Diſcovery of John Nichols, miſreported a jeſuit; all written and printed while our author was in England. 5. A Defence of the Cenſure given upon his two books, &c. 1583, 8vo. 6. De perſecutione Anglicana epiſtola, Rome and Ingolſtadt, 1582; and again in a piece intituled, Concertatio eccleſiæ catholicæ in Anglia, &c. p. 79. Triers, 1583, 8vo. 7. A Chriſtian Directory, &c. 1583, 8vo; and again in 1584 twice, one edition at Rouen in Normandy, and the other by Edmund Bunney of Merton college in Oxford, but altered to the proteſtant uſe, as appears by our author's edition of the ſame book in 1585. 8. A Second Part of a Chriſtian Directory, &c. London 1591, 12mo. Theſe two parts being printed erroneouſly at London, our author publiſhed an edition of them under this title; A Chriſtian Directory, guiding men to their Salvation, &c. with many corrections and additions by the author himſelf, with Reproof of the falſified edition lately publiſhed by Mr. Edmund Bunney, Louvain, 1598, 8vo. This book is really an excellent one, and was afterwards put into modern Engliſh by Dr. Stanhope, dean of Canterbury, and has gone through ſeveral editions. 9. Reſponſio ad Eliz. Reginæ edictum contra catholicos Romæ, 1593, 8vo, publiſhed under the name of And. Philopater. 10. A Conference about the next ſucceſſion to the crown of England, &c. 1594, 8vo, under the feigned name of Doleman (1). 11. A temperate Wardword to the turbulent and ſeditious Watchword of Sir Fr. Haſtings, knight, &c. in 1599, 4to. under the ſame name. 12. A copy of a letter written by a maſter of arts at Cambridge, &c. written in 1584, and printed in 8vo, perhaps in 1600, and again in 1631. This piece was commonly called Father Parſons's Green Coat, being ſent from abroad with the binding and leaves in that livery. 13. Apologetical Epiſtle to the lords of her Majeſty's privy-council, &c. 1601, 8vo. 14. Brief Apology, or Defence of the catholic eccleſiaſtical hierarchy erected by pope Clement VIII. &c. St. Omers, 1601, 8vo. 15. A Manifeſtation of the folly and

(1) This egregious piece was the production of a club, made up of cardinal Allen, Ingleſield, and others. See a letter of Parſons to a friend, dated 24th May 1603, in Mori Hiſt. Miſſ. where the materials are ſaid to be furniſhed by the reſt, and that Parſons, who had a happy talent that way, put it into a proper method.

bad ſpirit of ſecular prieſts, 1602, 4to. 16. A Decachordon of ten quodlibetical queſtions, &c. 1602, 4to. 17. De Peregrinatione, lib. i. 12mo. 18. An Anſwer to O. E. whether papiſts or proteſtants be true catholics, 1603, 8vo. 19. A Treatiſe of the three converſions of paganiſm to the Chriſtian religion, publiſhed (as are alſo the two following) under the name of N. D. [Nicholas Doleman] in 3 vols. 8vo, 1603, 1604, St. Omers. 20. A Relation of a Trial made before the king of France in the year 1600, between the biſhop of Evreux and the lord Pleſſis Mornay, &c. St. Omers, 1604, 8vo. 21. A Defence of the precedent Relation, &c. printed with the Relation, &c. 22. A Review of ten public diſputations, &c. concerning the ſacrifices and ſacrament of the altar, St. Omers, 1604. 23. The Fore-runner of Bell's Downfall of Popery, &c. 1605, 8vo. 24. An Anſwer to the fifth part of the Reports of Sir Edward Coke, &c. St. Omers, 1606, 4to, publiſhed under the name of a catholic divine. 25. De ſacris alienis non adeundis, queſtiones duæ, &c. St. Omers, 1607, 8vo. 26. A Treatiſe tending to mitigation towards catholic ſubjects in England, againſt Thomas Morton, (afterwards biſhop of Durham) 1607. 27. The Judgment of a catholic gentleman concerning king James's Apology, &c. St. Omers, 1608, 4to. 28. Sober reckoning with Thomas Morton, 1609, 4to. 29. A Diſcuſſion of Mr. Barlow's anſwer to the judgment of a catholic Engliſhman concerning the oath of allegiance, St. Omers, 1612. This book being left not quite finiſhed at our author's death, was afterwards compleated and publiſhed by Thomas Fitzherbert: the following are alſo poſthumous pieces. 30. The Liturgy of the Sacrament of the Maſs, 1620, 4to. 31. A Memorial for Reformation, &c. thought to be the ſame with that intituled, The High Court and Council of the Reformation, finiſhed after twenty years labour in 1596, but not publiſhed till after our author's death, and republiſhed from a copy that was preſented to king James II. with an introduction and ſome animadverſions by Edward Gee, under the title of, The Jeſuits Memorial for the intended reformation of the church of England under their firſt popiſh prince, London, 1690, 8vo. 32. There is alſo aſcribed to him, A Declaration of the true cauſes of the great troubles pre-ſuppoſed to be intended againſt the realm of England, &c. Seen and allowed, anno 1581. 33. Our author alſo tranſlated from the Engliſh into Spaniſh, A Relation of certain Martyrs in England, printed at Madrid 1590, 8vo.

PAR-

PARTHENAY (John de) Lord of Soubiſe, with the title of archbiſhop (A), one of the heroes of the ſixteenth century among the proteſtants of France, was deſcended of an ancient family of his name, which continued for a long courſe of years with ſplendor. The eldeſt branch whereof, with the whole eſtate, fell to the Houſe of Melun Tancarville, from which that of Longueville is deſcended by marriage (B); and the lords of Soubiſe were ſeparated from the ſtock about the year 1330, when Guy the archbiſhop, younger brother to John Lord of Parthenay, was lord of Soubiſe (C). It is very probable that this branch of Parthenay was of Luſignan, whoſe arms they bear rebated, as a younger branch, with a bend gules (D). But they muſt have ſprung from it before anno 1000, the ſucceſſion being extant from that time down to our hero, who was the ſon of John V. lord of Soubiſe, by his wife Michelle de Saubonne, who brought him into the world about the year 1512. He choſe the profeſſion of arms, and having diſtinguiſhed himſelf in it, he was appointed to command Henry II's troops in Italy about the year 1550. Brantome obſerves (E), that this employ was attended with ſome dangerous conſequences; that being accuſed of ſeveral things by thoſe of Sienna, he was like to come into trouble; but the duke of Guiſe interceded for him: and Varillas ſays (F), that it was pretended he did not behave well, neither in regard to the war, nor the adminiſtration of the finances; and that articles of impeachment were drawn up againſt him, in order to deprive him both of his reputation and life: but the duke of Guiſe defended him publicly. Before he left Italy, he imbibed the ſentiments of the reformed religion, at the court of Ferrara, under the auſpices of Renee, ducheſs of Ferrara, daughter of Lewis XII. of France, who gave ſanctuary to ſome Huguenot preachers, and embraced their

(A) 'Tis ſaid that the Lords of Parthenay took this ſirname of archbiſhop, as being deſcended from Joſſelin de Parthenay, archbiſhop of Bourdeaux, who dying anno 1086, left a ſon William de Parthenay, who took this ſirname of L'Archeveque about the year 1100.

(B) The lordſhip of Parthenay, a city of Poitou, reverted to the crown of France in 1422, by the death of John L'Archeveque, who having no children, ſold the reverſion of it to the duke of Berry.

(C) A city of Saintonge.

(D) In the life of the duke de Rohan, printed in 1667. 'Tis obſerved that his mother Catherine de Parthenay, daughter of our hero, was the principal heireſs of the houſe of Luſignan.

(E) Notes on Rabelais Letters, p. 85.

(F) See his Memoires, tom. 3. Vie du Duc de Guiſe.

doctrine.

doctrine. The general had ſome connexion with this ducheſs, his mother having been one of the maids of honour to queen Anne of Brittany, who procured her marriage with his father in 1507, and in 1536 appointed her governeſs of this ducheſs of Ferrara, that queen's daughter (G).

Our new convert, on his return to France, applied himſelf with extraordinary zeal to propagate his principles in the town and neighbourhood of Soubiſe, taking effectual care to have many of his tenants well inſtructed therein. And as the reformed did not dare to meet but in the night-time very ſecretly, Michael Malot a miniſter there, paſſed all the nights without ſleeping, when he viſited the adjacent places, being often obliged to make his eſcape into the woods, and to paſs all the night there. In effect, he ſucceeded ſo well, that in a little time the maſs was forſaken all about the place by a great part of the people.

Soubiſe alſo held frequent conferences with Catharine de Medicis, queen-mother of Henry III. who became in her heart his proſelyte, though ſhe had not courage enough to declare it openly; and the ducheſs of Montpenſier, who was always preſent at theſe conferences, was ſo much wrought upon by Soubiſe's diſcourſe, that ſhe deſired on her death-bed to have the ſacrament adminiſtred to her, according to the Calviniſtical form.

Hence it is that we find the queen-mother, when ſhe came to be regent of the kingdom during the infancy of Charles IX. appointed Parthenay gentleman of the chamber to the young monarch in 1561; and he was likewiſe created a knight of the order of the Holy Ghoſt. On the 7th of December the ſame year, the prince of Conde, the head of the Huguenot party, was alſo ſet at liberty: and in the very beginning of the religious war, that prince, looking on the large city of Lyons, which had declared for the proteſtant cauſe, as not in ſafe hands, under the baron d' Adret, appointed Soubiſe to that important command in 1562; and he anſwered fully all the expectations which the prince had conceived of him. He performed a hundred bold actions there, and reſolutely kept the city, defending it moſt effectually againſt all the difficulties he met with both from force and artifice. The duke of Nevers beſieged it to no purpoſe, and the queen-mother attempted in vain to over-reach him by negotiations.

(G) Hiſt. of Charles IX. tom. i. p. 377.

He perſevered in maintaining and promoting the proteſtant cauſe with unabated ardour till his death, which happened in 1566, aged about fifty-four years.

Le Laboureur ſays (H), he was a very active and ſerviceable man, and acquits him of the charge of having a hand in the death of the duke of Guiſe, who was murdered in 1563, by one Poltrot, who had been his ſervant. The aſſaſſin, it ſeems, being apprehended and examined, accuſed upon his oath the admiral de Chatillon, the count de la Rochefoucault, and the Sieurs de Feuquiers and Soubiſe, as his accomplices in the conſpiracy: a crime which would fall particularly heavy upon the laſt, by the aggravation of ingratitude, was there any truth in the depoſition. But this, as Le Laboureur obſerves, cannot be believed of perſons of that rank and quality, and is ſo ill proved by the murderer's depoſitions, that one may eaſily perceive his deſign was only to make uſe of the names of thoſe, who headed a faction which had actually taken up arms in the oppoſite party to the duke of Guiſe.

Our hero in 1553 had married Antoinette Bouchard, eldeſt daughter of the Houſe of Aubeterre, a lady no leſs zealous for the proteſtant religion, than her conſort, of which the following is a conſpicuous inſtance: A report being ſpread that the papiſts had a deſign to ſeize her and carry her to the gates of Lyons, and there threatning to poinard her, together with her daughter, an only child, before the eyes of her huſband, if he did not ſurrender the place. Soubiſe ſent Poltrot above mentioned to her, who returned with letters, wherein ſhe intreated her huſband to ſuffer them both to periſh, and to continue true to his party. This was a wife worthy of a huſband, who ſhewed an unconquerable averſion for any private treaty, and who proteſted he would never ſign any till he ſaw the prince of Conde's hand to it.

She was alſo a worthy ſiſter to the viſcount d'Aubeterre, who left all he had in the world for the ſake of religion, and ſubmitted to lead a very laborious life. Brantome relates, that he fled to Geneva, where he followed the trade of a button-maker, the law there obliging every perſon to occupy ſome trade to get a livelihood; and that paſſing once through that city, he ſaw his lordſhip there very poor and miſerable. Parthenay had by this lady only one child, a daughter, who is the ſubject of the enſuing article.

(H) Additions to Caſtleneau's Memoirs, tom. i. p. 278. tom. ii. p. 225.

PAR-

PARTHENAY (Catharine de) daughter and heireſs of the preceding, whoſe courage and conſtancy in the cauſe of Calviniſm, as well as that of her mother, ſhe likewiſe inherited, being endued with an equal firmneſs of mind with them; and what is more extraordinary, this fortitude was joined to a good ſhare of wit, and a turn to poetry; wherein her talents were far from being contemptible, as appears from ſome poems of her own writing, which ſhe publiſhed in 1572, when ſhe could not be above eighteen years of age, ſince her father's marriage was in the year 1553. She is generally thought to be the author of an apology for Henry IV. which was printed as her's in the new edition of her Journal of Henry III. D'Aubigny aſſures us, that the King ſhewed it to him as a piece written in her ſtile. Bayle declares, that whoever wrote it is a perſon of wit and genius. It is a prevaricating apology, being in reality a very ſharp ſatyre; which being peruſed by Roquelaire, he immediately cried, Plague! how well the authors of this piece are acquainted with what we do. Catharine alſo wrote ſeveral tragedies and comedies, and particularly the tragedy of Holofernes, which was repreſented on the theatre of Rochelle in 1574.

She was married in 1568, being only fourteen years of age, to Charles de Quellence, baron de Pont, in Britany; who, upon the marriage, took the name of Soubiſe, under which name he is mentioned with honour in the moſt remarkable occurrences of the ſecond and third civil wars of France. He was taken priſoner at the battle of Jarnac in 1569, and made his eſcape by a very artful ſtratagem. La Noue having been wounded the next year at the ſiege of Fontenai-le-Comte, Soubiſe commanded in chief, and took the place. The ſame year he received two wounds at the ſiege of Saintes. But the moſt ſurpriſing incident in his life is, that not long after this ſiege a ſuit was commenced againſt him on an action of impotency or frigidity by his mother-in-law the famous Antoinette Bouchard, already mentioned, in order to obtain a divorce.

Mr. Bayle, who loves to expatiate upon ſuch ſubjects, plays the droll here as uſual. If, on the one hand, it is ſurpriſing, ſays he, that at a time when the Proteſtant ladies were diſtinguiſhed by the ſtrictneſs of their morals, as well as the purity of their tenets, one of the greateſt women among them ſhould have thought fit to commence a ſuit which tended ſo little to edification; it muſt be conſidered, on the other hand, that their perpetual ſtudy of the Bible was at that

time more capable of infuſing certain inclinations; for then people ſtudied with greater application and zeal the temper and ſpirit of the holy patriarchs, and that of their wives, among whom there prevailed a very ſtrong tho' chaſte deſire of leaving poſterity. The lady Soubiſe might alſo have been prompted by a religious motive in another view. The Proteſtant religion was not yet firmly eſtabliſhed; the ſtrongeſt endeavours were made to deſtroy it; and therefore it was neceſſary to perpetuate, by all reaſonable and proper methods, ſuch families, which like hers were the main ſupports of it (A).

This ſuit was ſtill depending, when the baron fell a ſacrifice to his religion in the general maſſacre of the Proteſtants at Paris on St. Bartholomew's day 1571. This however was dying in the bed of honour, and the more ſo in as much as he was not killed till after he had fought for his life like a lion. He made ſo long a reſiſtance, that thoſe who ſaw he did not yield, till he was pierced thro' with holes like a ſieve, gave this teſtimony of him, that he was more than man in battles, if he was leſs than ſuch in the nuptial bed.

What followed is yet moſt aſtoniſhing. When his body, thus butchered, was in its turn among the reſt dragged to the gate of the Louvre in preſence of their Majeſties and the whole court, ſeveral of the court-ladies came out of their apartments, and unſhocked at the barbarous ſpectacle, gazed in the moſt immodeſt manner on the naked bodies, but fixed their eyes particularly on that of Du Pont, and ſurveyed it with great attention, in order to diſcover, if poſſible, the cauſe, or ſome indications and marks of the defect with which he was charged. Very different was the behaviour of his wife, who had not only, out of decency, declined the proſecution in his lifetime, but, after his death, wrote ſeveral elegies upon her loſs; to which ſhe added alſo ſome on the death of the Admiral, and other illuſtrious perſonages.

Having thus done honour to the manes of her firſt huſband, ſhe entered into a ſecond marriage in 1575 with Renatus viſcount Rohan, the ſecond of that name; who leaving her a widow in 1586, tho' ſhe was not yet above thirty-two years of age, ſhe reſolved not to engage in a third match for the ſake of her children, to the care and education of whom ſhe

(A) Bayle, under the article of Quellenec, is more ſerious, and ſeverely cenſures this proceeding; but takes occaſion thence to launch out into ſo much filth, that he found it neceſſary to apologize for it, and refers further to his defence in the illuſtration upon the obſcenities, &c. printed at the end of the laſt volume of his Dictionary.

applied

applied her whole thoughts; and her care was crowned with all the ſucceſs ſhe could promiſe herſelf from it.

Her eldeſt ſon was the renowned duke de Rohan, who aſſerted the Proteſtant cauſe with ſo much vigour during the civil wars in the reign of Lewis XIII. Her ſecond ſon was duke de Soubiſe. And ſhe had three daughters; Henrietta, who died in 1629 unmarried; Catharine, who married a duke of Deux-ponts in 1605; and whoſe beauty having drawn the eyes of Henry IV. when he declared his paſſion, ſhe made the following memorable reply: *I am too poor to be your wife, and too nobly born to be your miſtreſs.* She died in 1607.

Our heroine had ſtill a third daughter, Anne, who ſurvived all her brothers and ſiſters, and inherited both her mother's genius and magnanimous ſpirit (B). She was never married, and lived with her mother, and with her bore all the calamities of the ſiege of Rochelle. The daughter's reſolution was worthy of renown; but the mother's magnanimity was ſtill more wonderful, conſidering how far ſhe was advanced in years, being then in her 75th year. They were reduced, for three months, to the neceſſity of living upon horſe fleſh and four ounces of bread a-day. Yet, notwithſtanding this wretched condition, ſhe wrote to her ſon, *to go on as he had begun, and not let the conſideration of the extremity to which ſhe was reduced prevail upon him to make him act any thing to the prejudice of his party, how great ſoever her ſufferings might be.* In ſhort, ſhe and her daughter refuſed to be included in the articles of capitulation, and remained priſoners of war. They were conveyed to the caſtle of Nicort on the 2d of November 1628, and ſhe died in 1631, aged 77.

Moreri and Bayle, and the authors cited by him.

(B) See the article Rohan (Anne de) in this work.

PARTHENAY (Anne de) aunt to the preceding, and wife of Anthony du Pons, count de Marennes, was alſo a zealous huguenot, and a lady of great wit and learning, and one of the principal ornaments of the court of Renata, daughter of Lewis XII. and dutcheſs of Ferrara above mentioned, one of the politeſt courts in Europe, where ſhe reſided with her huſband, who enjoyed a penſion from the dutcheſs, and was firſt gentleman of the bedchamber to the duke, till the French King got him expelled thence, for boaſting that he was deſcended of as noble a houſe as that of Eſte. This was undoubtedly very imprudent in him; but he ſeems to have been a weak man, and unworthy of ſuch a wife as Anne de Parthenay, who however had ſuch an aſcendant

over him, that as long as ſhe lived he followed the ſame ſtudies, and confeſſed the Reformed religion as ſhe did. He even attained to ſo great a knowledge in the ſacred writings, that ſcarce could there be found a ſingle clergyman who was ſo zealous as he; taking the pains himſelf to inſtruct his vaſſals, many of whom he edified, as well officers as others, in the town of Pons. But immediately after the death of this lady, he remarried with one of the moſt diſreputable women in all France, and from that time became an enemy and perſecutor of that religion which he had ſo well known and promoted.

We need not ſay, if the ſouls departed have any knowledge of what paſſes here on earth, how much this conduct muſt have grieved the manes of his firſt lady Anne de Parthenay, whoſe merit and memory deſerved a better regard. Not ſatisfied with ſtudying the Latin tongue, ſhe applied to the Greek with ſo much vigour, as to be able to read the authors in that language with eaſe. She arrived to a great perfection in the knowledge of the ſcriptures, and took a ſingular pleaſure in diſcourſing almoſt every day with divines on theological ſubjects. We muſt not forget that ſhe ſung well, and underſtood muſic to perfection.

Moreri, and Bayle, as before.

PASCAL (Blaiſe) a Frenchman, and one of the greateſt geniuſes in the world, was born at Clermont in Auvergne, the 19th of June 1623. His father, Stephen Paſcal, born in 1588, and of an ancient family, was preſident of the court of aids in his province: he was a very learned man, an able mathematician, and a friend of Des Cartes. Having an extraordinary tenderneſs for this child, his only ſon, he quitted his office in his province, and went and ſettled at Paris in 1631, that he might be quite at leiſure for the inſtruction of him: and Blaiſe never had any maſter but his father. From his infancy he gave proofs of a very extraordinary capacity, for he deſired to know the reaſon of every thing; and when good reaſons were not given him, he would ſeek for better: nor would he ever yield his aſſent, but upon ſuch as appeared to him well grounded. There was room to fear, that with ſuch a caſt of mind he would fall into free-thinking, or at leaſt into heterodoxy; yet he was always very far from any thing of this nature. His ſiſter, Madam Perier, relates, that he was not only free from all the vices of youth, but, what is more ſtrange in one of his genius and character, was never inclined to libertiniſm in religion, but always confined his curioſity to things natural. The reaſon

Vie de M. Paſcal, par M. Perier ſa Sœur. Bayle's Dict. in art. Paſcal. Baillet Jugemens, &c. tom. vi.

of

of it, as ſhe adds from his own information, was, that "his "father, having himſelf a great reverence for religion, had "inſpired it into him in his infancy; and given him this for "a maxim, that every thing, which is the object of faith, "cannot be the object of reaſon, and much leſs ſubject to "it. And hence it was, that he never was moved by the "diſcourſes of Freethinkers; whom he looked on as a ſort "of people, who knew not the nature of faith, but were "poſſeſſed of this falſe principle, that human reaſon was "above all things."

What is told of his manner of learning the mathematics, as well as the progreſs he quickly made in that ſcience, ſeems almoſt miraculous. His father, perceiving in him an extraordinary inclination to reaſoning, was afraid, that the knowledge of the mathematics would hinder his learning the languages. He kept him therefore, as much as he could, from all notions of geometry; locked up all his books of that kind; and refrained even from ſpeaking of it in his preſence. He could not however make his ſon refrain from muſing upon proportions; and one day ſurpriſed him at work, with charcoal upon his chamber-floor, and in the midſt of figures. He aſked him, what he was doing? I am ſearching, ſays Paſcal, for ſuch a thing, which was juſt the 32d propoſition of the firſt book of Euclid. He aſked him then, how he came to think of this? It was, ſays Paſcal, becauſe I have found out ſuch another thing: and ſo going backward, and uſing the names of bar and round, he came at length to the definitions and axioms he had formed to himſelf. Does not it ſeem miraculous, that a boy ſhould work his way into the heart of a mathematical book, without ever having ſeen that or any other book upon the ſubject, or knowing any thing of the terms? Yet we are aſſured of the truth of this by Madam Perier, and ſeveral other writers, the credit of whoſe teſtimony cannot reaſonably be queſtioned. He had, from henceforward, full liberty to indulge his genius in mathematical purſuits. He underſtood Euclid's Elements, as ſoon as he caſt his eyes upon them: and this was not ſtrange; for, as we have ſeen, he underſtood them before. At ſixteen years of age, he wrote a treatiſe of conic ſections, which was accounted by the moſt learned a mighty effort of genius: and therefore it is no wonder, that Des Cartes, who had been in Holland a long time, ſhould, upon reading it, chuſe to believe, that Mr. Paſcal, the father, was the real author of it. At nineteen, he contrived an admirable arithmetical machine, which was eſteemed a very wonder-

ful thing: and at twenty-three, having ſeen the Torricellian experiment, he invented and tried a great number of other new experiments.

After he had laboured abundantly in mathematical and philoſophical diſquiſitions, he forſook thoſe ſtudies, and all human learning, at once; and determined to know nothing as it were for the future, but Jeſus Chriſt and him crucified. He was not twenty-four years of age, when the reading ſome pious books had put him upon taking this holy reſolution: and he became as great a devotee as any age has produced. Mr. Bayle ſays, that "the extraordinary devotion of ſo excellent a mathematician, and ſo great a philoſopher, may "ſerve to refute the libertines, who cannot now tell us, "that none but ſmall wits have any piety. He owns, that "it is indeed rare to ſee great devotion in ſuch perſons; "and he thinks we may ſay in this caſe, what the abbot "Furetiere ſaid of attornies, viz. There are ſome ſaints "who have been advocates, bailiffs, nay even phyſicians "and comedians: and there is no profeſſion, but what hath "produced ſaints, except that of an attorney." Mr. Paſcal now gave himſelf up entirely to a ſtate of prayer and mortification: he had always in his thoughts theſe great maxims, of renouncing all pleaſure, and all ſuperfluity; and this he practiſed with rigour even in his illneſſes, to which he was frequently ſubject, being of a very invalid habit of body: as for inſtance, when his ſickneſs obliged him to feed ſomewhat delicately, he took great care not to reliſh or taſte what he eat. He had no violent affection for thoſe he loved: he thought it ſinful, ſince a man poſſeſſes a heart, which belongs only to God. He found fault with ſome diſcourſes of his ſiſter, which ſhe thought very innocent; as, if ſhe had ſaid upon occaſion, that ſhe had ſeen a beautiful woman, he would be angry, and tell her, that ſhe might raiſe bad thoughts in footmen and young people. He frequently wore an iron girdle full of points next to his ſkin, and when any vain thought came into his head, or when he took particular pleaſure in any thing, he gave himſelf ſome blows with his elbow, to redouble the prickings, and to recall himſelf to his duty. In the four laſt years of his life, his chief diverſion was to go and viſit the churches, where ſome reliques were expoſed, or ſome ſolemnity obſerved; and becauſe he did this with much devotion and ſimplicity, a certain very virtuous perſon took occaſion to obſerve, that "the grace of "God diſcovers itſelf in great geniuſes by little things, and "in common ones by great things." His humility was

ſuch,

ſuch, that he would not ſuffer any one to wait on him; and the curate of St. Stephen du Mont, who ſaw him in his laſt ſickneſs, very frequently ſaid, "He is a child, he is hum-"ble, he ſubmits like a little child."

Though Mr. Paſcal had thus abſtracted himſelf from the world, yet he could not forbear paying ſome attention to what was doing in it; and he even intereſted himſelf in the conteſt between the jeſuits and the janſeniſts. The jeſuits, though they had the popes and kings on their ſide, were yet decried by the people, who brought up afreſh againſt them the aſſaſſination of Henry the Great, and all the old ſtories, that were likely to make them odious. Paſcal went farther; and by his Provinciales Lettres, publiſhed in 1656 under the name of Louis de Montalte, made them the ſubject of ridicule. "Theſe letters," ſays Voltaire, "may be "conſidered as a model of eloquence and humour. The "beſt comedies of Moliere have not more wit, than the firſt "part of theſe Letters; and the ſublimity of the latter part "of them is equal to any thing in Boſſuet. 'Tis true, in-"deed, that the whole book was built upon a falſe founda-"tion: for the extravagant notions of a few Spaniſh and "Flemiſh jeſuits were artfully aſcribed to the whole ſociety. "Many abſurdities might likewiſe have been diſcovered "among the Dominican and Franciſcan caſuiſts; but this "would not have anſwered the purpoſe, for the whole "raillery was to be levelled only at the jeſuits. Theſe "Letters were intended to prove, that the jeſuits had formed "a deſign to corrupt mankind; a deſign, which no ſect or "ſociety ever had, or can have." Voltaire calls Paſcal "the firſt of their ſatyriſts; for Deſpreaux, ſays he, muſt "be conſidered as only the ſecond." In another place, ſpeaking of this work of Paſcal, he ſays, that "examples of "all the various ſpecies of eloquence are to be found in it. "Though it has been now written almoſt an hundred years, "yet not a ſingle word occurs in it, ſavouring of that viciſ-"ſitude, to which living languages are ſo ſubject. Here then "we are to fix the epocha, when our language may be ſaid "to have aſſumed a ſettled form. The biſhop of Lucon, "ſon of the celebrated Buſſy, told me, that aſking one day "the biſhop of Meaux, what work he would covet moſt to "be the author of, ſuppoſing his own performances ſet aſide, "Boſſuet replied, The Provincial Letters." Theſe Letters have been tranſlated into all languages, and printed over and over again. Some have ſaid, that there were decrees of formal condemnation againſt them, and alſo that Paſcal himſelf,

Siecle de Louis XIV. tom. ii. c. 33.

Ibid. c. 23.

in

in his laſt illneſs, deteſted them, and repented of having been a janſeniſt: but both theſe particulars are falſe and without foundation. Father Daniel was ſuppoſed to be the anonymous author of a piece againſt them, intitled, "The "Dialogues of Cleander and Eudoxus."

Mr. Paſcal died at Paris the 19th of Auguſt 1662, aged 39 years. He had been ſome time about a work againſt atheiſts and infidels, but did not live long enough to digeſt the materials he had collected. What was found among his papers, was publiſhed under the title of Penſees, &c. or, "Thoughts upon Religion and other ſubjects;" and has been much admired. After his death, appeared alſo two other little tracts; one of which is intitled, "The Æqui-"librium of Fluids;" and the other, "The Weight of the "Maſs of Air." We preſume there is no occaſion to obſerve, that Mr. Paſcal was never married: he could ſcarcely avoid thinking, upon his principles, that that ſort of commerce with females, which the matrimonial ſtate not only admits as a pleaſure, but exacts as a duty, muſt needs have ſomething in it of the nature of ſin; or, if not ſinful, at leaſt inconſiſtent with, and very much below, Chriſtian perfection. Here then was a genius of the firſt order, led by a falſe religion, in whoſe chains he was ſo faſt bound, as never to entertain even a thought of getting looſe; led, I ſay to think ill of, and to diſcard, a ſure and moſt unerring dictate of the natural law, as in ſome degree oppoſite to the revealed, and ſo make God contradict himſelf. But he was not the firſt great genius, that had been ſo led; nor will he be the laſt.

To conclude, Mr. Paſcal was, all things conſidered, a man of a moſt ſingular compoſition; or, as Mr. Bayle ſays, "a paradoxical individuum of the human kind."

PASOR (Matthias) the ſon of George Paſor, a learned profeſſor of divinity and Hebrew in the academy of Herborne (A), by Apollonia his wife, daughter of Peter Hendſchius, a ſenator of that place, was born there April 12, 1599; and being a child of great hopes, was inſtructed in the elements of Greek and Latin there, in which he had made a conſiderable progreſs, when the plague breaking out,

Bayle, Wood, from our author's life written by himſelf.

(A) He lived nineteen years at Herborn, whence he removed to Fanetier, where he died in 1637. He publiſhed ſeveral books, among which are his Lexicon et Grammatica Græca N. Teſtam. reviſed by his ſon; Oratio funebris Piſcatoris; Analyſis Heſiodi; Collegium Heſiodeum, &c.

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he was ſent to Marpurg in 1614. Here he paſſed his time very diſagreeably, being ſhunned as an infectious perſon by the profeſſors, and inſulted by ſome of the ſtudents, who even proceeded to beat him, in revenge for the pretended ſeverity ſhewn to them by his father, while he was head ſchoolmaſter at Herborn. This treatment forced him to leave Marpurg, and the following year he returned to Herborn, where he applied himſelf cloſely to his ſtudies.

In 1616 he was ſent to Heidelberg, and meeting there with ſkilful profeſſors in all parts of learning, he made ſuch vaſt improvement, that he was entertained in the houſe of a perſon of worth as a tutor, where he taught in a private way both mathematics and Hebrew, and by that means leſſened the expences of his friends in ſupporting him. He was honoured alſo with the degree of A. M. by the univerſity, and was appointed mathematical profeſſor in April 1620; but the palatinate being invaded not long after, he was forced to fly for a while. However, as ſoon as the ſtorm began to remit, he returned to the duties of his poſt, and ſuffered all the inconveniences and dangers that can be imagined before he quitted it, which was not till inveſted by the duke of Bavaria's troops, under the command of count Tilly, in September 1622, when he was not only ejected, but loſt his books and MSS. In October he returned thro' many difficulties to his parents at Herborn, where he found a comfortable employment in the academy till 1629, and then going to Leyden in Holland, conſtantly attended the lectures of the moſt eminent divines there, and had ſeveral conferences with Tho. Erpenius upon the Arabic tongue, and with Willebroord Snellius, upon divinity.

After a few weeks ſtay at this univerſity, he croſſed the water to England, and bringing proper teſtimonials with him to Oxford, was incorporated A. M. there, in June 1624, and began to teach privately Hebrew and the mathematics; but at the end of the year took a tour into France with ſome gentlemen of Germany; and ſpending the winter at Paris, attended the lectures of the celebrated Gabriel Sionita, regius profeſſor of Syriac and Arabic; who having left off reading in public for ſome years for want of auditors (B), was prevailed upon by Paſor to reſume thoſe exerciſes, not indeed in the royal college, but in his own houſe. Having improved himſelf much under this excellent maſter, he returned to Oxford

(B) Strange, that ſuch a city as Paris could not furniſh three auditors to a profeſſor of ſo great fame in foreign countries.

in

in 1625, and had chambers in Exeter college, chuſing to reſide here, notwithſtanding the plague had diſperſed the ſtudents, rather than go to Ireland with the learned Dr. Uſher, archbiſhop of Armagh, who offered him his table and a handſome penſion. As ſoon as the infection ceaſed, he had ſome pupils, either in divinity or the oriental tongues, and upon his petition was appointed to read public lectures in Arabic, Chaldee, and Syriac, twice a-week in term-time, in the divinity ſchool, for which he was handſomely rewarded. He entered upon this temporary profeſſorſhip in October 1626, and exerciſed it till 1629, when he accepted of an invitation to be profeſſor in ordinary of moral philoſophy at Groningen, which he entered upon in Auguſt the ſame year. Upon the death of Nic. Mulier, the mathematical profeſſor, ſix years after, Paſor ſucceeded to that chair, and in 1645 was raiſed to that of divinity, of which faculty he was created doctor on the 21ſt of October. On this occaſion he reſigned his mathematical profeſſorſhip, but kept that of moral philoſophy.

Theſe favours kept him at Groningen, notwithſtanding an offer of the profeſſorſhip in ordinary at Hardwerii in divinity and Hebrew, which he declined. In 1653 he made a viſit to Naſſau, his native country, and going as far as Heidelberg, was entertained with great civility by the elector Palatine. He died in January 1657-8, at Groningen, and was probably buried there, leaving behind the character of a man of general learning, ſound morals, and good religion. He was never married, and led a life of irreproachable celibacy.

He publiſhed no books, for which he gave two admirable reaſons: firſt, Becauſe he was not willing that youth ſhould be diverted from reading the good books which are already publiſhed; and ſecondly, Becauſe he did not care the booksellers ſhould riſk their money.

PASSERAT (John) a celebrated profeſſor of eloquence in the royal college at Paris, and one of the politeſt writers of his time, was born October 18, 1534, at Troyes in the province of Champagne. His father put him to ſchool under ſo ſevere a maſter, that the boy ran from him, and entered firſt into the ſervice of a farrier, and afterwards waited upon a monk. But growing in time ripe enough to ſee his folly, he returned to his father, and proceeded in his ſtudies with ſo much diligence, that he became in a ſhort time able to teach in public. In that capacity, his firſt poſt was maſter of

of the ſecond claſs in the ſchool or college of Du Pleſſis, from which he removed to that of Cardinal Le Moine. But being obliged to retire for ſome time from Paris, on account of the plague, on his return he ſet up the buſineſs of teaching Latin. At length he took up a reſolution to ſtudy the law; for which purpoſe he went to Bourges, and ſpent three years under the famous Cujacius; but at laſt became profeſſor of eloquence, having obtained that chair in 1572, on the vacancy which happened by the aſſaſſination of Ramus (A).

In the diſcharge of this poſt he grew ſo eminent, that the moſt learned men of the time, and the counſellors of the ſupreme courts at Paris, went to hear his lectures. He was an indefatigable ſtudent, paſſing frequently whole days at it without eating a morſel: yet to an extraordinary erudition he joined an uncommon politeneſs of manners, having nothing of the mere ſcholar, except the gown and hood. Theſe accompliſhments brought him acquainted with all the people of quality; but he contracted an intimacy only with M. de Meſmes, in whoſe houſe he lived for the ſpace of thirty years, till his death, which was occaſioned by a palſy, September 12, 1602. 'Tis ſaid, that towards the end of his life, notwithſtanding the palſy had confined him five years to his bed, and deprived him of eye-ſight, yet the pleaſantry of his humour prompted him to compoſe his own epitaph, which is in the convent of the Dominicans in St. James's ſtreet at Paris, in the terms below (B).

He was highly eſteemed by the poets Ronſard, Belleau, and Baif, and the celebrated Des Portes wrote a ſonnet in honour of him. On the other hand, Paſſerat uſed to ſay, that he preferred Ronſard's verſes made for the chancellor l'Hôpital to the whole dutchy of Milan. He wrote Latin verſes very well. That age produced nothing more pure and natural. They are alſo full of erudition, and have a politeneſs which diſtinguiſhes them from the productions of ordinary poets; but at the ſame time they have nothing of the divine furor or enthuſiaſm which raviſhes the intelligent

(A) See his article.

(B) Hic ſitus in parva Janus Paſſertias urna,
Auſonius doctor regius eloquii,
Diſcipuli memores tumulo date ſerta magiſtro,
Ut varia florum munere vernet humus.
Hoc culta officio mea molliter oſſa quieſcent.
Sint modo carminibus non onerata malis.

reader.

reader. A liſt of his works may be ſeen in note (c). Beſides which, Grævius tells us, that he had met with academical queſtions by Paſſerat in manuſcript upon ſome of Cicero's Orations, out of which he had taken what was for his purpoſe in illuſtrating that author: and Francis Pethou ſaid, that Paſſerat knew nothing elſe but Cicero.

Niceron. Moreri. L'Advocat.

(c) Theſe are, Chant d'allegreſſe pour l'entrée de Charles IX. en ſa ville de Troyes; Complainte ſur la mort d'Adrien Turnebe; Sonnets ſur le tombeau du Seigneur de la Châtre; Hymne de la paix; Recueil des poeſies, Francoiſes et Latines; Orationes et præfationes; Conjecturarum liber; De litterarum inter ſe cognatione et permutatione; Commentarii in Catullum, Tibullum et Propertium; Kalendæ Januariæ; Oratio de Cæcitate; Notæ in Petronii Arbitri ſatyricon; Encomium Aſini.

PASQUIER, or PAQUIER (Stephen) one of the moſt learned men of his time, flouriſhed in the end of the ſixteenth, and beginning of the ſeventeenth century, being in 1528 at Paris, of which city he was an advocate in parliament, afterwards a counſellor, and at laſt advocate-general in the chamber of accounts. He pleaded many years with very great ſucceſs before the parliament, where he was almoſt conſtantly retained in the niceſt, moſt curious and delicate cauſes, and where he was every day conſulted as an oracle. However, he did not confine his ſtudies to the law only; he looked occaſionally into other parts of learning, and treaſured up a thouſand rare curioſities in the literary way. K. Henry III. gave him the poſt of advocate of the chamber of accounts, which he filled with his uſual reputation, and reſigned it ſome time after to Theodore Pâquier, his eldeſt ſon.

He was naturally beneficent and generous; agreeable and eaſy in converſation; his manner ſweet, and his temper pleaſant. His life was prolonged to the age of fourſcore and ſeven, when feeling the laſt ſtroke of death, he cloſed his own eyes, Auguſt 31, 1615. He died at Paris, and was interred there in the church of St. Severin.

As to the reſt of his character, he was perfectly acquainted with ancient hiſtory, and eſpecially that of France, as appears from his writings (A). But in one of theſe, intituled, Les

(A) They were printed together at Trevoux, and contain his Recherches, of which he publiſhed the firſt book in 1560, and alſo ſix more before his death. In 1621, three new books were taken out of his library, with ſeveral chapters which were added to the preceding books. They paſſed through many editions, the laſt of which came out in 1665. (2.) His Letters, the laſt edition of which, ſeparately, is that at Paris in 1619, in

Les Recherches, having fallen unmercifully upon the Jeſuits, that piece was attacked by father Garaſſe in another wrote expreſsly againſt it (B). The truth is, Pâquier's animoſity to the order had inſtigated him to adopt any ſtory, though ever ſo improbable, which he heard of them from their bittereſt enemies. However, all his works are inſtinct with genius, abound with attic ſalt, and are full of graces and urbanity, ſtrictly ſo called. And what is moſt extraordinary in his compoſition is, that he appears to have been formed by nature equally for the poet and the lawyer. Among his pieces in verſe, his Flea, La Puce, and the Hand, La Main, are the moſt remarkable. The firſt piece was intituled, La puce des grands tours de Poitiers, The flea of the general ſeſſion of Poitiers. It contains ſeveral poems upon the famous flea which Pâquier ſpied on the breaſt of the learned Catharine de Roches, in a viſit to her on the extraordinary ſeſſions at Poitiers in 1569. The whole tribe of Parnaſſus, both French and Latin, in the kingdom, put in for a ſhare of this rare diſcovery; ſo that this flea did not only engender the verſes of our author, but alſo of the moſt diſtinguiſhed perſonages, both of the long robe and the ſword, throughout the nation. The hand of Pâquier, La main de Pâquier, is a collection of near 150 poems in honour of him; whereupon his picture being drawn when he was at the general ſeſſions of Troyes in Campagne in 1583, by a painter who had forgot to put in his hands, the diſtich below was made to be wrote under it (C).

in 5 vol. 8vo. (3.) His Poems, conſiſting of one book, Des portraits, Of portraits; ſix books of epigrams, and a book of epitaphs. But in this collection is wanting his catechiſm of the Jeſuits, inſtead of which is inſerted the letters above-mentioned of his ſon Nicolas.

(B) For his Doctrine curieuſe, and his anſwer to Prior Ogier. See his article.

(C) It runs thus:

Nulla hic Paſchaſio manus eſt,
Lex Cinica quippe cauſſidicus nullos ſanxit habere manus.

Whereupon a friend of our author, Anthony Mornai, a celebrated advocate, wrote the following quatrain:

Paſchaſio pictis manus eſt occulta tabellis,
Ut nec eget ſterili picta tabello manu.
Sed qui Paſchaſium dubia de liti morati,
Cauſſidicos binas diſcet habere manus.

To which Paſquier replied inſtantly by this other:

Eſſe manus nobis, verum non eſſe tabellæ,
Carmine dum Mornax ludit in ambiguo;
Luſerit an Mornax, an Mordax læſerit hèrcle,
Neſcio, ſed tales vellet habere manus.

Pâquier left three ſons worthy of bearing his name. The eldeſt, Theodore, was advocate-general in the chamber of Accounts. Nicolas, maſter of requeſts, whoſe letters were printed in 1623, at Paris, containing ſeveral diſcourſes upon the occurrences in France in the time of Henry IV. and Lewis XIII. and Guy, who was auditor of the accompts.

PATERCULUS (Caius Velleius) an ancient Roman hiſtorian, who flouriſhed in the reign of Tiberius Cæſar, was born in the year of Rome 735. His anceſtors were illuſtrious for their merit and their offices. His grandfather eſpouſed the party of Tiberius Nero, the emperor's father; but being old and infirm, and not able to accompany Nero when he retired from Naples, he ran himſelf through with his ſword. His father was a ſoldier of rank, and ſo was Paterculus himſelf. He was a military tribune, when Caius Cæſar, a grandſon of Auguſtus, had an interview with the king of the Parthians, in an iſland of the river Euphrates, in the year 753. He commanded the cavalry in Germany under Tiberius, and accompanied that prince for nine years ſucceſſively in all his expeditions. He received honourable rewards from him; but we do not find that he was preferred to any higher dignity than the prætorſhip. The praiſes he beſtows upon Sejanus give ſome probability to the conjecture, that he was looked upon as a friend of this favourite; and conſequently, that he was involved in his ruin. His death is placed by Mr. Dodwell in the year of Rome 784, when he was in his fiftieth year.

Voſſius de Hiſt. Lat. Dodwell's Annales Velleiani. Bayle's Dict. PATERCULUS.

He wrote an abridgment of the Roman Hiſtory in two books, which is very curious. His purpoſe was only to deduce things from the foundation of Rome to the time wherein he lived, but he began his work with things previous to that memorable æra: for, though the beginning of his firſt book is wanting, we yet find, in what remains of it, an account of many cities, more ancient than Rome. He promiſed a larger hiſtory, and no doubt would have executed it well: for during his military expeditions he had ſeen, as he tells us, the provinces of Thrace, Macedonia, Achaia, Aſia-Minor, and other more eaſterly regions, eſpecially upon the ſhores of the Euxine ſea, which had furniſhed his mind with much entertaining and uſeful knowledge. In the Abridgment which we have, many particulars are related, that are no where elſe to be found; and this makes it the more valuable. The ſtile of Paterculus, though miſerably diſguiſed through the careleſſneſs of tranſcribers, and impoſſible to be

reſtored to purity for want of manuſcripts, is yet manifeſtly worthy of his age, which was the time of pure Latinity. The greateſt excellence of this hiſtorian lies in his manner of commending and blaming thoſe he ſpeaks of, which he does in the fineſt terms and the moſt delicate expreſſions. He is condemned, and indeed with the greateſt reaſon, for his partiality to the Houſe of Auguſtus, and for making the moſt extravagant elogies, not only upon Tiberius, but even upon his favorite Sejanus; whom, though a vile and cruel monſter, Paterculus celebrates as one of the moſt excellent perſons the Roman commonwealth had produced. Lipſius, though he praiſes him in other reſpects, yet cenſures him moſt ſeverely for his inſincerity and partiality. "Velleius Paterculus, ſays "he, raiſes my indignation: he repreſents Sejanus as en- "dowed with all good qualities. The impudence of this "hiſtorian! But we know, that he was born, and died, to "the deſtruction of mankind. After many commendations, "he concludes, that Livia was a woman, more reſembling "the gods than men: and as to Tiberius, he thinks it a "crime to ſpeak otherwiſe of him, than as of an immortal "Jove. What ſincere and honeſt mind can bear this? On "the other hand, how artfully does he every where conceal "the great qualities of Cæſar Germanicus? how obliquely "does he ruin the reputation of Agrippina and others, whom "Tiberius was thought to hate? In ſhort, he is nothing "but a court-proſtitute. You will ſay, perhaps, it was un- "ſafe to ſpeak the truth at thoſe times: I grant it; but if "he could not write the truth, he ought not to have writ- "ten lies: none are called to account for ſilence." La Mothe le Vayer has made a very juſt remark upon this occaſion: "The ſame fault, ſays he, may be obſerved in "many others, who have written the hiſtory of their own "times, with a deſign to be publiſhed while they lived."

Lipſ. Epiſt. Quæſt. lib. v. ep. ii.

Diſcours ſur les anciens Hiſtoriens.

It is ſtrange, that a work ſo elegant and worthy to be preſerved, and of which, by reaſon of its ſhortneſs, copies might be ſo eaſily taken, ſhould have been ſo near being loſt. One manuſcript only has had the luck to be found, as well of this author among the Latins, as of Heſychius among the Greeks: in which, ſays a great critic of our own nation, "the faults "of the ſcribes are found ſo numerous, and the defects ſo "beyond all redreſs, that, notwithſtanding the pains of the "learnedeſt and acuteſt critics for two whole centuries, theſe "books ſtill are, and are like to continue, a mere heap of "errors." No ancient author but Priſcian makes mention of Paterculus: the moderns have done him infinitely more juſ-

Remarks upon a late Diſcourſe on Free-thinking, by Philelcutherus Lipſienſis, p. 92. 1743, 8vo.

tice, and have illuſtrated him with notes and commentaries. He was firſt publiſhed, from the manuſcript of Morbac, by Rhenanus, at Baſil in 1520: afterwards by Lipſius at Leyden in 1581: then by Gerard Voſſius in 1639: next by Boeclerus at Straſburg in 1642: then by Thyſius, and others: and, laſtly, by Peter Burman at Leyden, 1719, in 8vo. To the Oxford edition in 1693, 8vo, were prefixed the Annales Velleiani of Mr. Dodwell, which ſhew deep learning, and a great knowledge of antiquity.

PATIN (Guy) a French writer of much wit and learning, and profeſſor of phyſic in the Royal College of Paris, was of an ancient and good family, and born at Houdan, a village three leagues from Beauvais Picardy, in 1602. His father propoſed to bring him up an advocate; and, in order to give him a good pronunciation, made him read Plutarch's Lives aloud, while he was yet a child. He was firſt placed in the college of Beauvais, but afterwards ſent to Paris, and put in the college of Boncourt, where he continued two years, and went through a courſe of philoſophy. Some time after a benefice was offered him, which he flatly refuſed; proteſting abſolutely, that he would never be a prieſt. His father was not very much offended with this, perceiving the refuſal to proceed from ſomething ingenuous in his nature; but his mother was ſo enraged, that he was five years without ſeeing her or going home. Mr. Drelincourt, profeſſor of phyſic at Leyden, aſſured Mr. Bayle that Guy Patin had been corrector to a preſs; and it was probably during this period, when he did it for a ſupport. In the mean time, he was adviſed to improve himſelf, in order to be a phyſician at Paris; and with this view he ſtudied very hard from 1622 to 1624, and was admitted there. Then his father and mother were pacified, and aſſiſted him with money to take his degrees, and to purchaſe books. Five years after he married a woman of fortune, by whom he had ſeveral children. He became an eminent practitioner, and alſo publiſhed ſome pieces in the way of his profeſſion; but they are neither numerous nor conſiderable. We have a liſt of them in Mercklin's Lindenius Renovatus, where the title of the firſt, and as it ſhould ſeem the moſt conſiderable, runs thus, De valetudine tuenda per vivendi normam uſumque legitimum rerum ad bene ſalubriterque vivendum neceſſariarum: yet in a letter to Mr. Spon, he owns himſelf aſhamed of it, and aſſures his friend that it was not worth his reading.

Nouvelles Lettres de Guy Patin à Mr. Charles Spon. tome i. lett. 18. Amſt. 1718. Bayle's Dict. PATIN.

Lettr. xxi. tom. i.

It

It was not any thing that he wrote in his lifetime upon phyſic, but his letters which have been publiſhed ſince his death, that have made his name ſo very famous. Some ſelect letters were firſt publiſhed at Geneva in 1683, which meeting with a prodigious ſale, encouraged the bookſeller to add two more volumes; and all the three were ſoon after publiſhed both in Holland and at Paris. "Theſe Letters, ſays "Voltaire, were read with eagerneſs, becauſe they contain- "ed new anecdotes of ſuch things as every body loves, and "ſatires which are liked ſtill more. They ſerve to ſhew, "what uncertain guides in hiſtory thoſe writers are, who "inconſiderately write down the news of the day. Such re- "lations are frequently falſe, or perverted by the malice of "mankind; and ſuch a multitude of petty facts are ſeldom "conſidered as valuable but by little minds." Upon the publication of the firſt volume in 1683, Mr. Bayle paſſed the following judgment on theſe letters, which may indeed ſerve for all that came out afterwards: "It is fit, ſays he, "the reader ſhould be advertiſed, that all the witty ſayings "and all the ſtories he relates are not true. There are ſome "places, wherein he ſhews a terrible malice and a prodigi- "ous boldneſs in giving a criminal turn to every thing. We "ſhould be very much to blame to believe theſe paſſages "becauſe they are printed. All that can be gathered from "them is, that Mr. Patin wrote them to his friend, as a "thing he had heard from others, and to continue the cuſ- "tom he had a long time obſerved, of converſing with him "by letters, as he would have done if they had taken a "walk together. It is very well known, men in converſa- "tion talk as ſoon of a current rumour, though it afterwards "prove falſe, as they would of any thing that is true: and "when a man is of a ſatirical humour, as it muſt be grant- "ed Mr. Patin was, that which is publiſhed to the diſadvan- "tage of our neighbour is much more taken notice of, than "that which is ſpoken of to his praiſe." It is not an eaſy matter to determine, whether theſe letters had better have been deſigned for the public by the author, or written, as they are, in a careleſs manner, for the particular uſe of thoſe to whom they are directed. If Mr. Patin had deſigned them for the public, he would have filled them with learning and exact obſervations upon learned men and their works; he would not have publiſhed things which were not well examined, and as they offered themſelves to his fancy; and, in ſhort, we ſhould have had fewer falſhoods in them: but then we ſhould not have found there his natural wit and

Siecle de Louis XIV, tom. ii.

Nouvelles de la Republiques des Lettres. Avr. 1684. art. 1.

genius; we ſhould not have met with ſo many curious matters of fact, ſo many lively and bold ſtrokes which divert us, and put us upon making ſolid reflections. Beſides the three volumes already mentioned, two more were afterwards publiſhed at Amſterdam 1718, under the title of, Nouvelles lettres de feu Mr. Gui Patin, tirées du cabinet de Mr. Charles Spon. All the five volumes are in 12mo, and the Letters bear date from 1642 to 1672.

It was in this laſt year that our author died, and left a ſon named Charles, who became very famous, and excelled particularly in the knowledge of medals. It is ſaid that Guy Patin reſembled Cicero, and had much the air of that illuſtrious orator, whoſe ſtatue is ſtill to be ſeen at Rome.

PATIN (Charles) ſecond ſon of Guy Patin, was born at Paris the 23d of February 1633, and made ſuch a wonderful progreſs in literature, that he maintained Greek and Latin theſes upon all parts of philoſophy in 1647. His profeſſor, who was an Iriſhman, and did not underſtand the Greek tongue, was very angry at theſe theſes, when he was deſired to examine them: but ſeeing the young man prepared to defend them without a moderator, he was forced to preſide at the diſputation, for fear of proſtituting his reputation. The pope's nuncio, thirty-four biſhops, and many perſons of quality, were preſent at the diſputation; when the reſpondent, having ſtood the ſhock for the ſpace of five hours in both languages, was with great glory admitted to his Maſter of Arts degree. Let us not forget, that he was then but fourteen years of age. He afterwards ſtudied the civil law, in complaiſance to an uncle by his mother's ſide, who was an advocate in the parliament of Paris; he took his licence at Poitiers after ſixteen months, and was admitted an advocate in the ſame parliament. He ſpent ſix years in this profeſſion, but could not forſake the ſtudy of phyſic, to which his inclination always led him. It was his father's will alſo that he ſhould give up the law, and devote himſelf to phyſic; ſo that he reliſhed eaſily the reaſon which the famous phyſician Mareſcot alledged for preferring the profeſſion of phyſic to the prieſthood, for which his father had originally deſigned him. This reaſon was, that it had afforded him three benefits, which he never could have obtained by the prieſthood: one, that he had enjoyed a perfect ſtate of health to the age of eighty-two; another, that he had gained a hundred thouſand crowns; a third, that he had enjoyed the intimate friendſhip of ſeveral illuſtrious perſons.

Bayle's Dict. PATIN, note K.

As

As ſoon as Charles Patin was admitted doctor of phyſic, he applied himſelf to practice, and ſucceeded greatly. He read lectures on phyſic, in the room of profeſſor Lopez, who was gone to Bourdeaux. Fearing to be impriſoned for reaſons which have never been cleared up, he quitted France in 1668, and travelled into Germany, Holland, England, Switzerland, and Italy. He fixed at Baſil; but the war between the Germans and the French upon the frontiers made him ſo uneaſy, that he removed with all his family into Italy. He was made profeſſor of phyſic at Padua in 1676, and three years after was honoured with the dignity of knight of St. Mark. He underſtood, in 1681, that the king of France would receive him into favour; and perhaps would have returned to his own country, if the chief profeſſor's place in ſurgery at Padua had not been given him, with an augmentation of his ſalary. He died there the 2d of October 1693, of a polypus in his heart. He had married, in 1663, the daughter of a phyſician of Paris, a learned lady, by whom he had two daughters, who became alſo learned. They were all of the academy of the Ricovrati at Padua, and all diſtinguiſhed themſelves by ſome ſmall publications.

Charles Patin publiſhed a great number of valuable works, which, ſays Voltaire, "are read by men of learning, as his "father's Letters are by men of leiſure." Some of theſe relate to ſubjects of phyſic, but the greater part are employed in illuſtrating medals and antiquities. The principal are theſe that follow: 1. Introduction a l'Hiſtoire par la connoiſance des Medailles, Paris 1665, in 12mo. 2. Imperatorum Numiſmata, Argentinæ 1671, folio. 3. Theſaurus Numiſmatum, Amſt. 1672, 4to. 4. Relations Hiſtoriques et Curieuſes de diverſes voyages en Allemagne, Angleterre, Hollande, &c. Baſ. 1673, 12mo. 5. Prattica delle Medaglie, Venet. 1673, 12mo. 6. De Numiſmate Antiquo Auguſti et Platonis, Baſ. 1675, 4to. 7. De Optima Medicorum Secta; Oratio Inauguralis, Pat. 1676, 4to. 8. De Avicenna, 1678, 4to. 9. De Scorbuto, 1679, 4to. 10. Quod optimus Medicus debeat eſſe Chirurgus, 1681, 4to. 11. Lycæum Patavinum, five Icones et Vitæ Profeſſorum Patavii anno 1682 publice docentium, 1682, 4to: and many other things of a ſmaller nature, as well relating to his profeſſion, as upon medals, inſcriptions, and antiquities in general.

Siêcle de Louis, tom. ii.

When the "Introduction to Hiſtory by the Knowledge of Medals" was publiſhed, it was cenſured by Mr. Sallo in his new Journal des Sçavans, who alſo treated Charles Patin's Defence of it with great contempt. This very much incenſed

See SALLE.

Guy Patin, who expreſſed himſelf thus in a letter to his friend: "I do not know whether you have received a kind
Tome iii. Lettr. 421. "of gazette, which is called the Journal of the Learned; "the author whereof having complained in a little article "againſt my ſon Charles, concerning a medal made here "the laſt year for the Switzers, he has anſwered him. I "have ſent you his Anſwer, which is wiſe and modeſt. "This new Gazetteer has replied to him, and there he ſpeaks "as one that is ignorant and extravagant: to which reply he "ſhould doubtleſs have had a ſmart and ſtrong anſwer, if "Charles had not been deſired to ſuſpend his Reply, and "threatned with a letter under the king's ſignet. The truth "is, Mr. Colbert takes into his protection the authors of "this Journal, which is attributed to Mr. Sallo, a councel-"lor in parliament."

In another letter Guy Patin ſpeaks of the cauſes of his ſon's diſgrace, and of his leaving Paris, which he imputes to certain prohibited books found in his ſtudy. The reaſons Mr. Bayle gives are, firſt, That Charles Patin was ſent into Holland, with an order to buy up all the copies of the "Amours of the Royal Palace," and to burn them upon the place without ſparing any: ſecondly, That a great prince gave him this commiſſion, and promiſed to reward him for his pains: thirdly, That this commiſſioner, having bought up all the copies, did not burn them, but ſent a great number of them into the kingdom. "This, ſays Mr. Bayle, is the common "report at Paris: I know not whether it be well ground-"ed."

PATRICK (Simon) a very learned Engliſh biſhop; was the ſon of a mercer at Gainſborough in Lincolnſhire, and born there the 8th of September 1626. He was admitted into Queen's College at Cambridge in 1644, and became a friend of the learned Mr. John Smith, fellow of the ſame, whoſe funeral ſermon he preached in 1652. Taking the degrees in arts at the uſual ſeaſons, he was choſen fellow of his college; and about the ſame time received holy orders from Hall biſhop of Norwich, in his retirement at Higham, after his ejection from his biſhopric. He was ſoon after taken as chaplain into the family of Sir Walter St John of Batterſea, who gave him that living in 1658. In 1661, he was elected by a majority of fellows maſter of Queen's College, in oppoſition to a royal mandamus, appointing Mr. Antony Sparrow for that place: but the affair being brought before the king and council, was ſoon decided in favour of Mr. Sparrow; and

General Dictionary, from Memoirs communicated by the late Dr. Knight.

See article SMITH, John.

Wood's Faſti, vol. ii

ſome

ſome of the fellows, if not all, who had ſided with Mr. Patrick, were ejected. His next preferment was the rectory of St. Paul's, Convent-Garden, in London, given him by the earl of Bedford in 1662, where he endeared himſelf much to the pariſhioners by his excellent inſtructions and good example, and particularly by continuing all the while among them during the plague in 1665. It is ſaid further, that out of a ſpecial regard to them, he refuſed the archdeaconry of Huntingdon.

Having ſufficient reaſons of diſlike to his college at Cambridge, he went to Oxford for his degrees in divinity; and entering himſelf of Chriſt-Church, took his doctor's degree there in 1666. He was made chaplain in ordinary to his majeſty about the ſame time. In 1668 he publiſhed his "Friendly Debate between a Conformiſt and Non-conformiſt," which was anſwered by the diſſenters, who were much exaſperated by it. In 1672 he was made prebendary of Weſtminſter, and dean of Peterborough in 1679. Here he compleated and publiſhed the Hiſtory of the Church of Peterborough, which had been compiled by Simon Gunton, who was a native and prebendary of Peterborough. Gunton died in 1676; and Patrick publiſhed, in 1686, folio, his manuſcript, with a large ſupplement from page 225 to 332, containing a fuller account of the abbots and biſhops of Peterborough, than had been given by Gunton. In 1680, the lord chancellor Finch offered him the living of St. Martin's in the Fields; but he refuſed it, and recommended Dr. Thomas Teniſon. In 1682, Dr. Lewis de Moulin, who had been hiſtory-profeſſor at Oxford, and had written many bitter books againſt the church of England, ſent for Dr. Patrick upon his ſick-bed, and ſolemnly declared his concern and regret on that account; which declaration being ſigned, was publiſhed after his death.

During the reign of James II. he was one of thoſe illuſtrious champions, who defended the proteſtant religion againſt the violent attacks of popery; and ſome pieces written by him are inſerted in the late collection, in three volumes folio, of Controverſial Tracts, publiſhed at that time. In 1686, he and Dr. Jane, the two chaplains then in waiting, had a conference with two Romiſh prieſts, in the preſence of the king, who was deſirous of bringing over Lawrence Hyde earl of Rocheſter to popery; but that conference, inſtead of perverting the earl, only ſerved to confirm him in his old principles. Biſhop Kennet, who relates this, adds, that the king, going off abruptly, was heard to ſay, "He never ſaw a bad "cauſe

Complete Hiſtory of England, vol. iii. p. 451.

" cauſe ſo well, nor a good one ſo ill, maintained." The king took vaſt pains to gain Patrick over, ſent for him, treated him kindly, deſired him to abate his zeal againſt his church, and quietly enjoy his own religion: but the dean replied with proper courage, That " he could not give up a " religion ſo well proved as that of the proteſtants." Conformably to this principle, he oppoſed the reading of his majeſty's Declaration for Liberty of Conſcience: and he aſſiſted Dr. Teniſon in ſetting up a ſchool at St. Martin's, to confront the popiſh one, opened at the Savoy, in order to ſeduce the youth of the town into popery. He had alſo a great ſhare in the comprehenſion, projected by archbiſhop Sancroft.

At the Revolution in 1688, great uſe was made of the dean, who was very active in ſettling the affairs of the church: he was called upon to preach before the prince and princeſs of Orange, and ſoon after appointed one of the commiſſioners for the review of the liturgy. In 1689, he was made biſhop of Chicheſter, and was employed, with others of the new biſhops, to compoſe the diſorders of the church of Ireland. In 1691, he was tranſlated to the ſee of Ely, in the room of biſhop Turner, who was deprived for refuſing the oaths to the government. Here he continued to perform all the offices of a good biſhop, as well as a good man, which he had ever approved himſelf on all occaſions. He died at Ely the 31ſt of May 1707, in the eighty-firſt year of his age, and was interred in the cathedral, where a monument is erected to his memory.

This prelate was one of the moſt learned men, as well as beſt writers, of his time. He publiſhed many and various things, ſome of the devotional kind, many ſermons, tracts againſt popery, and paraphraſes and commentaries upon the holy Scriptures. Theſe laſt are excellent in their way, and perhaps the moſt uſeful of any ever written in the Engliſh language. They were publiſhed at various times, but reprinted in three volumes folio; and with Lowth on the Prophets, Arnald on the Apocrypha, and Whitby on the New Teſtament, make a continued regular commentary in Engliſh upon all the ſacred books. The ſtile of this prelate is even and eaſy, his compoſitions rational, and full of good and ſound ſenſe. Biſhop Burnet ranks him among thoſe many worthy and eminent clergymen in this nation, who deſerved a high character; and were indeed an honour to the church, and to the age in which they lived.

Hiſtory of his Times, vol. i.

PATRU

PATRU (Olivier) a polite ſcholar, and memorable for being one of the firſt poliſhers and refiners of the French language, was born in 1604 at Paris, where his father was procurator to the parliament. His application to the learned languages did not make him forget, as it does very many, to cultivate his own; the beauty and genius of which he entered into early, and made ever after the principal ſtudy of his life. After procuring himſelf to be received advocate, he went into Italy; and on his return to Paris, frequented the bar. "He was the firſt, ſays Voltaire, who introduced cor- "rectneſs and purity of language in pleadings." He obtained the reputation of a moſt exact ſpeaker and excellent writer, and was eſteemed ſo perfectly knowing in grammar and his own language, that all his deciſions were ſubmitted to as oracles. Vaugelas, the famous grammarian, to whom the French language was greatly indebted for much of its perfection, confeſſes that he learned many ſecrets of his art from Patru: and Boileau applied to him to review his works, and uſed to profit by his opinion. Patru was an extremely rigid cenſor, though juſt; inſomuch that when Racine made ſome obſervations upon the works of Boileau a little too ſubtle and refined, Boileau, inſtead of the Latin proverb, Ne ſis mihi patruus, "Do not treat me with the ſeverity of an uncle," replied, Ne ſis mihi Patru, "Do not treat me with the ſe- "verity of Patru."

Niceron, tome vi. Eloge by Father Bouhours in the Journal des Savans, and at the head of Patru's works.

Siecle de Louis XIV. tome ii.

Patru was eſtimable for the qualities of his heart, as well as for thoſe of the head: was honeſt, generous, ſincere, and preſerved a gayneſs of character, which no ill fortune could alter or affect. For this famous advocate, in ſpite of all his great talents, lived almoſt in a ſtate of indigence. The love of the belles lettres made him neglect the law; and the barren glory of being an oracle to the beſt French writers had more charms for him, than all the profits of the bar. Hence he became ſo poor, as to be reduced to the neceſſity of ſelling his books, which ſeemed dearer to him than his life; and would actually have ſold them for an under-price, if Boileau had not generouſly advanced him a larger ſum, with this further privilege, that he ſhould have the uſe of them as long as he lived. His death was preceded by a tedious illneſs, during which he received a preſent of five hundred crowns from Colbert, as a mark of the eſteem which the king had for him. He died the 16th of January 1681. He had been elected a member of the French academy in 1640, by the intereſt of cardinal Richelieu. The prodigious care and

and exactneſs with which he retouched and finiſhed every thing he wrote, did not permit him to publiſh much. His miſcellaneous works were printed at Paris in 1670, 4to. the third edition of which, in 1714, 4to, was augmented with ſeveral pieces. They conſiſt of Pleadings, Orations, Letters, Lives of ſome of his friends, Remarks upon the French Language, &c. A very ingenious piece of his was publiſhed at Paris in 1651, 4to, with this title, Reponſe du Curé a la Lettre du Marguillier ſur la conduite de M. le Coadjuteur.

PAUL (Father) a moſt illuſtrious and excellent perſon, was born at Venice the 14th of Auguſt 1552, and was the ſon of Francis Sarpi, a merchant, whoſe anceſtors came from Friuli, and of Iſabella Morelli, a native of Venice. He was baptized by the name of Peter, which he afterwards, upon entering into his order, changed for Paul. His father dying, Ambroſio Morelli his uncle, prieſt of the collegiate church of St. Hurmagoras, took him and a ſiſter under his own care, and their mother retired into a convent. This Ambroſio was very well ſkilled in polite literature, which he taught ſeveral children of the noble Venetians: and he took particular care of the education of his little nephew, whoſe genius was very happy, though his conſtitution was very delicate. Paul had quick apprehenſion, a prodigious memory, a great ſtrength of judgment; ſo that he made uncommon advances in every thing he applied to. He ſtudied philoſophy and divinity under Giov. Maria Capella, a father belonging to the monaſtery of the Servites in Venice; and he alſo cultivated, when but in his tender years, the mathematics, and the Greek and Hebrew tongues. Capella boaſted, that he had a ſcholar who was capable of being his maſter; and conceived ſuch a veneration for him, that he prevailed with him, as is ſuppoſed, to aſſume the religious habit of the Servites, notwithſtanding the oppoſition from his mother and uncle, who intended him for their own church. Paul took this habit on the 24th of November 1566, and two years after made his tacit profeſſion, which he ſolemnly renewed May the 10th, 1572.

Fulgentio's Life of Father Paul; and Lockman's Extract from it, prefixed to Paul's Treatiſe of Eccleſiaſtical Benefices and Revenues, Lond. 1736. 8vo.

Being then in his twentieth year, he defended, in a public aſſembly at Mantua, ſeveral difficult propoſitions in natural philoſophy and divinity; on which occaſion he gave ſo extraordinary a proof of his abilities, that the duke of Mantua appointed him his chaplain, at the ſame time that the biſhop of that city made him reader of canon law and divinity in his cathedral. Theſe employments animated him to improve him-

himſelf in the Hebrew; and he applied alſo with ſo much vigour to the ſtudy of hiſtory, that it may be juſtly affirmed no man ever ſurpaſſed him in it. During his ſtay at Mantua he became acquainted with may eminent perſons; and, what made him more known, the duke, who was a learned prince, obliged him to diſpute with perſons of all profeſſions, and on all ſubjects. Paul had a profound knowledge in the mathematics, but the utmoſt contempt for judicial aſtrology: "We cannot, he uſed to ſay, either find out, or we cannot "avoid, what will happen hereafter." Fulgentio tells us a pleaſant ſtory to this purpoſe. Duke William, who loved to ſoften the cares of government with ſallies of humour, having a mare that was ready to foal a mule, he engaged Father Paul to ſit up a whole night, and with his inſtrument to take the horoſcope of the animal's nativity. This being done and the ſcheme ſettled, the duke ſent it to all the famous aſtrologers in Europe, with this inſcription, that under ſuch an aſpect a baſtard was born in the duke's palace. The aſtrologers returned very different judgments, ſome aſſuring that this baſtard would be a cardinal, others a great warrior, others a biſhop, and others a pope: all which, as may be ſuppoſed, afforded the duke no ſmall diverſion.

Father Paul being now weary of a court life, which no way ſuited his inclination, left Mantua, and returned to his convent at Venice. By this time he had made a ſurprizing progreſs in the canon and civil law, in all parts of phyſic, and in the Chaldee language; and, as uſually happens, his great reputation had expoſed him much to envy. For, before he left Mantua, one Claudio, who was jealous of his ſuperior talents, accuſed him to the inquiſition of hereſy, for having denied that the doctrine of the Trinity could be proved from the firſt chapter of Geneſis: but Father Paul, appealing to Rome, was honourably acquitted, and the inquiſitor reprimanded for preſuming to determine upon things, written in a language he did not underſtand. At twenty-two years of age he was ordained prieſt; and afterwards, when he had taken the degree of doctor of divinity, and was admitted a member of the college of Padua, he was choſen provincial of his order for the province of Venice, though he was then but twenty-ſix years of age: an inſtance which had never happened before among the Servites. He acquitted himſelf in this poſt, as he did in every other, with the ſtricteſt integrity, honour, and piety; inſomuch that, in 1579, in a general chapter held at Parma, he was appointed with two others, much his ſeniors, to draw up new regulations and ſtatutes for

for his order. This employment made it neceſſary for him to reſide at Rome, where his exalted talents recommended him to the notice of cardinal Alexander Farneſe, and other great perſonages.

His employment as provincial now ended, he retired for three years, which he ſaid was the only repoſe he had ever enjoyed; and applied himſelf to the ſtudy of natural philoſophy and anatomy. Among other experiments, he employed himſelf in the tranſmutation of metals, but not with any view of diſcovering the philoſopher's ſtone, which he always ridiculed as impoſſible. In the courſe of his experiments, he found out ſeveral uſeful ſecrets, the honour of which other people have run away with. He ſtudied likewiſe anatomy, eſpecially that part of it which relates to the eye; on which he made ſo many curious obſervations, that the celebrated Fabricius ab Aquapendente did not ſcruple to employ, in terms of the higheſt applauſe, the authority of Father Paul on that ſubject, both in his lectures and writings. Fulgentio expreſſes his ſurprize at Aquapendente, for not acknowledging, in his Treatiſe of the Eye, the ſingular obligations he had to father Paul, whom he declares to have merited all the honour of it. He aſſerts likewiſe, that Father Paul diſcovered the valves, which ſerve for the circulation of the blood, and this ſeems to be allowed; but not that he found it, as Walæus, Morhoff, and ſome others have contended, in prejudice to our immortal countryman Dr. Harvey, to whom that diſcovery has uſually, and indeed juſtly, been aſcribed. A book was publiſhed at Amſterdam, 1684, in 8vo. with this title, Inventa Novantiqua, id eſt, Brevis enarratio ortus et progreſſus artis medicæ, ac præcipue de inventis vulgo novis aut nuperrime in ea repertis: in which the author, Theodorus Janſonius ab Almeloveen, far from allowing Harvey to have diſcovered the circulation of the blood, affirms it to have been known to ſeveral others, and even to Hippocrates himſelf: but as to what concerns Father Paul, he has the following remarkable paſſage: "Joannes Leonicenus ſays, that Fa-
"ther Paul diſcovered the circulation of the blood, and the
"valves of the veins, but durſt not make the diſcovery pub-
"lic, for fear of expoſing himſelf to trouble; ſince he was
"already but too much ſuſpected, and there wanted nothing
"but this new paradox to transform him into an heretic, in a
"country where the inquiſition prevails. For this reaſon
"he entruſted the ſecret to Aquapendente alone, who, fear-
"ful alſo of becoming obnoxious, communicated it but to
"a few, and waited till his death, before he would ſuffer

"his

" his Treatiſe concerning the valves of the veins to be pre-
" ſented to the republic of Venice: and as the ſlighteſt no-
" velties in that country are apt to create alarms among the
" people, the book was repoſited privately in the library of
" St. Mark. But as Aquapendente had diſcovered the ſe-
" cret to a curious young Engliſh gentleman, named Harvey,
" who ſtudied under him at Padua, and as Father Paul at the
" ſame time made the ſame diſcovery to the Engliſh ambaſ-
" ſador, theſe two Engliſhmen upon their return home, be-
" ing in a country of freedom, publiſhed it; and having
" confirmed it by variety of experiments, claimed the whole
" honour to themſelves." Dr. George Ent, in his letter to Dr. Harvey, prefixed to his Apologia pro circulatione ſanguinis, attempts to refute this account, by obſerving, that the Venetian ambaſſador, having been preſented by Dr. Harvey with his book, lent it to Father Paul, who tranſcribed many things from it, and this among the reſt; but there is a very great difficulty in this paſſage of Dr. Ent: for it is certain, that Dr. Harvey's book was not printed till 1628, whereas Father Paul died in 1623. However, Dr. Friend has very well aſcertained the ſole diſcovery of the circulation to Harvey, by ſhewing, that none of thoſe to whom it has been aſcribed, underſtood the nature and manner of it; and that, " though Aquapendente could diſcover and deſcribe the val-
" ves of the veins, yet he was at the ſame time ignorant of
" the true uſe of them, as appears from his own deſcription
" of them."

Bayle, Nouvelles de la Republique des Lettres, Juin, 1684, art. ii.

Freind's Hiſt. of Phyſic. v. i. p. 227, &c. 8vo.

Father Paul's great fame would not ſuffer him to enjoy his retreat any longer: for he was now appointed procurator-general of his order; and during three years at Rome, where he was on that account obliged to reſide, he diſcovered ſuch prodigious talents, that he was called by the pope's command to aſſiſt in congregations, where matters of the higheſt importance were debated. He was very much eſteemed by Sixtus V. by cardinal Bellarmine, and by cardinal Caſtegna, afterwards Urban VII. Upon his return to Venice, he reſumed his ſtudies, beginning them before ſun-riſe, and continuing them all the morning. The afternoons he ſpent in philoſophical experiments, or in converſation with his learned friends. He was obliged to remit a little from his uſual application: for by too intenſe ſtudy he had already contracted infirmities, with which he was troubled till old age. Theſe made it neceſſary for him to drink a little wine, from which he had abſtained till he was thirty years old; and he uſed to ſay, that one of the things of which he moſt repented, was,

that

that he had been perſuaded to drink wine. He eat ſcarce any thing but bread and fruits, and uſed a very ſmall quantity of food, becauſe the leaſt fulneſs rendered him liable to violent pains of the head.

But now providence was pleaſed to take Father Paul out of this haven of tranquillity, and to expoſe him on an ocean of troubles. Upon leaving Venice to go to Rome, he had left his friends under the counſel and direction of Gabriel Colliſſoni, with whom he had formerly joined in redreſſing certain grievances. But this man did not anſwer Paul's expectation, being guilty of great exactions: and when the Father intended to return to Venice, diſſuaded him from it, well knowing that his return would put an end to his impoſitions. He therefore artfully repreſented, that by ſtaying at Rome, he would be ſure to make his fortune: to which Father Paul, with more honeſty than policy, returned an anſwer in cypher, that "there was no advancing himſelf at the court of Rome "but by ſcandalous means; and that, far from valuing the "dignities there, he held them in the utmoſt abomination." After this he returned to Venice; and coming to an irreconcileable rupture with Colliſſoni, on account of his corrupt practices, the latter ſhewed his letter in cypher to cardinal Santa Severina, who was then at the head of the inquiſition. The cardinal, however, did not think it convenient to attack Father Paul himſelf, although he ſhewed his diſaffection to him by perſecuting his friends. But when Paul oppoſed Colliſſoni's being elected general of the order, the latter accuſed him to the inquiſition at Rome of holding a correſpondence with the Jews; and, to aggravate the charge, produced the letter in cypher juſt mentioned. The inquiſitors did not think proper to continue the proſecution, yet Paul was ever after conſidered as an inveterate enemy to the grandeur of the court of Rome. He was charged alſo with ſhewing too great reſpect and civility to heretics, who, on account of his vaſt reputation, came to ſee him from all parts; and this prevented pope Clement VIII. from nominating him, when he was ſollicited, to the ſee of Nola. At leaſt, ſo ſays Fulgentio: and we are elſewhere informed, that "Father Paul was an intimate friend of Du Pleſſis Mornay; "of Diodati, and ſeveral eminent proteſtants; and, when a "motion was made at Rome to beſtow on him a cardinal's "hat, that what appeared the chief obſtacle to his advance-"ment was, his having a greater correſpondence with here-"tics than with Roman catholics. Diodati informed me, "continues Mr. Ancillon, that obſerving in his converſa-

Melange Critique de Literature recueilli des converſations de feu Mr. Ancillon, tom. ii. 288, Baſil, 1698, 12mo.

"tions with Father Paul, how in many opinions he agreed "with the proteſtants, he ſaid, that he was extremely re- "joiced to find him not far from the kingdom of heaven; "and therefore ſtrongly exhorted him to profeſs the proteſ- "tant religion publicly. But the Father anſwered, that it "was better for him, like St. Paul, to be anathema for "his brethren; and that he did more ſervice to the proteſ- "tant religion in wearing that habit, than he could do by "laying it aſide.—The elder Mr. Daille told me, that in "going to and coming from Rome with Mr. de Villarnoud, "grandſon to Du Pleſſis Mornay, whoſe preceptor he was, "he had paſſed by Venice, and viſited Father Paul, to whom "Mornay had recommended him by letters; that having de- "livered them to the Father, he diſcovered the higheſt eſteem "for the illuſtrious Mr. Du Pleſſis Mornay; that he gave "the kindeſt reception to Mr. de Villarnoud his grandſon, "and even to Mr. Daille; that afterwards Mr. Daille be- "came very intimate with Father Paul," &c. All this is confirmed by Father Paul's letters, which on every occaſion expreſs the higheſt regard for the proteſtants.

In the beginning of the ſeventeenth century, he was drawn forth from his private ſtudies, which he had now indulged, though amidſt numerous vexations, for many years, into public affairs. A diſpute aroſe between the republic of Venice and the court of Rome, relating to eccleſiaſtical immunities; and as both divinity and law were concerned in it, Father Paul was appointed their divine and canoniſt, to act in concert with the law-conſultors. The diſpute had commenced, and been carried on, under pope Clement VIII. but when pope Paul V. came to the throne, he required abſolute obedience without diſputes. Thus things ſtood for a time; till at laſt, in April 1606, the pope excommunicated the duke, the whole ſenate, and all their dominions: and then the Venetians in return recalled their ambaſſador at Rome, ſuſpended the inquiſition by order of ſtate, and publiſhed by ſound of trumpet a proclamation to this effect, viz. "That "whoſoever hath received from Rome any copy of a papal "edict, publiſhed there, as well againſt the law of God, as "againſt the honour of this nation, ſhall immediately bring "it to the council of Ten upon pain of death." In the mean time, the minds not only of the common burghers, but alſo of ſome noble perſonages who were at the helm, being under ſome little conſternation at this papal interdict, Father Paul endeavoured to diſſipate the groundleſs alarm, by a piece, intituled, "Conſolation of mind, to quiet the conſciences of

"thoſe

" thoſe who live well, againſt the terrors of the Inter-
" dict publiſhed by Paul V." But being written for the ſole and proper uſe of the government under which he was born, it was depoſited in the archives of Venice; till at length, from a copy clandeſtinely taken, it was firſt publiſhed at the Hague both in the Italian and French languages, and the ſame year in Engliſh, under this title, " The Rights " of Sovereigns and Subjects, argued from the civil, canon, " and common law, under the ſeveral heads of Excommuni- " cations, Interdicts, Perſecution, Councils, Appeals, In- " fallibility, deſcribing the boundaries of that power, which " is claimed throughout Chriſtendom by the Crown and the " Mitre; and of the privileges which appertain to the ſub- " jects, both clergy and laity, according to the Laws of " God and Man." Father Paul wrote, and aſſiſted in writing and publiſhing, ſeveral other pieces in this controverſy between the two ſtates; and had the inquiſition, cardinal Bellarmine, and other great perſonages, for his antagoniſts. He behaved himſelf with great temper and moderation; yet the court of Rome was ſo exaſperated againſt him, as to cite him by a decree of October the 30th, 1606, under pain of abſolute excommunication, to appear in perſon at Rome, in order to anſwer the charges of hereſies urged againſt him. Inſtead of appearing, he publiſhed a manifeſto, ſhewing the invalidity of the ſummons; yet offered to diſpute with any of the pope's advocates in a place of ſafety, on the articles laid to his charge.

Preface to the Rights of Sovereigns, &c. Lond. 1725, 2d edit.

In April 1607, the diviſion between Rome and the republic was healed by the interpoſition of France; and Fulgentio relates, that the affair was tranſacted at Rome by cardinal Perron, according to the order of the king his maſter. But ſome Engliſh writers are of opinion, that this accommodation between the Venetians and the pope was owing to the miſconduct of our James I. who, if he had heartily ſupported the Venetians, would certainly have diſunited them from the ſee of Rome. Mr. Iſaac Walton obſerves, how during the diſpute it was reported abroad, " that the Venetians were all " turned proteſtants, which was believed by many: for it was " obſerved, that the Engliſh ambaſſador (Wotton) was often " in conference with the ſenate, and his chaplain Mr. Bedel " more often with Father Paul, whom the people did not " take to be his friend; and alſo, for that the republic of " Venice was known to give commiſſion to Gregory Juſtini- " ano, then their ambaſſador in England, to make all theſe " proceedings known to the king of England, and to crave

Life of Sir Henry Wotton, prefixed to his Works, edit. 1685.

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"a promiſe of his aſſiſtance, if need ſhould require." &c.
Dr. Burnet tells us, "That the breach between the pope and the republic was brought very near a criſis, ſo that it was expected a total ſeparation not only from the court, but the church of Rome, was like to follow upon it. It was ſet on by Father Paul and the ſeven divines with much zeal, and was very prudently conducted by them. In order to the advancing of it, king James ordered his ambaſſador to offer all poſſible aſſiſtance to them, and to accuſe the pope and the papacy as the chief authors of all the miſchiefs of Chriſtendom.——Father Paul and the ſeven divines preſſed Mr. Bedel to move the ambaſſador to preſent king James's premonition to all chriſtian princes and ſtates, then put in Latin, to the ſenate; and they were confident it would produce a great effect. But the ambaſſador could not be prevailed on to do it at that time, and pretended, that ſince St. James's day was not far off, it would be more proper to do it on that day.—Before St. James's day came, the difference was made up, and that happy opportunity was loſt; ſo that when he had his audience on that day in which he preſented the book, all the anſwer he got was, that they thanked the king of England for his good will, but they were now reconciled to the pope; and that therefore they were reſolved not to admit any change in their religion, according to their agreement with the court of Rome." Welwood relates the ſame ſtory, and imputes the miſcarriage of that important affair to "the conceit of preſenting king James's book on St. James's day." But Dr. Hickes attempts to confute this account, by obſerving, that the pope and the Venetians were reconciled in 1607, and that the king's premonition came not out till 1609, which indeed appears to be true; ſo that, if the premonition was really preſented, it muſt have been only in manuſcript.

Life of Bedel, p. 12.

Memoirs, &c. p. 34. 1700, 8vo.

Some diſcourſes upon Dr. Burnet and Dr. Tillotſon, occaſioned by the late Funeral Sermon of the former upon the latter, p. 30. 1695, 4to.

Although Father Paul was comprehended in the accommodation of April 1607, yet on the 5th of October following he was attacked in his return to his convent by five aſſaſſins, who gave him fifteen wounds, and left him for dead. Three of theſe wounds only did execution: he received two in the neck, the third was made by the ſtilletto's entering his right ear, and coming out between the noſe and right cheek; and ſo violent was the ſtab, that the aſſaſſin was obliged to leave his weapon in the wound. Being come to himſelf, and having had his wounds dreſſed, he told thoſe about him, that the firſt two wounds which he had received ſeemed like two flaſhes of fire, which ſhot upon him at the

ſame inſtant; and that at the third wound he thought himſelf loaded as it were with a prodigious weight, which ſtunned and quite confounded his ſenſes. The aſſaſſins retired to the palace of the pope's nuncio in Venice, from whence they eſcaped that evening either to Ravenna or Ferrara. Theſe circumſtances diſcovered who were at the bottom of the attempt; and the Father himſelf once, when his friend Aquapendente was dreſſing his wounds, could not forbear ſaying pleaſantly, that "they were made Stilo Romanæ Curiæ." The perſon who drew the ſtilletto out of his head, was deſirous of having it; but as the Father's eſcape ſeemed ſomewhat miraculous, it was thought right to preſerve the bloody inſtrument as a public monument; and therefore it was hung at the feet of a crucifix in the church of the Servites, with the following inſcription, Deo Filio Liberatori, "To God the Son the Deliverer." The ſenate of Venice, to ſhew the high regard they had for the Father, and their deteſtation of this horrid attempt, broke up immediately on the news; came to the monaſtery of the Servites that night in great numbers; ordered the phyſicians to bring conſtant accounts of him to the ſenate; and afterwards knighted and richly rewarded Aquapendente for the great care he had taken of him.

How ſcandalous ſoever this deſign againſt his life was, it was attempted again more than once, even by monks and thoſe of his own order: but the ſenate took all imaginable precautions for his ſecurity, and he himſelf determined to live in a more private manner than before. In this receſs he applied himſelf to the writing his "Hiſtory of the Council of Trent," for which he had begun to collect materials long before. Mr. Iſaac Walton tells us, that the conteſts between the courts of Rome and the republic of Venice, "were the "occaſion of Father Paul's knowledge and intereſt with king "James, for whoſe ſake principally he compiled that emi-"nent hiſtory of the remarkable council of Trent; which "hiſtory was, as faſt as it was written, ſent in ſeveral ſheets "in letters by Sir Henry Wotton, Mr. Bedell, and others, "unto king James, and the then biſhop of Canterbury, into "England, &c." Sir Henry Wotton relates, that king James himſelf "had a hand in it; for the benefit, he adds, of the "chriſtian world." This hiſtory was firſt publiſhed at London, 1619, in folio, and dedicated to king James I. by Antony de Dominis, archbiſhop of Spalato. It was afterwards tranſlated into Latin, Engliſh, French, and other languages; and a new tranſlation of it into French by Dr. le Courayer, with notes critical, hiſtorical, and theological, was

Life of Sir Henry Wotton.

Reliquiæ Wottonianæ, p. 486. edit. 1685.

publiſhed at London 1736, in two volumes folio. Dr. Burnet's account of this work may ſerve to ſhew the opinion, which proteſtants of all communities have ever entertained of it. "The ſtile and way of writing, ſays he (A), is ſo natural and maſculine, the intrigues were ſo fully opened, with ſo many judicious reflections in all the parts of it, that as it was read with great pleaſure, ſo it was generally looked on as the rareſt piece of hiſtory which the world ever ſaw. The author was ſoon gueſſed, and that raiſed the eſteem of the work: for as he was accounted one of the wiſeſt men in the world, ſo he had great opportunities to gather exact informations. He had free acceſs to all the archives of the republic of Venice, which has been now looked on for ſeveral ages as very exact, both in getting good intelligence, and in a moſt careful way of preſerving it: ſo that among their records he muſt have found the diſpatches of the ambaſſadors and prelates of that republic, who were at Trent; which being ſo near them, and the council being of ſuch high conſequence, it is not to be doubted, but there were frequent and particular informations, both of more public and ſecreter tranſactions tranſmitted thither. He had alſo contracted a cloſe friendſhip with Camillus Oliva, that was ſecretary to one of the legates, from whom he had many diſcoveries of the practices of the legates, and of their correſpondence with Rome: beſides many other materials and notes of ſome prelates, who were at Trent, which he had gathered together. His work came out within fifty years of the concluſion of the council, when ſeveral, who had been preſent there, were ſtill alive; and the thing was ſo recent in men's memories, that few thought a man of ſo great prudence as he was would have expoſed his reputation, by writing in ſuch a nice manner, things which he could not juſtify. Never was there a man more hated by the court of Rome than he was; and now he was at their mercy, if he had abuſed the world by ſuch falſhoods in matter of fact, as have been ſince charged on his work: but none appeared againſt him for fifty years."

Early in the winter of 1622, his health began to decline greatly; and he grew weaker and weaker, till the 14th of

(A) Preface to a book, entitled, "The Policy of Rome; or, The "Sentiments of the Court and Cardinals there, concerning Religion "and the Goſpel, as they are deliver-"ed by cardinal Pallavicini, in his "Hiſtory of the Council of Trent." Engliſhed out of French, London, 1681, 8vo.

January following, when he expired in his ſeventy-ſecond year. He behaved with the greateſt conſtancy and piety during his illneſs: and the laſt words he uttered were, Eſto perpetua, which was ſuppoſed to be a prayer for the republic. When the news of his death reached Rome, the courtiers rejoiced; nor could the pope himſelf forbear ſaying, that the hand of God was viſible in taking him out of the world: yet it was no great miracle, ſurely, that a man above ſeventy years old ſhould die. His funeral was diſtinguiſhed by the public magnificence of it, and the vaſt concourſe of nobility and perſons of all ranks attending it: and the ſenate, out of gratitude to his memory, erected a monument to him, the inſcription upon which was written by John Anthony Venerio, a noble Venetian. He was of a middle ſtature; his head very large in proportion to his body, which was extremely lean. He had a wide forehead, in the middle of which was a very large vein. His eye-brows were well arched, his eyes large, black, and ſprightly; his noſe long and big, but very even: his beard but thin. His aſpect, though grave, was extremely ſoft and inviting; and he had a very fine hand. Fulgentio relates, that though ſeveral kings and princes had deſired him to ſit for his picture, yet he never would ſuffer it to be drawn: but Sir Henry Wotton, in his letter to Dr. Collins, writes thus:—"And now, Sir, having a fit meſſen-
Reliquiæ Wottonianæ.
"ger, and not long after the time when love-tokens uſe to "paſs between friends, let me be bold to ſend you for a "new-years-gift a certain memorial, not altogether unwor-"thy of ſome entertainment under your roof; namely, a "true picture of Father Paul the Servite, which was firſt "taken by a painter whom I ſent unto him, my houſe then "neighbouring his monaſtery. I have newly added there-"unto a title of my own conception, Concilii Tridentini "Eviſcerator, &c.—You will find a ſcar in his face, that "was from the Roman aſſaſſinate, that would have killed "him as he was turned to a wall near his convent."

Nothing remains but to dwell a little upon the character of this extraordinary perſon. Father Fulgentio, his friend and companion, who was a man of great abilities and integrity, and is allowed on all hands to have drawn up Father Paul's life with great judgment and impartiality, obſerves, that notwithſtanding the animoſity of the court of Rome againſt him, the moſt eminent prelates of it always expreſſed the higheſt regard for him; and proteſtants of all communities have juſtly ſuppoſed him one of the wiſeſt and beſt men that ever lived. Father Paul, ſays Sir Henry Wotton, "was

"one

" one of the humbleſt things that could be ſeen within the " bounds of humanity: the very pattern of that precept, " quanto doctior, tanto ſubmiſſior, and enough alone to de- " monſtrate, that knowledge well digeſted, non inflat. Ex- " cellent in poſitive, excellent in ſcholaſtical and polemical " divinity: a rare mathematician, even in the moſt abſtruſe " parts thereof, as in algebra and the theoriques; and yet " withal ſo expert in the hiſtory of plants, as if he had ne- " ver peruſed any book but nature. Laſtly, a great canoniſt, " which was the title of his ordinary ſervice with the ſtate; " and certainly, in the time of the pope's interdict, they " had their principal light from him. When he was either " reading or writing alone, his manner was to ſit fenced " with a caſtle of paper about his chair and over his head; " for he was of our lord St. Alban's opinion, that all air is " predatory, and eſpecially hurtful, when the ſpirits are moſt " employed.—He was of a quiet and ſettled temper, which " made him prompt in his counſels and anſwers; and the " ſame in conſultation, which Themiſtocles was in action, " αυτοσχεδιαζειν μανοτατος, as will appear unto you in a " paſſage between him and the prince of Conde. The ſaid " prince, in a voluntary journey to Rome, came by Ve- " nice, where to give ſome vent to his own humours, he " would often diveſt himſelf of his greatneſs; and after other " leſs laudable curioſities, not long before his departure, a " deſire took him to viſit the famous obſcure Servite. To " whoſe cloyſter coming twice, he was the firſt time denied " to be within; and at the ſecond it was intimated, that by " reaſon of his daily admiſſion to their deliberation in the " palace, he could not receive the viſit of ſo illuſtrious a " perſonage, without leave from the ſenate, which he would " ſeek to procure. This ſet a greater edge upon the prince, " when he ſaw he ſhould confer with one participant of more " than monkiſh ſpeculations. So after leave gotten, he " came the third time; and then, beſides other voluntary " diſcourſe, deſired to be told by him, who was the true un- " maſked author of the late Tridentine Hiſtory?—To whom " Father Paul ſaid, that he underſtood he was going to " Rome, where he might learn at eaſe, who was the author " of that book."

In the Letter to Dr. Collins, juſt cited.

Cardinal Perron thought proper to deliver himſelf concerning our author in theſe terms: " I ſee nothing eminent in " that man; he is a man of judgment and good ſenſe, but " has no great learning; I obſerve his qualifications to be " mere common ones, and little ſuperior to an ordinary " monk's."

Perroniana.

" monk's." But the learned Morhoff has juſtly remarked, that " this judgment of Perron is abſurd and malignant, and " directly contrary to the cleareſt evidence; ſince thoſe, who " are acquainted with the great things done by Father Paul, " and with the vaſt extent of his learning, will allow him to " be ſuperior, not only to monks, but cardinals, and even " to Perron himſelf." Dr. le Courayer, his French tranſlator, ſays, that " in imitation of Eraſmus, Caſſander, " Thuanus, and many other great men, Father Paul was a " catholic in general, and ſometimes a proteſtant in particu- " lars. He obſerved every thing in the Roman religion, " which could be practiſed without ſuperſtition; and in points " which he ſcrupled, he took great care not to ſcandalize " the weak. In ſhort, he was equally averſe to all extremes: " if he diſapproved the abuſes of the catholics, he condemn- " ed alſo the too great heat of the reformed; and uſed to ſay " to thoſe, who urged him to declare himſelf in favour of " the latter, that God had not given him the ſpirit of " Luther.——Dr. Courayer likewiſe obſerves, that father " Paul wiſhed for a reformation of the papacy, and not the " deſtruction of it: and was an enemy to the abuſes and " pretences of the popes, and not their place." We ſee by ſeveral of Father Paul's letters, that he wiſhed extremely the progreſs of the reformation, though in a gentler manner than that which had been taken to procure it: and if he himſelf had been ſilent on this head, we might have collected his inclinations this way, from circumſtances relating to Father Fulgentio, the moſt intimate of his friends, and who was beſt acquainted with his ſentiments. Dr. Burnet informs us, that Fulgentio preaching upon Pilate's queſtion, " What is Truth?" told the audience, that at laſt after many ſearches he had found it out; and holding forth a New Teſtament, ſaid it was there in his hand: but, ſays he, putting it again into his pocket, " The book is prohibited."

Polyhiſtor. P. 293, 294.

Vie abregée de Fra. Paolo, prefixed to Hiſt. du Concile de Trent.

Life of Bedel, p. 120.

We have, in the courſe of this memoir, had occaſion to mention two works of Father Paul, which have been publiſhed in an Engliſh verſion: " The Rights of Sovereigns and Subjects," and " The Hiſtory of the Council of Trent." There remain his Letters, printed at London in 1693, 8vo. " Maxims of the Government of Venice, in an Advice to " the Republic," Lond. 1707; and a " Treatiſe of Eccle- " ſiaſtical Benefices and Revenues," 1736, third edition, in 8vo.

PAULI.

PAULINUS, an eccleſiaſtical writer of the fifth century, was deſcended from an illuſtrious family of Roman ſenators, and born at Bourdeaux about the year 353. He was directed in his ſtudies by the famous Auſonius; and applied himſelf ſo earneſtly to the beſt Latin authors, that he acquired a ſtile not unlike theirs. He was advanced afterwards to the moſt conſiderable offices of the empire. Auſonius ſays, that Paulinus was conſul with him; but his name not being found in the Faſti Conſulares, it is probable he obtained that dignity only in the room of ſome other perſon, who died in the office, and perhaps in the year 378, after the death of Valens. He married Therafia, a very rich lady, who proved inſtrumental in converting him to Chriſtianity; and he was baptized in the year 389. He dwelt four years in Spain, where he embraced voluntary poverty, ſelling his goods by degrees, and giving them to the poor. The inhabitants of Barcelona, where he reſided, conceived ſuch an eſteem for him, that they would have him ordained prieſt; to which, after a long reſiſtance, he conſented, upon condition that he ſhould not be obliged to remain in Barcelona, becauſe his deſign was to withdraw to Nola. This ordination was performed in 393, and the next year he left Spain to go into Italy. In his way he ſaw St. Ambroſe at Florence, who ſhewed him marks of reſpect; and was kindly received at Rome both by the quality and the people: but the clergy there growing jealous of him, he left that city quickly, and went to Nola, where he dwelt in a country-houſe about half a league from the town. He lived there ſixteen years with his wife Therafia, in the ſtudy and exerciſes of a monaſtic life; and then, in 409, was choſen and ordained biſhop of Nola. The beginning of his epiſcopate was diſturbed by the incurſions of the Goths, who took that city; but the aſſault being over, he enjoyed it peaceably to his death, which happened in the year 431.

Du Pin, Cave, Tillemont, &c.

His works conſiſt of poems and letters, and are written with much art and elegance; his manner of expreſſion being cloſe and clear, his words pure and well choſen, and his ſentences ſtrong and lively. All his writings are ſhort, but pretty numerous, and compoſed with great care. Auſonius highly commends his poems, yet they cannot paſs for perfect, eſpecially thoſe which he made after his converſion. He was eſteemed, beloved, and careſſed by all the great men of that age, of what party ſoever they were; and correſponded with them all, without falling out with any. He was, in truth,

like Titus, the delight of his times. The firſt edition of his works was at Paris, 1516, by Badius; the ſecond at Colen, by the care of Gravius: Roſwedius cauſed them to be printed at Antwerp, in 1622; and the laſt edition of them was at Paris in two volumes 4to, the former of which contains his genuine works. Mr. Du Pin wiſhes, that "the bookſellers "had taken as much care to have it upon good paper and in "a fair character, as the editor did to make it correct and "uſeful."

PAUSANIAS, an ancient Greek writer, who has left us a curious deſcription of Greece. The time in which he flouriſhed appears, from what he ſays of Corinth, in the beginning of his fifth book; where he obſerves, that the inhabitants of that town had been ſent thither by an emperor, 217 years before he wrote. But this emperor, who ſent a colony to Corinth, was Julius Cæſar; and he did it in the year of Rome 710, which was the laſt of his life: ſo that Pauſanias lived in the year of Rome 927, that is, in the fourteenth year of the emperor Marcus Aurelius, which anſwers to the 174th of Chriſt.

Fabric. Bibl. Græc. v iii. Le Clerc's Biblioth. Chois. tom. xi.

Pauſanias diſcovers nothing elſe in his work relating to himſelf, ſo that very few particulars of his life are known. Suidas mentions two of this name: one of Laconia, who writ concerning the Helleſpont, Laconia, the Amphyctions, and other things; another, who was a ſophiſt or rhetorician of Cæſaria in Cappadocia, lived at the ſame time with Ariſtides, and is mentioned by Philoſtratus, in his Lives of the Orators, as an indifferent rhetorician. The Pauſanias of Laconia could not be the ſame with our deſcriber of Greece, for two reaſons: he would have written in the Doric dialect, whereas our author approaches nearer to the Ionic; and he would not have ſpoken ſo often againſt the Lacedemonians, as our author has done, if he himſelf had been of Laconia. This is the judgment of Sylburgius, Volaterranus, and Gerard Voſſius, who are all of opinion, that our Pauſanias is the orator of Cæſarea, of whom Philoſtratus ſpeaks. He was, according to the ſame Philoſtratus, "a diſciple of "the famous Herodes Atticus, who flouriſhed under the "emperors Hadrian and Antoninus Pius, and obtained ſo "prodigious a name among the Sophiſts. He imitated his "maſter in many reſpects, but eſpecially in compoſing without premeditation. His pronunciation was according to "the manner of the Cappadocians, who had a way of "lengthening ſhort ſyllables, and ſhortening long ones. The

"cha-

"character of his compoſition was negligent, yet not without "force. He declamed a long time at Rome, where he died "very old, though he continued all the while a member "of the college at Athens. Among other things, which he "ſaid to the Athenians upon leaving them, nothing was more "a propos than this line of Euripides: O Theſeus, grant "me to return, and ſee this city again."

Pauſanias often mentions Herod of Athens, though he does not call him his maſter; and ſpeaks of buildings, and other public ornaments, which he made in different parts of Greece. He ſpeaks too of the philoſopher Marcus Antoninus, but makes no mention of any emperor after him; which is a fair preſumption, that this deſcription of Greece was written in his reign. It is properly an account of a journey through Greece, in which the author noted every thing that was remarkable. All public monuments, as temples, theatres, tombs, ſtatues, paintings, &c. came within his deſign: he took the dimenſions of cities, which had formerly been great and famous, but were then in ruins: nor did he haſtily paſs over places that were memorable for illuſtrious tranſactions of old, but frequently makes, in his ſtory of them, very agreeable digreſſions. This work, therefore, though not eloquent, as Voſſius ſays, is yet very curious; and, though not proper for thoſe who are juſt entering upon the ſtudy of hiſtory and the Greek language, may be read with vaſt advantage by proficients. It illuſtrates the hiſtory and antiquities of Greece, and thus clears up many paſſages in ancient authors, which would otherwiſe have remained very perplexed and obſcure. They who ſhall travel into that part of the world, for the ſake of ſurveying the remains of antiquity, cannot take with them a better companion and guide, than this work of Pauſanias; and it is well known, that Spon and Wheler made great uſe of it in this way. In Hiſtoricis Græcis.

This Deſcription of Greece is divided into ten books: the firſt of which deſcribes Attica, and its environs; the ſecond, Corinth; the third, Laconia; the fourth, Meſſenia; the fifth and ſixth, Elis; the ſeventh, Achaia; the eighth, Arcadia; the ninth, Bœotia; and the tenth, Phocis. Pauſanias appears not only to have travelled through Greece, Macedonia, and Italy, but to have run alſo through a conſiderable part of Aſia, and to have penetrated as far as to the temple of Jupiter Hammon: for he ſpeaks of theſe places, and of what is remarkable about them, as one who had ſeen them. Beſide this deſcription of Greece, he wrote alſo of Syria and Phœnicia, as appears from ſome citations of him by Stephanus

nus of Byzantium; where he ſpeaks of ſeveral towns of Syria, as Gaza, Gabba, Dorus, Mariammia, and Seleucobelus. What Philoſtratus has ſaid of the negligence of Pauſanias's ſtile, agrees very well with this work that is extant: but then it muſt be remembered, that theſe are Travels, which never were drawn up in a laboured and finiſhed ſtile, but in that which the Greeks uſed to call idiotic, or the language ſpoken in common converſation. Nevertheleſs, there are ſome parts more laboured, and raiſed to the dignity of the hiſtorical ſtile: that particularly in the fourth book, where he relates the wars between the Lacedemonians and Meſſenians at large. Voſſius complains with reaſon of Julius Scaliger, for calling this author, as he does, Græculorum omnium mendaciſſimum. If Pauſanias has related fables, when he is deſcribing certain things or places, it was becauſe he could not avoid it; for a great number of monuments, which it was proper for him to ſpeak of, were erected on a ſuppoſition that thoſe fabulous accounts were true: and without mentioning ſuperſtitions and falſhoods, he could not have related on what account many of their temples, ſtatues, and altars, were raiſed. It is true, that in his deſcription of Phocis, where he mentions the war of the Gauls with the Phoceans, and the vain attempts of the former to pillage the temple of Delphi, he does not forget the miracles of Apollo, in the defence of his oracle: but in relating theſe, he does nothing more than had been done before by other authors, who had ſpoken of this war and the tradition of the Delphians, yet were never cenſured as credulous or ſuperſtitious on that account.

Lib. x.

Pauſanias was firſt publiſhed at Venice in 1516 by Aldus, who was aſſiſted by Marcus Muſurus, afterwards made archbiſhop of Raguſa by pope Leo X. Muſurus wrote a preface in Greek, which is prefixed to this edition, and addreſſed to John Laſcaris, a learned Greek of the ſame age. Afterwards, in 1547, Romulus Amaſeus publiſhed a Latin verſion of Pauſanias at Rome; and three years after was printed at Baſil an edition of Pauſanias, with a new Latin verſion by Abraham Loeſcherus. A better edition than had yet appeared, with the Greek text of Aldus corrected by Xylander, and the Latin verſion of Amuſeus by Sylburgius, came out at Francfort, 1583, in folio; from which that of Hanover, 1613, in folio, was printed word for word. But the beſt of all is that of Leipſic, 1696, in folio, with the notes of Kuhnius. This learned man had already given proof, by his critical labours upon Ælian, Diogenes Laertius, and Pollux, that he was very well qualified for a work of this nature; and his notes, though

Fabric Bibl. Græc. tome iii.

though ſhort, are very good. When he undertook this edition of Pauſanias, he propoſed great advantages from four manuſcripts in the King of France's library: but upon conſulting them on ſeveral corrupt and obſcure paſſages, he found that they did not vary from Aldus's copy. The main ſuccours he derived were from ſome manuſcript notes of Iſaac Caſaubon upon the margin of Aldus's edition; and by the help of theſe, and his own critical ſkill, he was enabled to correct and amend an infinite number of places.

PEARSON (John) biſhop of Cheſter, was ſon of Mr. Robert Pearſon, rector of Creak and Snoring in Norfolk, by Elizabeth, one of the daughters of Dr. Richard Vaughan, ſucceſſively biſhop of Bangor, Cheſter, and London. He was born at Snoring, February 12, 1612, and ſent in May 1623 to Eton ſchool, from whence he was elected to King's college in Cambridge in April 1632. He took the degree of batchelor of arts in 1635, and that of maſter in 1639; in which year he reſigned his fellowſhip of the college, and lived afterwards a fellow-commoner in it. The ſame year he entered into holy orders, and on the 30th of December was collated to the prebend of Netherhaven, in the church of Sarum. In 1640 he was appointed chaplain to John Lord Finch, lord keeper of the great ſeal of England, by whom, in December that year, he was preſented to the living of Torrington in Suffolk. Upon the breaking out of the civil wars, he became chaplain to the lord Goring, whom he attended in the army, and afterwards to Sir Robert Cook in London. In 1650 he was made miniſter of St. Clement's Eaſtcheap in London (A). In 1657, he and Mr. Peter Gunning, afterwards biſhop of Ely, had a diſpute with two Roman catholics upon the ſubject of ſchiſm. This conference was managed in writing, and by mutual agreement nothing was to be made public without the conſent of both parties: yet a partial account of it was publiſhed the year following, by one of the Romiſh diſputants, cum privilegio, at Paris, with this title, Schiſm unmaſked; a late conference, &c. (B). In the year 1659, he publiſhed his Expoſi-

(A) General Dictionary, article PEARSON (John), vol. viii. p. 234.

(B) One of the Roman-catholic diſputants went under ſeveral names, as Spencer or Tyrwhitt, or Hatcliffe, and the other was a phyſician. To the whole is prefixed, A preface of the catholic diſputants, containing the proceedings of both parties on matter of fact; where we are informed, that the conference began in May 1657, a little before Whitſuntide.

Expoſition of the Creed at London, in 4to, dedicated to his pariſhioners of St. Clement's Eaſtcheap, to whom the ſubſtance of that excellent work had been preached ſeveral years before in the form of ſermons, and by whom he had been deſired to make them public. The ſame year he likewiſe publiſhed the Golden Remains of the ever memorable Mr. John Hales of Eton, to which he prefixed a preface, containing the character of that great man, with whom he had been acquainted for many years, drawn with great elegance and force (C). Soon after the reſtoration, he was preſented by Dr. William Juxton, then biſhop of London, to the rectory of St. Chriſtopher's in that city, to which he was collated on the 17th Auguſt 1660 (D), and in the beginning of the next month was created, together with ſeveral other eminent men, doctor of divinity in the univerſity of Cambridge, in purſuance of the King's letters mandatory (E). On the 22d of the ſame month he was inſtalled prebendary of Ely; on the 26th, archdeacon of Surrey; and before the end of the year was made maſter of Jeſus college in Cambridge, and ſucceeded Dr. Love in the Margaret profeſſorſhip of that univerſity, March 25, 1661. The firſt day of the enſuing year, he was nominated one of the commiſſioners for the review of the liturgy in the conference at the Savoy, and on the 17th of October following was inſtalled in the firſt prebend of the cathedral of Ely. April 14, 1662, he was admitted maſter of Trinity college in Cambridge, in the room of Dr. Henry Ferne, advanced to the biſhopric of Cheſter (F); and in Auguſt following, he reſigned his rectory of St. Chriſtopher's (G), and his prebend of Netherhaven in the church of Saliſbury (H). February 21, 1666-7, he was propoſed candidate of the royal ſociety; and being

tide. There is an account of this publication in a piece intitled, A Gagg for the Quakers; with an anſwer to Mr. Den's Quaker no Papiſt, by Mr. Tho. Smith, of Chriſt's college in Cambridge; Lond. 1659. The conference was reprinted at Oxford during the reign of K. James II. under this title, The Schiſm of the Church of England demonſtrated in four arguments, &c. which was ſoon after animadverted upon by William Taywell, D. D. maſter of Jeſus college, Cambridge, in a pamphlet printed at Cambridge in 1688, 4to, under this title, The Reformation of the Church of England juſtified, &c. being an Anſwer to a paper reprinted at Oxford, called, The Schiſme, &c. In the preface to which we are informed, that the firſt publication at Paris was done by one of the Romiſh diſputants, as is mentioned in the text.

(C) See Hales's article.

(D) Newcourt's Repertor. Eccleſ. vol. i. p. 325.

(E) Kennet's Regiſter and Chronicle, p. 251.

(F) Ibid. p. 398, 547, 880.

(G) Newcourt, ubi ſupra.

(H) Kennet, p. 744.

on

on the 14th of March elected fellow, was admitted April 25, 1667 (1). In 1672, he published at Cambridge, in 4to, Vindiciæ Epistolarum S. Ignatii, in answer to Monsr. Daillè; to which is subjoined, Isaaci Vossii epistolæ duæ adversus Davidem Blondellum. Upon the death of Dr. Wilkins, bishop of Chester, Nov. 19, 1672, Dr. Pearson was promoted to that see, to which he was consecrated February 9, 1672-3. In 1682, his Annales Cyprianici, sive tredecim annorum quibus S. Cyprian. inter Christianos versatus est, historia chronologica, was published at Oxford in folio, with bishop Fell's edition of that father's works. The bishop of Chester was disabled from all public service by an ill state of health a considerable time before his death, which happened at Chester, July 16, 1686. Two years after, his posthumous works were published by Mr. Dodwel in London, under the following title, Cl. Joannis Pearsoni Cestriensis nuper Episcopi opera posthuma, &c. There are extant two sermons published by him, (1.) No Necessity for a Reformation; Lond. 1661, 4to. (2.) A sermon preached before the King on the 19th March, 1671, on Eccles. vii. 14. published by his Majesty's special command; Lond. 1671, 4to.

(1) Birch's Hist. of R. S. vol. ii.

PEIRESC (Nicolas Claude Fabri) an illustrious genius who adorned France in the seventeenth century, was descended from an ancient and noble family, seated originally at Pisa in Italy, and transferred thence into Provence in France in the reign of St. Lewis, anno 1254, where they resided for many generations, till Fulke Fabri was made a senator of Aix by Francis I. anno 1532. He was succeeded in that dignity by his son Nicolas, anno 1545, whose younger son, Reginald, being bred to the law, was made one of the lords of the subsidies and the church's patrimony, and a master of the accounts; and marrying Margaret Bomparia, had by her our Peiresc, so called from a lordship in the jurisdiction of his mother. He was born at the castle of Beaugensier, an estate of his father, who was then retired thither, from Aix his usual residence, on account of the plague, which raged there this year, 1580.

Young Peiresc was scarce weaned from the breast, when he began to discover his genius, being very attentive to whatever he saw and heard. At seven years of age he was put to school at the San Maximitan college at Brinonia, where the courts of subsidies and accounts were then kept, the pestilence being still at Aix. He was accompanied to the college

college by his younger brother Palamede (A), whom he had perſuaded his father to commit to his care to overſee his young ſtudies. But they were drove from this ſchool by the peſtilence in the following year, 1588, and returning to Belgenſer, after a year's ſtay there, were ſent to Aix to their uncle Claude Fabri, their father's elder brother, who was ſenator there, and being a batchelor, deſigned to make Peireſc his heir, and in that view took the care of his education upon himſelf. In this reſolution, when the civil wars grew hot upon the death of Henry III. he ſent him with his brother to Avignon in 1590, where he ſpent five years in completing his humanity ſtudies in the Jeſuits college. He was near the concluſion of his fifteenth year, when he was recalled to Aix in 1595, and entered upon the ſtudy of philoſophy. In the interim he attended the proper maſters for dancing, riding, and handling arms; in all which he performed the leſſons regularly, but that was all; for this being done only to pleaſe his uncle, he never practiſed by himſelf, eſteeming all the time loſt that was ſpent out of the way of literature, which was his ſole delight.

It was during this interval, that his father being preſented with a medal of the emperor Arcadius, which was found at Belgenſer, Peireſc begged the favour of it; and charmed with decyphering the characters in the exergue, and reading the emperor's name, in that tranſport of joy he carried the medal to his uncle, who for his encouragement gave him two more, together with ſome books upon that ſubject. This is the epocha of his application to antiquities, for which he became afterwards ſo famous.

In 1596, he was ſent with his brother to finiſh his courſe of philoſophy under the jeſuits at Tournon. At the ſame time taking a fancy to the mathematics, he learned particularly coſmography, as being neceſſary in the ſtudy of hiſtory: yet he abated nothing of his ſtudies in antiquity, in which he was much aſſiſted by Petrus Rogerus, one of the profeſſors, and a ſkilful medaliſt: nor did he omit the ſtudy of humanity in general, wherein he was in a manner his brother's maſter and inſtructor. But to do all this he was obliged to ſit up late at nights: ſo much labour and lucubration, as he was naturally of a tender conſtitution, increaſed the weakneſs of his ſtomach, formerly contracted,

(A) He was afterwards called Valaveſius, was born in 1582, and his mother died in the ſecond month after his birth, being twenty-two years of age.

for

for which he uſed a kind of digeſtive powder. Being recalled by his uncle in 1597, he returned to Aix, and entered there upon the ſtudy of the law, which he proſecuted however ſo as to find leiſure to viſit and converſe frequently with Peter Anthony Raſchaſe Bagarr, a moſt ſkilful antiquary, who was afterwards made maſter of the jewels and rarities to Henry IV.

The following year he went again to Avignon, to carry on his courſe of law under a private maſter, one Peter David; who being well ſkilled likewiſe in antiquities, was pleaſed to ſee Peireſc join this ſtudy to that of the law. But Ghibertus of Naples, auditor to cardinal Aquaviva, fed his curioſity the moſt in ſhewing him ſome rarities which never had been ſeen before. The auditor alſo lent him Goltrius's treatiſe upon coins, and adviſed him to go into Italy, eſpecially to Rome, where he would meet with curioſities enough to ſatisfy his moſt ardent wiſhes. Accordingly his uncle having procured a proper tutor or governor, he and his brother ſet out upon that tour in September 1699; and paſſing through Florence, Bononia, and Ferrara, when he had ſtaid a few days at Venice, he fixed his reſidence at Padua, in order to compleat his courſe of law. But once a quarter going to get caſh for bills of exchange to Venice, he took theſe opportunities of making an acquaintance with the moſt diſtinguiſhed literati there, as Sarpi, Molinus, &c. in order to obtain a ſight of every thing that was curious in that renowned city. Among others, he was particularly careſſed by Frederic Contarin, procurator of St. Mark, who being poſſeſſed of a curious cabinet of medals, and other antiquities, without knowing the value of them, that was fully ſhown to him by Peireſc, who likewiſe explained the Greek inſcriptions upon his medals (B), and the monumental ſtones. After a year's ſtay at Padua, he ſet out for Rome, and arrived there about the end of October 1600, in order to be in time for ſeeing the jubilee; to celebrate which, the Porta Sancta would be opened in the beginning of the next year. He paſſed ſix months in this city in viewing numberleſs curioſities there; and after Eaſter, going to Naples with the ſame deſign, he returned to Padua about June the ſame year, reſuming his ſtudy of the law, and in the interim applying himſelf to get an inſight into all ſuch languages as might be of uſe in decyphering the inſcriptions upon me-

(B) Charles Patin ſays, he had in his cabinet above 2000 Greek medals, and that he was the only man in Europe that was able to read the Greek upon them, and explain it.

dals,

dals, &c. Accordingly he learned ſo much of Hebrew, Samaritan, Syriac, and Arabic, as was ſufficient for interpreting the inſcriptions upon ſhekels, &c. in which he made uſe of Rabbi Solomon, who was then at Padua; but he ſtudied the Greek language with more care and exactneſs, as he did alſo the mathematics, being from this time much beloved by Galilæo, with whom he firſt became acquainted at the houſe of Pinællus at Rome, and greatly admired him for the engine which he invented to drain off the water, which then infeſted the city. At the ſame time, he did not omit to carry his reſearches into aſtronomy and natural philoſophy, and was preſent when Fabricius ab Aquapendente, out of a parcel of eggs upon which a hen was ſitting, took one every day, to obſerve the gradual formation of the chick from firſt to laſt. From this time it was generally acknowledged, that he had taken the helm of learning into his hand, and began to guide the commonwealth of letters.

Having now ſpent almoſt three years in Italy, he began to prepare for his departure; and in the latter end of this year, 1602, having been once more at Rome to take leave of his friends there, he packed all the rarities, gems, &c. he had collected into ſome cheſt; and directing them to Jenoua, from thence to be conveyed to Marſeilles, he left Padua, and croſſing the Alps to Geneva, went to Lyons; where receiving money, he made a handſome preſent to his tutor, who took the rout of Paris. From Lyons he went to Montpellier, to improve himſelf in the ſtudy of the law under Julius Parius; and arriving there in the beginning of July, he put himſelf and his brother to board with that eminent profeſſor. From Montpellier he diſpatched more rarities to his uncle, who ſending for him home, he arrived at Aix in November. But he brought Parius along with him, by which means he obtained leave to return to Montpellier in a few days, by waiting upon Parius back again, under whom he continued purſuing his law-ſtudies with great diligence till the end of the year 1603, when he returned to Aix, at the earneſt requeſt of his uncle, who having reſigned to him his ſenatorial dignity, had, ever ſince the beginning of the year, laboured to get the King's patent. The degree of doctor of law was a neceſſary qualification for that dignity. Peireſc, therefore, having kept the uſual exerciſe with the higheſt application, took that degree on the 18th January 1604, and two days after conferred the ſame upon his brother; on which occaſion he ſpoke a moſt learned

ſpeech

ſpeech upon the origin and antiquity of the doctoral ornaments. The ſolemnity was hardly finiſhed, when the patent aforeſaid was to be preſented to the ſenate, leſt a year's time ſhould be loſt. It was therefore given in, and ordered to be recorded: yet Peireſc procured leave not to be preſently admitted, and entered into the liſt of ſenators.

The bent of his inclination was turned not ſo much to buſineſs, as to the more delightful Muſes, to advance arts and ſciences, and to aſſiſt all the promoters of learning: for which purpoſe he reſolved to lead a ſingle life; ſo that when his father had concluded a match for him with the eldeſt daughter of John Coppadeus, firſt preſident of the accounts, he prevailed not to quit his reſolution, but to follow the example of his uncle, and give his brother leave to marry; who accordingly, the year following, took to wife Marchiſa, the daughter of his ſtepmother (c), by whom, the third year after, he had a ſon called Claude by the uncle as godfather, after his own name.

(c) Her name was Catharina Vaſſalla Caradetea. She was a ſenator's widow when his father married her about the year 1596. She was of an illuſtrious family on both ſides, the anceſtors of her father being princes of Achaia, and her mother allied to the Hiſcani of Genoa. However, ſhe proved a ſhrew to her ſecond huſband, till ſhe was reclaimed by Peireſc, who, not long before he commenced LL. D. was ſitting at the table with her, when ſhe vented that choler againſt him which ſhe had conceived againſt his father. Having given him numberleſs taunts and reproaches, and upbraiding him with many things, to which hoping that he would reply, ſhe intended further to unload her ſtomach; when he denying nothing of all that ſhe had ſaid, replied only: All which you ſay, mother, is true; yea, and there are many more things for which you may juſtly complain: and then, fearing leſt ſhe miſinterpreting this aſſent ſhould blame him for diſſembling, and wax more hot and angry, or through ſhame ſhould ſeek ſome other occaſion of ſcolding, he preſently roſe from table, and went away. She not expecting any ſuch thing, and wondering at ſo ſtrange a behaviour, was ſo cooled in her courage, that ſhe ſpoke not a word more. Afterwards ſhe aſked in private, why he, knowing that what had been laid to his charge was falſe, did nevertheleſs aſſent thereto, and take the ſame upon himſelf? To which he anſwered, As I have already, mother, ſo will I for the future take all upon myſelf; and I do adviſe you, that as often as you feel your breaſt ſwell with anger, you will empty the ſame, and eaſe yourſelf rather againſt me than any other: for I ſhall take all patiently; but others will be ſo incenſed, as to heighten your anger, and make it that you can hardly give over before you have brought yourſelf thereby into ſome grievous ſickneſs. Nor, continues Gaſſendi, was this carriage of his unſerviceable; for afterwards ſhe behaved much more gently, and began ſo far to love him, that ſhe had frequent thoughts to make him heir of all ſhe had, and actually had done ſo, but that he was far off in the Low Countries when ſhe died.

In 1605 he accompanied Gulielmus Varius, firſt preſident of the ſenate at Aix, who was very fond of him, to Paris; whence, having viſited every thing that was curious, he croſſed the water, in company with the French king's ambaſſador, the following year, 1606, to England, where he was very graciouſly received by king James; and having ſeen Oxford, and viſited Camden, Sir Robert Cotton, Sir Henry Saville, and other learned men, he paſſed over to Holland; and after viſiting the ſeveral towns and univerſities, with the literati in each, he went through Antwerp to Bruſſels, and from thence back to Paris, to ſee the ceremony of the Dauphin's baptiſm; which being ſolemnized on the 24th of Auguſt, he returned home in the beginning of September the ſame year, 1606, having received the news of his ſtepmother's death, and that his return was expected for the ordering of the family affairs.

Preſently after this, he purchaſed the barony of Rians, which he completed in the beginning of the year 1607; which year, at the ſolicitation of his uncle, having approved himſelf before that aſſembly, he was received a ſenator on the 1ſt of July; the duties of which important poſt he diſcharged with admirable prudence, judgment, and exemplary diligence. In January 1608 he loſt his uncle; and the following year, falling himſelf into a dangerous fever, recovered by eating muſk-melons before ſupper, for which he had conceived a longing (D).

In 1616 he attended Varius to Paris, where, in 1618, he procured a faithful copy, and publiſhed a ſecond edition of the Acts of the Monaſtery of Maren in Switzerland, in defence of the royal line of France againſt Theodoric Pieſpordius, who had attempted to prove the title of the Auſtrian family to the French crown by right of ſucceſſion; whereupon he was nominated the ſame year by Lewis XIII. abbot of Sancta Maria Aquiſtrienſis. He ſtaid in France till 1623, when, upon a meſſage from his father, now grown old and ſickly, he left Paris, where he had ſpent ſeven years and ſome months. He arrived at Aix in October, and not

(D) He was ordered by his phyſician to eat them before his meals, without bread, and drink a glaſs of pure wine upon them. He continued this method all his life afterwards, and grew ſo fond of them, that though he could abſtain from any other kind of meat as he liſted, yet towards them, he profeſſed, he was not able to maſter himſelf. He frequently experienced, that in muſk-melon ſeaſon he was never troubled with the gravel. N. B. Perhaps cucumber well boiled will have as good an effect.

long

long after preſented to the court a patent from the King, permitting him to continue in the function of his ancient dignity, and to exerciſe the office of a ſecular or lay perſon, notwithſtanding that, being an abbot, he had aſſumed the perſon of a churchman; to which the court of parliament not aſſenting, decreed unanimouſly, that being already admitted into the firſt rank, he ſhould abide perpetually therein, not returning, as the cuſtom of the court was, to the inferior auditory, wherein trials are uſually had of criminal caſes. Moreover, he obtained likewiſe a reſcript from the Pope to licence him to be preſent at the judgment of capital cauſes, as even in the higher auditory ſome ſelect caſes of that nature were cuſtomarily heard: but he never made uſe of this licence, always departing when they came to vote, and two or three had given their voices for ſome capital puniſhment, and gave no vote.

In 1625 he buried his father, who had been long afflicted with the gout. He was much grieved with the loſs of this indulgent parent, who had never denied him any thing all his life. In 1627 he prevailed with the archbiſhop of Aix, Alphonſus Pleſſis Richelius, to eſtabliſh a poſt from thence to Lyons, and ſo to Paris and all Europe, by which the correſpondence conſtantly held with the literati every where was much facilitated. In 1629 he begun to be much tormented with the ſtrangury and hæmorrhoides; and in 1631, having completed the marriage of his nephew Claudius with Margaret Alreſia, a noblewoman of the county of Avignon, he beſtowed upon him the barony of Rianty, together with a grant of his ſenatorial dignity, only reſerving the function to himſelf for three years. But the parliament not waiting his ſurrendry of it, he reſented that affront ſo heinouſly, that he procured, in 1635, letters-patent from the King to be reſtored, and to exerciſe the office for five years longer, which happened to be till his death: for being ſeized, in June 1637, with a fever that brought on a ſtoppage of urine, this put an end to his life on the 24th of that month, in the 57th year of his age. His corpſe was interred the next day in the vault of his anceſtors, in the church of St. Dominic at Aix.

A very honourable funeral was provided for him by his nephew Claudius, in the abſence of his brother Valaveſius, who was then at Paris; but returning thence in a month or two to Provence, the firſt thing he did was to perform funeral rites to his brother, and to be preſent at the obſequies, which thoſe of Riantium, having made a hearſe, did cele-

brate with him. He alſo procured a block of marble from Genoa, from which a monument was made and erected to his memory, with an epitaph compoſed by Rigaltius. Moreover, as he had been choſen in his lifetime a member of the academy of the humoriſti at Rome, his elogium was pronounced by John James Bouchier, of that learned ſociety, in the preſence of cardinal Barberini, his brother Antonius, cardinal Bentivoglio, and ſeveral other cardinals; and ſuch a multitude of renowned and learned men, that the hall was ſcarce able to contain them. Many copies of verſes in Italian, Latin, and Greek, were recited. Theſe were afterwards printed together with a collection of funeral elegies in forty languages, under the title of Pangloſſia. As to his character, his perſon was of a middle ſize, and of a thin habit; his forehead was large, and his eyes gray; he was a little hawk-noſed; his cheeks tempered with red; the hair of his head was yellow, as alſo his beard, which he uſed to wear long; his whole countenance bearing the marks of uncommon and rare courteſy and affability. In his diet he affected cleanlineſs, and in all things about him, but nothing ſuperfluous or coſtly. His cloaths were ſuitable to his dignity: yet he never wore ſilk. In like manner, the reſt of his houſe he would have adorned according to his condition, and very well furniſhed; but he neglected his own chamber. Inſtead of tapeſtry, there hung the pictures of his chief friends and of famous men, beſides innumerable bundles of commentaries, tranſcripts, notes, collections from books, epiſtles, and ſuch like papers. His bed was exceeding plain, and his table continually loaded and covered with papers, books, letters, and other things; as alſo all the ſeats round about, and the greateſt part of the floor. Theſe were ſo many evidences of the turn of his mind; in reſpect to which, the writer of his euloge compares him to the Roman Atticus; and Mr. Bayle, conſidering his univerſal correſpondence and general aſſiſtance to all the literati in Europe (E), has daſhed it out luckily enough, in calling him the attorney-general of the literary republic. A liſt of his works is inſerted below (F).

Gaſſandi's Life of Peireſc, in Engliſh; Lond. 1657.

PELA-

(E) For the particulars, the reader may recollect all the eminent men of that age, in every art and ſcience whatever. It is ſufficient here to mention one only inſtar omnium, Hugo Grotius, who expreſsly declares, that the world owes his famous book De jure belli et pacis to Peireſc. Letter of Grotius to Peireſc, dated January 11, 1624.

(F) Theſe are, Hiſtoria provinciæ Galliæ Narbonenſis; Nobilium ejuſdem provinciæ familiarum Origenes, et ſeparatim Fabritiæ; Commenta

mentarii rerum omnium memoria dignarum ſua ætate geſtarum; Liber de ludicris naturæ operibus; Mathematica & aſtronomica varia; Obſervationes mathematicæ; Epiſtolæ ad S. P. Urbanum VIII. cardinales Barberinos, &c.; Authores antiqui Græci et Latini de ponderibus et menſuris; Elogia et epitaphia; Inſcriptiones antiquæ et novæ; Genealogia domus Auſtriacæ; Catalogus librorum biblioth. reg.; Poemata varia; Nummi Gallici, Saxonici, Britannici, &c.; Linguæ orientales Hebræa, Samaritana, Arabica, Egyptiaca, et Indices librorum horum linguarum; Obſervationes in varios authores. 'Tis remarkable, that tho' Peireſc bought more books than any man of his time, yet his collection left was not large. The reaſon was, that as faſt as he purchaſed he kept continually making preſents of them to ſuch learned men as he knew they would be uſeful to.

PELAGIUS (A) (the Hereſiarch) was born in Great Britain in the fourth century, and is ſaid to have been abbot of the monaſtery of Bangor. However that be, it is certain he was a monk; and though probably a layman, yet he was diſtinguiſhed among his brethren both by his piety and learning. But in the proſecution of his ſtudies, falling into ſeveral errors, he went to Rome, and began to teach his doctrines in that city about the year 400. He pretended, that man is able to work out his ſalvation by the natural force of his free-will, without the aſſiſtance of grace; that by theſe natural powers, he may even attain to a ſtate of perfection, as not to be ſubject either to paſſion or ſin; that grace is given in proportion to our meriting it; and laſtly, that there is no ſuch thing as original ſin. Under the influence of theſe principles, his morals were irreproachable. He therefore gained a great crowd of followers; and the hereſy ſpread ſo much, that it became neceſſary for him to quit Rome, as he did in 409, and went to Sicily, accompanied by Celeſtius (B), his chief diſciple and fellow-labourer. They continued in Sicily till the report of a conference that was held at Carthage between the orthodox and donatiſts, induced them to go to Africa in 1711. But Pelagius did not ſtay long there; and after his departure, Celeſtius being accuſed of talking againſt original ſin by Paulinus, was condemned by a council held at Carthage in 412, under Aurelius, primate of Africa. Hereupon he repaired to his friend Pelagius, who had retired to Paleſtine.

Here they were well received by John biſhop of Jeruſalem, the enemy of St. Jerom, and well looked on by the better ſort of people. Count Marcellinus being deſirous to know

(A) His real name is ſaid to be Morgan, which ſignifying the ſea, in Latin mare, he is thence called Pelagius, from pelagus, another Latin word for the ſea.

(B) He is ſaid to be alſo a Briton.

in what their doctrine, which was much talked of, consisted, applied to St. Augustin, bishop of Hippo, for information; and Pelagius fearing to engage with so formidable an antagonist, wrote the bishop a letter full of protestations of the purity of his faith, accompanied with a profusion of compliments, to which St. Augustine replied in terms of general civility; and things remained for a while in this state. It was probably about the year 414 that Pelagius resolved to set about his treatise of the natural strength of man, in support of his doctrine of free-will, which he expressed in such terms as gave him room to shelter himself under the authority of St. Austin and St. Jerome. But this piece no sooner reached the West, than the former refuted it in his Dialogues, whilst the latter heaped volumes upon volumes against the new-born heresy (c).

In the mean time, it fared much better in Palestine, where a council being held at Diospolis in 415, consisting of fourteen bishops, Pelagius appeared before them, and explained his doctrine in such a manner, that he was absolved by them, in these words. "Since we are satisfied with the "declarations of the monk Pelagius, here present, who ac- "knowledges the holy doctrine, and condemns whatsoever "is contrary to the faith of the church, we declare that he "is in the communion of the catholic church." The celebrated Theodore of Mopsuesta was one of Pelagius's most powerful friends in the East. He was a man of profound erudition and great reputation; and tho' he wrote zealously against all heresies, yet he fell into that of Pelagius, as also of Nestorius.

On the other hand, the African bishops held a council, according to custom, in 416, at Carthage, at which Aurelius, bishop of that city, presided, where the letters of Heros and Lazarus (D) were read, and likewise the acts of the council of Carthage, by which Celestius had been condemned about five years before. After reading of them, the bishops of this council were of opinion, that Pelagius and Celestius ought to be anathematized, if they did not very plainly anathematize their errors; to the end that the sentence pronounced against them being public, it might reclaim those, at least, whom they had deceived, if they should prove incorrigible themselves. The council thought fit to communicate their

(c) The principal of these is his famous piece, De natura et gratia.

(D) These were two bishops of Provence in France, who happened at this time to be in Palestine.

judgment

judgment to the pope, Innocent I. in order to join the authority of the ſee of Rome to their own. They accordingly wrote to him a ſynodical epiſtle, to which they annexed the letters of Heros and Lazarus, and the acts of this laſt council, which contained thoſe of the year 412. In theſe letters, the biſhops, prompted by St. Auſtin, refute in a ſummary way the chief errors imputed to Pelagius, and conclude thus: "Though "Pelagius and Celeſtius diſown this doctrine, and the "writings produced againſt them, without its being poſ- "ſible to convict them of falſehood; nevertheleſs, we muſt "anathematize in general whoever teacheth, that human "nature is capable of avoiding ſin, and of fulfilling the "commands of God; as he ſhews himſelf an enemy to his "grace, which ſo evidently appears by the prayers of the "ſaints." About the ſame time a council was held at Milevum, compoſed of ſixty-one biſhops; who, after the example of that of Carthage, wrote to Pope Innocent, deſiring him to condemn this hereſy, which took away the benefit of prayer from adults, and baptiſm from infants. Beſides theſe two ſynodical letters, another was wrote by St. Auguſtin, in the name of himſelf and four more biſhops; wherein he explained the whole of Pelagius's affair more at large, and deſired the Pope to order him to Rome, to examine him more minutely, and know what kind of grace it was that he acknowledged, or elſe to treat with him on that ſubject by letters; to the end that if he acknowledged the grace which the church teacheth, he might be abſolved without difficulty.

Theſe letters were anſwered by Innocent in January 417, wherein he joined his ſuffrage with theirs, and anathematizes all who ſay, that the grace of God is not neceſſary to good works, and judges them unworthy of the communion of the church, and directs them to be cut off from it as rotten members. In anſwer to the five African biſhops, who had written to him on his being ſuſpected of favouring Pelagianiſm, he ſays, "He can neither affirm nor deny that "there are Pelagians in Rome; becauſe if there are any, "they take care to conceal themſelves, and are not diſ- "covered in ſo great a multitude of people." He adds, ſpeaking of Pelagius, "We cannot believe he has been juſti- "fied, notwithſtanding that ſome laymen have brought "to us acts, by which he pretends to have been abſolved. "But we doubt the authenticity of theſe acts, becauſe they "have not been ſent us by the council, and we have not re- "ceived any letters from thoſe who aſſiſted at it. For if

" Pelagius could have relied on his juſtification, he would " not have failed to have obliged his judges to acquaint us " with it. And even in theſe acts he has not juſtified him- " ſelf clearly, but has only ſought to evade and perplex " matters. We can neither approve nor blame this deci- " ſion. If Pelagius pretends he has nothing to fear, it is " not our buſineſs to ſend for him, but rather his to make " haſte to come and get himſelf abſolved. For if he ſtill " continues to entertain the ſame ſentiments, whatever let- " ters he may receive, he will never venture to expoſe him- " ſelf to our ſentence. If he is to be ſummoned, that ought " rather to be done by thoſe who are neareſt to him. We " have peruſed the book ſaid to be written by him, which " you ſent us. We have found therein many propoſitions " againſt the grace of God, many blaſphemies, nothing that " pleaſed us, and hardly any thing but what diſpleaſed us, " and ought to be rejected by all the world."

Celeſtius, upon his condemnation at Carthage in 412, had indeed appealed to this Pope; but inſtead of purſuing his appeal, he retired into Paleſtine. Pelagius, however, who had more cunning, did not deſpair of bringing Rome over to his intereſt, by flattering the biſhop of that city. The moment he learnt that things were likely to go againſt him in the Weſt, he drew up a confeſſion of faith, and ſent it to Pope Innocent with a letter, which is now loſt. Innocent was dead, and Zoſimus had ſucceeded him when this apology of Pelagius was brought to Rome.

On the firſt notice of this change, Celeſtius, who had been driven from Conſtantinople, haſtened to the Weſt, in hopes of ſecuring the new Pope's favour by making him his judge. He was not deceived. For Zoſimus laying hold on this opportunity of drawing to his ſee appeals of cauſes adjudged elſewhere, readily admitted Celeſtius to juſtify himſelf at Rome. He aſſembled his clergy in St. Clement's church; where Celeſtius preſented him a confeſſion of faith, in which having gone thro' all the articles of the creed from the Trinity to the reſurrection of the dead, ſaid, " If any " diſpute has ariſen on queſtions that do not concern the " faith, I have not pretended to decide them as the author of " a new doctrine; but I offer to your examination what I " have drawn from the ſource of the prophets and apoſtles, " to the end, that if I have miſtaken through ignorance, " your judgment may correct and ſet me right." On the ſubject of original ſin, he continued, " We acknowledge " that children ought to be baptized for the remiſſion of ſins,

"ſins, agreeably to the rule of the univerſal church, and "the authority of the goſpel; becauſe the Lord hath de- "clared, that the kingdom of heaven can be given to thoſe "only who have been baptized. But we don't pretend "from thence to eſtabliſh the tranſmiſſion of ſin from pa- "rents to their children: that opinion is widely different "from the catholic doctrines. For ſin is not born with "man; it is man who commits it after he is born: it does "not proceed from nature, but from the will. We there- "fore acknowledge the firſt, in order not to admit of ſeve- "ral baptiſms; and take this precaution, that we may not "derogate from the Creator."

Celeſtius having confirmed by word of mouth, and ſeveral repeated declarations, what was contained in this writing, the Pope aſked him, whether he condemned all the errors that had been publiſhed under his name? Celeſtius anſwered, that he did condemn them in conformity with the ſentence of Pope Innocent, and promiſed to condemn whatever ſhould be condemned by the holy ſee. Hereupon Zoſimus did not heſitate to condemn Heros and Lazarus, who had taken upon them to be the chief proſecutors of the Pelagian doctrine. He depoſed them from the epiſcopal office, and excommunicated them; after which he wrote to Aurelius, and the other biſhops of Africa, acquainting them with what he had done, and at the ſame time ſending them the acts of his ſynod. He complained of their having given credit too haſtily to Heros and Lazarus's letters. "We have found," ſays he, "that their ordinations were irregular; and no ac- "cuſation ought to have been received from them againſt an "abſent perſon, who being now preſent, explains his faith, "and challenges his accuſers." He adds, "That if theſe "accuſers do not appear at Rome within two months, to "convict him of having other opinions than thoſe which he "profeſſed, he ought to be deemed innocent to all intents "and purpoſes."

Soon after this, Zoſimus received a letter from Praylus, biſhop of Jeruſalem, ſucceſſor to John, recommending to him Pelagius's affair in affectionate terms. This letter was accompanied by another from Pelagius himſelf, together with the confeſſion of faith before mentioned. In this letter Pelagius ſaid, that his enemies wanted to aſperſe his character in two points; firſt, that he refuſed to baptize infants, and promiſed them the kingdom of heaven without the redemption of Jeſus Chriſt; ſecondly, that he repoſed ſo much confidence in free-will, as to refuſe the aſſiſtance of grace.

He

He rejected the firſt of theſe errors, as manifeſtly contrary to the goſpel; and upon the article of grace he ſaid, "We "have our free-will either to ſin or not to ſin; and in all "good works it is ever aided by the divine aſſiſtance.—We "ſay, that all men have free-will, as well Chriſtians as "Jews and Gentiles: all of them have it by nature, but it "is aſſiſted by grace in none but Chriſtians. In others this "bleſſing of the creation is naked and unaſſiſted. They "ſhall be judged and condemned, becauſe having free-will, "by which they might arrive at faith, and merit the grace "of God, they make an ill uſe of this liberty. The Chri-"ſtians will be rewarded, becauſe they, by making a good "uſe of their free-will, merit the grace of the Lord, and "obſerve his commandments." His confeſſion of faith was like that of Celeſtius. On baptiſm he ſaid, "We hold one "ſingle baptiſm, and we aſſert that it ought to be admini-"ſtered to children in the ſame form of words as to adults." Touching grace, he ſaid, "We confeſs a free-will; at the "ſame time holding, that we ſtand continually in need of "God's aſſiſtance; and that thoſe are equally miſtaken, who "ſay with the Manichees, that man cannot avoid ſinning; "and thoſe who ſay with Jovinian, that man cannot ſin." He concluded with theſe words: "Such, bleſſed Pope, is "the faith which we have learned in the catholic church, "the faith which we have always held, and ſtill continue in. "If any thing contained therein ſhall not have been ex-"plained clearly enough, or not with ſufficient caution, we "deſire that you would correct it; you who hold the faith, "and the ſee of Peter. If you approve of my confeſſion of "faith, whoever pretends to attack it, will ſhew either his "ignorance or his malice, or that he is not orthodox; but "he will not prove me an heretic."

Theſe writings being read publicly at Rome, neither the Pope, nor any that were preſent, found them at all different from the doctrine of the church. They were filled with joy and admiration; ſcarce could they refrain from tears, ſo deeply were they concerned to find, that men whoſe faith was ſo pure, had been ſo much ſlandered. In their opinion, theſe writings ſpoke of nothing but the grace and aſſiſtance of God. Heros and Lazarus, whoſe characters had ſuffered in other reſpects, appeared to them two wrong-headed men, who aimed at nothing but diſturbing the church's peace. In this juncture Zoſimus wrote a ſecond letter to Aurelius, and to all the biſhops of Africa, more formidable than the firſt. He there ſignifies to them, that he is ſatisfied with

Pelagius

Pelagius and Celeſtius's confeſſion of faith, and perſuaded of their ſincerity. He triumphs on his diſcovery of their innocence, and exclaims againſt Heros and Lazarus.

This letter coming to the hands of Aurelius, the next year, 418, he aſſembled ſome biſhops, who at firſt were quite amazed at the biſhop of Rome's vivacity; but recovering from their ſurprize, they firmly maintained the judgment they had given, and which had been confirmed by Innocent I. At the head of their decrees they put a ſecond letter to Pope Zoſimus, in which they addreſſed him in theſe terms: "We have ordained that the ſentence given by the "Venerable biſhop Innocent ſhall ſubſiſt, until they ſhall "confeſs without equivocation, that the grace of Jeſus "Chriſt does aſſiſt us not only to know, but alſo to do "juſtice in every action; inſomuch, that without it we can "neither think, ſay, or do any thing whatever that be-"longs to true piety." They added, "That Celeſtius's "having ſaid in general terms, that he agreed with Inno-"cent's letters, was not ſatisfactory in regard to perſons of "inferior underſtandings, but that he ought to anathema-"tize in clear terms all that was bad in his writings, leſt "many ſhould believe, that the apoſtolical ſee had ap-"proved his errors, rather than be perſuaded that he had "reformed them." The biſhop of Africa likewiſe reminded Pope Zoſimus of his predeceſſor's deciſion in relation to the council of Dioſpolis; ſhewed him the artifice made uſe of in the confeſſion of faith which Pelagius had ſent to Rome, and refuted after their manner the cavils of the heretics. And as Zoſimus had reprimanded them for having too eaſily given credit to the accuſers of Celeſtius, they juſtified themſelves at his expence, by ſhewing him that he himſelf had been too precipitate in this affair. Moreover, they declared flatly, that this cauſe ariſing in Africa, and having been judged there, Celeſtius could have no right to appeal from thence, nor the Pope to take cognizance of it; to which they added a proteſt, to prevent Zoſimus attempting to pronounce any ſentence by default in favour of Celeſtius and Pelagius.

His Holineſs, either through a perſuaſion that theſe heretics had dealt inſincerely with him, or finding it prudent to yield to the neceſſity of the occaſion, upon the receipt of this letter, iſſued out a formal and authentic condemnation of the Pelagians, founded on Celeſtius's having abſented himſelf from Rome; and excommunicated the two heretics, leaving them however in the claſs of penitents, in caſe they abjured

abjured their errors. All the Roman clergy approved of this judgment. The holy father applied alſo to the emperor Honorius, requeſting him to cauſe all heretics to be driven out of Rome; in compliance to which, the emperor gave a reſcript at Ravenna, April 30, 418, directed to the pretorian prefect of Italy, who, in conſequence thereof, iſſued his ordinance jointly with the pretorian prefect of the Eaſt, and the prefect of Gaul, purporting, that all ſuch as ſhall be convicted of this error ſhall ſuffer perpetual baniſhment, and be confiſcated of all they have. Moreover, the Pope vigorouſly proſecuting his deſign to extirpate the friends of Pelagius, cauſed all the biſhops to be depoſed who would not ſubſcribe the condemnation of the new hereſy, and drove them out of Italy by virtue of the laws of the empire. Atticus, biſhop of Conſtantinople, likewiſe rejected their deputies. They were driven from Epheſus; and Theodotus biſhop of Antioch condemned them, and drove Pelagius thence, who was lately returned from Paleſtine, where he had taken refuge from the emperor's reſcript.

We have no certain account of him after this; but there is reaſon to believe, that he returned to England, and ſpread his doctrine there, which induced the biſhop of Gaul to ſend thither St. German of Auxerre, in order to refute it. However that be, 'tis certain the Pelagian hereſy, as it is called, ſpread itſelf both in the Eaſt and Weſt, and took ſo deep root, that it ſubſiſts to this day in different ſects, who all go by the general name of Pelagians.

Moreri, L'Advocat, Hiſtoire des Papes.

This Hereſiarch wrote ſeveral things, among which are, A treatiſe upon the Trinity; A commentary on St. Paul's epiſtles, which was annexed to thoſe of St. Jerome, and was long thought to be written by him; A book of eclogues, or ſpiritual maxims; ſeveral letters, among which is one addreſſed to a virgin, named Demetrias, which is printed in the works of St. Jerome; ſeveral pieces in his own defence; and a treatiſe De libero arbitrio. St. Auguſtin was his chief antagoniſt, and cardinal Noris wrote the hiſtory of Pelagianiſm.

PELISSON (Paul) a French academician, and called by Mr. Bayle one of the fineſt geniuſes of the 17th century, was deſcended from an ancient and diſtinguiſhed family, and born at Beziers in 1624. His mother, who was left a widow very young, brought him up in the Proteſtant religion, which was her own; and ſent him to Caſtres to learn the belles lettres of Morus, a learned Scotſman, who was principal

Bayle's Dict. Pelisson. Niceron. tom. ii.

cipal of a college of the Proteſtants there, and father of the famous Alexander Morus. At twelve years of age, he was removed to Montauban to ſtudy philoſophy; and from thence to Toulouſe, where he applied himſelf to the law. He acquired a good knowledge of the Latin, Greek, Spaniſh, and Italian languages, taking care all the while to cultivate his own, the French; and read the beſt authors in them all. His love for the belles lettres did not however, as it uſually does, make him neglect his deſtined province, the law; which he plied ſo diligently, as to publiſh, when he was not quite one and twenty, a Commentary upon the Inſtitutes of Juſtinian. It was printed in French at Paris 1645, in 12mo.

Some little time after, he came to Paris; where the celebrated Conrart, to whom he had been recommended by the Proteſtants of Caſtres, introduced him to the gentlemen of the academy, who aſſembled at his houſe: but Peliſſon ſoon returned to Caſtres, the reſidence of his family, and applied himſelf to the buſineſs of the bar. He had excited the admiration of all about him, and was going on in a moſt flouriſhing way, when the ſmall-pox ſeized him, and diſfigured his countenance ſo terribly, that his moſt intimate acquaintance could not know him. This misfortune afflicted him ſenſibly, and determined him to return to Paris, to ſeek for conſolation among the Muſes and the learned; and at length he ſettled there. He contracted a friendſhip with the celebrated Mademoiſelle de Scudery, which grew to ſuch an height, that for many years, as it is ſaid, they did not fail either to ſee or write to each other every day.

In 1652 he became ſecretary to the King, and the ſame year read his "Hiſtory of the French academy, from its "eſtabliſhment in 1635 to the year 1652," to that ſociety. He read it, when it was only in manuſcript, at their requeſt, in a full aſſembly: and they ſome time after decreed, in honour of him, that the firſt vacant place in the academy ſhould be beſtowed on him; and that in the mean time he ſhould be empowered to come to all the meetings, and give his vote as an academician; with the following clauſe, that the like favour could not hereafter be indulged any perſon, upon any conſideration whatever. This work of Peliſſon, which has always been reckoned a maſterpiece, was printed at Paris in 1653, octavo.

Fouquet, ſuperintendant of the finances, who well knew his merit and talents, made him his firſt clerk and confident in 1657; and Peliſſon, though much to his detriment, always preſerved the utmoſt attachment to him. Two years after,

after, he was made maſter of the accounts at Montpelier, and in his journey to that place paſſed through Pezenas; where he viſited the tomb of his friend Sarraſin, and with many tears had a maſs ſaid over it. He was ſcarce returned to Paris, when the diſgrace of his patron Fouquet involved him in much trouble; inſomuch that, in 1661, he was ſent to the Baſtile, and was confined there above four years. Though a very ſtrict watch was ſet over him, he found means to correſpond with his friends, and even with Fouquet himſelf, from whom he alſo received letters. He uſed his utmoſt endeavours, and employed a thouſand arts, to ſerve this miniſter; and he compoſed in his behalf three famous pleadings, which, Voltaire ſays, "reſemble thoſe of the Roman orator, the moſt of any thing in the French language. They are like many of Cicero's Orations: a mixture of judicial and ſtate affairs, treated with an art void of oſtentation, and with all the ornaments of an affecting eloquence." In the mean time, the public was ſo convinced of his innocence, and he was ſo eſteemed in the midſt of his misfortunes, that the learned Tanequil Faber dedicated his edition of Lucretius to him; and the very day that leave was given to ſee him, the duke de Montauſier, and other perſons of the firſt diſtinction, went to viſit him in the Baſtile.

See SARRASIN.

Siecle de Louis XIV. ch. 29.

He was ſet at liberty in 1666; and two years after, had the honour to attend Lewis XIV. in his firſt expedition againſt the United Provinces, of which he compoſed a fine account. "His genius," ſays Voltaire, "enabled him to write well, but did not prevent him from flattering his hero." In 1670, he abjured the Proteſtant religion; for which, it is ſaid, he was prepared, during his impriſonment, by reading and remarking upon books of controverſy. Voltaire ſays, "he had the good fortune to be convinced of his errors, and to change his religion at a time when that change opened his way to fortune and preferment." He took the eccleſiaſtical habit, obtained ſeveral benefices, and the place of maſter of the requeſts. The King ſettled on him a penſion of 6000 livres; and towards the year 1677, intruſted him with the revenues of ſome abbies, to be employed in converting the Hugonots. He ſhewed great zeal in this work; and in 1686, the year after the revocation of the edict of Nantes, added the uſe of his pen to other means. He publiſhed Reflexions ſur les differens de la Religion; a new edition of which came out in 1687, augmented with an "Anſwer to the Objections from England

Ibid. ch. 9.

Ibid. ch. 32.

and

"and Holland," in the ſame language. He employed alſo his intervals of leiſure for many years, in writing a large controverſial volume upon the ſacrament; but did not live to finiſh it. Much ſubtlety of genius is ſeen in his writings, upon religious matters; and that, ſays Mr. Bayle, was all he could put into it.

He died at Verſailles the 7th of February 1693, and created a mighty tumult among thoſe who have nothing to do but goſſip and prate, by refuſing to make a confeſſion of his ſins in his laſt illneſs. Mademoiſelle de Scudery, his intimate friend, was grieved at the report, and deſired the biſhop of Meaux to inform her of the true ſtate of the affair; who wrote her word, and his letter was afterwards publiſhed, that Peliſſon had ſent for a confeſſor, but that a defluxion choaked him ere he could arrive. So ſaid the Catholics: the Proteſtants pretended, that he died ſecretly in their religion; and his enemies gave out, that he had no religion at all, but was only a time-ſerver, who thought the religion of his prince, and that which was moſt ſubſervient to his ambition, always the beſt.

His works have been publiſhed together ſince his death: there is among them a Preface he had written to the works of Sarraſin, which is reckoned a maſterpiece in its way. He was, ſays Voltaire, "an indifferent poet, but a man of great "eloquence and learning." Siecle de Louis XIV. tom. ii. at the end.

PELL (John) an eminent Engliſh mathematician, was deſcended of an ancient family in Lincolnſhire. His grandfather and father, who were both of his name, lived at Southwyke in Suſſex, the latter being miniſter of that place, and dying when he was but five or ſix years old; and his mother was of the family of the Hollands in Kent. He was born at Southwyke March 1, 1610, and educated in grammar learning at the free ſchool, then newly founded at Stenning, a market-town in Suſſex, under Mr. John Jefferies. At the age of thirteen, he was ſent to Trinity college in Cambridge, being then as good a ſcholar as moſt maſters of arts in that univerſity: but though he was eminently ſkilled in the Greek and Hebrew languages, he never offered himſelf a candidate at the election of ſcholars or fellows of his college. His perſon was handſome, and the habit of his body ſtrong; and therefore ſcarce ever uſing recreations, he proſecuted his ſtudies with the more application and intenſeneſs. In 1629, he drew up the Deſcription and Uſe of the Quadrant, written for the Uſe of a Friend, in two Books; Athen. Oxon. General Dictionary.

the original MS. of which is ſtill extant among his papers in the royal ſociety; and the ſame year he held a correſpondence with Mr. Henry Briggs on logarithms (A). In 1630 he wrote Modus ſupputandi Ephemerides Aſtronomicas (quantum ad motum ſolis attinet) paradigmati ad an. 1630 accommodato; and A Key to unlock the Meaning of Johannis Trithemius, in his Diſcourſe of Steganography; which key Mr. Pell the ſame year imparted to Mr. Samuel Hartlib and Mr. Jacob Homedæ. In the ſame year he took the degree of maſter of arts at Cambridge, and the year following was incorporated in the univerſity of Oxford; and on the 7th of June wrote a letter to Mr. Edmund Wingate on logarithms; and October 5, 1631, wrote, Commentationes in Coſmographiam Alſtedii. July 3, 1632, he married Ithamaria (B), ſecond daughter of Mr. Henry Reginolles of London, by whom he had four ſons and four daughters. March 6, 1633-4, he finiſhed his Aſtronomical Hiſtory of Obſervations of heavenly Motions and Appearances; and on the 10th of April following, his Eclipticus Prognoſta; or, The Eclipſe Prognoſticator, or Foreknower of the Eclipſes; teaching how, by Calculation, to foreknow and foretel all ſorts of Eclipſes of the heavenly Lights. In 1634 he tranſlated The everlaſting Tables of heavenly Motions, grounded upon the Obſervations of all Times, and agreeing with them all; by Philip Lanſberg, of Ghent in Flanders; and ſet forth by himſelf in Latin, now turned into Engliſh, and from the ſexagical to the decimal Subdiviſions, for the more Eaſe in Calculation. And on the 12th of June the ſame year, he committed to writing, The Manner of deducing his Aſtronomical Tables out of the Tables and Axioms of Philip Lanſberg. March 9, 1634-5, he wrote A Letter of Remarks on Mr. Gellibrand's Diſcourſe mathematical on the Variation of the magnetic Needle; and on the 3d of June following, another on the ſame ſubject.

His eminence in mathematical knowledge was now ſo great, that he was thought worthy of a profeſſor's chair in that ſcience; and upon the vacancy of one at Amſterdam in 1639, by the death of Hortenſius, Sir William Boſwell, the Engliſh reſident with the States-General, made uſe of his intereſt, that he might ſucceed in that profeſſorſhip (C); which was not filled up till above four years after, in De-

(A) There is extant a letter of Mr. Briggs to him. Birch's Hiſt. of R. S. vol. iv. p. 444.

(B) Her name is ſometimes written Athamar. Id. ibid.

(C) MS. note of Dr. Pell.

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cember in 1643, when Mr. Pell was choſen to it. The year following, he publiſhed, in two pages in 4to, A Refutation of Longomontanus's diſcourſe, De vera circuli menſura, printed at Amſterdam in 1644 (D).

In June 1646, he was invited by the prince of Orange to be profeſſor of philoſophy and mathematics at Breda, in the college newly founded there by his Highneſs, with the offer of a ſalary of 1000 guilders a-year (E); which he accepted of; and upon his removal to Breda, was eaſed of the profeſſorſhip of philoſophy, and diſcharged only the duties of that of mathematics, which he did, as he had done before at Amſterdam, with great ſucceſs and reputation.

His Idea Matheſeos (F), which he had addreſſed to Samuel Hartlib, Eſq; who in 1639 had ſent it to Monſ. Des Cartes and Father Merſennas, was printed in 1650 at London, in 12mo, in Engliſh, with the title of An Idea of Mathematics, at the end of Mr. John Durie's Reformed Library-keeper.

He left Breda, and returned to England in 1652; and in 1654 was ſent by the protector Cromwell agent to the proteſtant cantons in Switzerland, his inſtructions being dated March 30th of that year. His firſt ſpeech in Latin to the deputies of Zurich was on the 13th of June following; and he continued in that city during moſt of his employment in Switzerland, in which he had afterwards the title of reſident. Being recalled by the protector, he took his leave of the cantons in a Latin ſpeech at Zurich on the 23d of June 1658; but returned to England ſo ſhort a time before the Protector's death, that he had no opportunity of an audience of him.

In his negotiations abroad, he did no ill ſervice to the intereſts of K. Charles II. and the church of England; and after the reſtoration, he entered into holy orders, being ordained deacon March 31, 1661, and prieſt in June following, by Dr. Robert Sanderſon, biſhop of Lincoln; and on

(D) Mr. Pell's Refutation was dated Aug. 1, 1644, and concludes thus: Abunde igitur ſufficit hæc unica pagella tot chartis libriſque aliquoties editis refutandis; triumque horularum ſpatio noſtra premens veſtigia, poſt pauculas multiplicationes et diviſiones, tot annorum incredibiles Longomontani labores prorſus periiſſe videbit. Ita cenſeo Johannes Pellius, Coritano regnus, Anglus, matheſeos in illuſtri Amſtelodamenſium gymnaſio profeſſor. Calendis ſextilibus, anno 1644.

(E) Letter of Mr. Pell to Sir Charles Cavendiſh, from Amſterdam, 9th July, 1646, N. S.

(F) It is printed by Mr. Hooke, in his Philoſophical Tranſactions, No. 5. p. 127, and in our author's chef d'œuvre.

the 16th of that month, was inſtituted to the rectory of Fobbing in Eſſex, given him by the king (G). On the 5th of December following, he brought into the upper houſe of convocation the calendar reformed by him, aſſiſted by Mr. Sancroft, afterwards archbiſhop of Canterbury. In 1663, he was preſented by Dr. Gilbert Sheldon, biſhop of London, to the rectory of Laingdon in Eſſex, to which he was inſtituted on the 23d of July. Upon the promotion of that biſhop to the ſee of Canterbury in the next month, he became one of his Grace's domeſtic chaplains, being then doctor of divinity, and expected, as Mr. Wood tells us, to be made a dean; but being not a perſon of activity, as others who mind not learning are, could never riſe higher than a rector. The truth is, he was a ſhiftleſs man as to worldly affairs; and his tenants and relations dealt ſo unkindly by him, that they cozened him of the profits of his parſonage, and kept him ſo indigent, that he wanted neceſſaries, even ink and paper, to his dying day. He was for ſome time confined to the King's-bench priſon for debt; but in March 1682, was invited by Dr. Whitler to live in the college of phyſicians, where he continued till June following, when he was obliged, by his ill ſtate of health, to remove to the houſe of a grandchild of his in St. Margaret's church-yard, Weſtminſter. He died at the houſe of Mr. Cothorne, reader of the church of St. Giles's in the Fields, in Dyot ſtreet in that pariſh, on Saturday 12th December, 1685, and was interred by the charity of Dr. Richard Buſby, maſter of Weſtminſter ſchool, and Dr. John Sharp, rector of St. Giles's church, in the rector's vault under that church. He was declared a fellow of the royal ſociety May 20, 1630, by the council, ſoon after the granting of the ſecond charter to the ſociety (H). He publiſhed ſome other things not yet mentioned, a liſt of which is inſerted below (I). Some of his

(G) Kennet's Regiſter and Chronicle, p. 575.

(H) Birch's Hiſt. of R. S. vol. 1.

(I) Theſe are, (1.) An Exercitation concerning Eaſter, without his name; edit. 1644, 4to. (2.) A Table of ten thouſand ſquare numbers, namely of all the ſquare numbers between 0 and 100 millions, and of their ſides or roots, which are all the whole numbers between 0 and 10,000; with an Appendix, concerning the endings or laſt figures of all ſquare numbers; Lond. 1672, folio. (3). An Inaugural Oration at his entering upon the profeſſorſhip at Breda. (4.) He made great alterations and additions to Rhonius's Algebra, printed at London 1668, 4to, under the title of An Introduction to Algebra; tranſlated out of the High Dutch into Engliſh by Thomas Brancker, M. A. much altered and augmented by D. P. [Dr. Pell]. Alſo, A Table of odd numbers leſs than one hundred

his manuſcripts were left by him at Brereton in Cheſhire, where he reſided ſome years, being the ſeat of William lord Brereton, who had been his pupil at Breda: a great quantity of the reſt came after his death into the hands of Dr. Buſby; which Mr. Hooke reporting to the royal ſociety, Feb. 10, 1685-6, was deſired to uſe his endeavours to obtain thoſe papers for the ſociety; but they continued buried under duſt, and mixed with the papers and pamphlets of Dr. Buſby, in four large boxes, till June 1755; when Dr. Birch, ſecretary to the royal ſociety, procured them for that body, by means of the Reverend Richard Widmore, M. A. librarian of the church of St. Peter's, Weſtminſter, from the truſtees of Dr. Buſby. The collection contains not only Dr. Pell's mathematical papers, letters to him, and copies of thoſe from him, &c. but likewiſe ſeveral manuſcripts of Mr. Walter Warner, the philoſopher and mathematician, who lived in the reigns of the Kings James I. and Charles I. Our author firſt invented the method of ranging the ſeveral ſtops of an algebraical calculus in a proper order, in ſo many diſtinct lines, with the number affixed to each ſtop, which is of excellent uſe in that art.

hundred thouſand, ſhewing thoſe that are incompoſite, and reſolving the reſt into their factors or coefficients; ſuppulated by the ſame Tho. Brancker. A copy of this book, with many corrections and improvements of Dr. Pell, is amongſt his papers in the royal ſociety. He demonſtrated the tenth book of Euclid; which piece was in MS. in the library of the lord Brereton in Cheſhire; as likewiſe Archimedes's Ψαμμίτης, and the greateſt part of Diophantus's ſix books of arithmetic; of which author he was preparing, in Auguſt 1644, a new edition, in which he would have corrected the tranſlation, and made new illuſtrations. He deſigned likewiſe to publiſh an edition of Apollonius's, but laid it aſide in May 1645, at the deſire of Golius, who was engaged in an edition of that writer from an Arabic MS. given him at Aleppo eighteen years before. Letters of Mr. Pell to Sir Charles Cavendiſh, in the royal ſociety.

PELLEGRINO Tifaldi, called otherwiſe PELEGRINO da Bologna, where he was born. He was the ſon of an architect of Milan, and had ſuch a genius for the ſciences, that of himſelf he deſigned ſeveral things at Rome and Bologna, and became one of the beſt maſters of his time in the arts of painting, and architecture, both civil and military. He firſt ſhewed his capacity at Rome, and acquired a reputation there: but whatever ſucceſs his works had, the workman was very unfortunate, either for that he did not know what price to ſet on his pieces, or that he could never be contented. He was ſo chagrin'd at his ill fortune, that he would often be-

moan it; and one day pope Gregory XIII. going out at the gate Angelica to take the air, and happening to leave the common road, heard a complaining voice, which ſeemed to come from behind a buſh; he followed it by little and little, till he ſaw a man lying on the ground under a hedge. The pope came up to him, and finding it was Pellegrino, aſked him why he complained ſo. "Your holineſs ſees, anſwers "Pellegrino, a man in deſpair: I love my profeſſion; I "ſpare no pains to underſtand it: I work with aſſiduity, and "endeavour to finiſh my pieces ſo much, that I am never "ſatisfied with what I have done; yet all my pains is to no "purpoſe. I am ſo little rewarded for it, I have ſcarce "wherewithal to live. Not being able therefore to bear this "hard luck, I wandered hither with a full reſolution to ſtarve "myſelf, rather than endure ſo great miſery any longer." The pope chid him ſeverely; and having at length brought him to himſelf, promiſed him his aſſiſtance in all things: and the buſineſs of painting not turning to account, his holineſs adviſed him to apply himſelf to architecture, in which he had already ſhewn his ſkill, giving him aſſurances he would employ him in his buildings. Pellegrino followed the advice, and became a great architect, a great engineer, and built ſeveral ſtately palaces, which might have contented him, had he been more out of love with the world than he was. Returning into his own country, cardinal Borromeo ſent for him to Pavia, where he built the palace de Sapienza, and was choſen by the citizens of Milan to be ſuperintendant of the building they were about to add to their cathedral church. From thence Philip II. invited him to Spain, to direct the painting and architecture of the Eſcurial. He painted a great deal there, and ſo pleaſed the king, that his majeſty gave him a purſe of a hundred thouſand crowns, and honoured him with the title of marquis. Pellegrino, loaden with riches and honour, returned to Milan, and died there in the beginning of the pontificate of Clement VIII. at the age of about threeſcore and ten.

De Piles.

PELLEGRINO of Modena, a celebrated Italian painter, bred under Raphael, who worked, with other diſciples of that inimitable maſter, in the paintings of the Vatican, and made ſeveral pictures of his own at Rome. After Raphael's death he returned to Modena, and followed his buſineſs with induſtry and ſucceſs till his death, which was occaſioned by ſome wounds which he received in endeavouring to reſcue his

his ſon, who had committed a murder in one of the public ſtreets of that city. De Piles.

PEMBROKE (Thomas) a good Engliſh painter, the diſciple of Larroon, whoſe manner he imitated; he performed well both in portraits and hiſtory. He painted ſeveral pictures for the earl of Bath, in conjunction with one Mr. Woodfield, a diſciple of Fuller. Mr. Pembroke died in London, in the twenty-eighth year of his age, about thirty years ago.

PENN (William) an illuſtrious perſon among the quakers, and founder of the flouriſhing colony of Penſylvania in North-America, was the ſon of Sir Willian Penn, knight, admiral of England, and one of the commanders at the taking of Jamaica. To give ſome little account of Sir William, before we proceed to his ſon, we find from his epitaph in Redcliffe church in Briſtol, that he was born at Briſtol in 1621, of an ancient family; addicted from his youth to maritime affairs; made captain at the age of twenty-one; rear-admiral of Ireland at twenty-three; vice-admiral of Ireland at twenty-five; admiral to the Straits at twenty-nine; vice-admiral of England at thirty-one, and general in the firſt Dutch war at thirty two. Whence returning in 1655, he was made a parliament-man for the town of Weymouth; in 1660, commiſſioner of the admiralty and navy, governor of the fort and town of Kinſale, vice admiral of Munſter, and a member of that provincial council; in 1664, chief commander under the duke of York, in that ſignal and ſucceſsful fight with the Dutch fleet. Then he took leave of the ſea, but continued ſtill his other employs till 1669, when through bodily infirmities he withdrew to Wanſtead in Eſſex, and there died the 16th of December 1670. In Thurloe's ſtate-papers, there are minutes of his proceedings in America, not mentioned on his monument, which he delivered to Oliver Cromwell's council in September 1655. He arrived at Portſmouth in Auguſt, and from thence wrote to Cromwell, who returned him no anſwer: and upon his firſt appearing before the council, he was committed to the Tower for leaving his command without leave, to the hazard of the army; but ſoon after diſcharged. Vol. iv. p. 28.

His ſon William, the ſubject of the preſent article, was born in the pariſh of St. Catherine near the Tower of London, the 14th of October 1644, and educated at the ſchool of Chigwell in Eſſex; "where, at eleven years of age, ſays

Athen. Ox. vol. ii. Life of William Penn, prefixed to his works. Gen. Dictionary.

"Mr. Wood, being retired in a chamber alone, he was so "suddenly surprised with an inward comfort, and (as he "thought) an external glory in the room, that he has many "times said, how from that time he had the seal of divinity "and immortality; that there was also a God, and that the "soul of man was capable of enjoying his divine communi-"cations." Mr. Penn says himself, in his Travels, that "the Lord first appeared to him about the twelfth year of "his age, anno 1656; and that, betwixt that and the fif-"teenth, the Lord visited him, and gave him divine impres-"sions of himself." Afterwards he went to a private school on Tower-Hill, and had likewise the advantage of a domestic tutor. In 1660, he was entered a gentleman commoner of Christ-Church in Oxford, where he continued two years, and delighted much in manly sports at times of recreation: but mean while being influenced by the preaching of one Thomas Loe, a quaker, he and some other students withdrew from the national form of worship, and held private meetings, where they prayed and preached among themselves. This giving great offence to the governors of the university, Mr. Penn was fined for non-conformity; and continuing still zealous in his religious exercises, was at length expelled his college.

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Upon his return home, he was severely treated by his father on the same account: he says, that "he was whipped, "beaten, and turned out of doors by him in 1662." The father's passion however abating, Mr. Penn was sent to France, in company with some persons of quality, where he continued a considerable time, and returned well skilled in the French language, and with a very polite and courtly behaviour. Then he was admitted of Lincolns-Inn, with a view of studying the law, and there continued till the plague broke out in 1665. In 1666, his father committed to his care a considerable estate in Ireland, which occasioned his residence in that kingdom; where, instead of frequenting the amusements of the place, he fell into a serious and retired way of living; and by the preaching of the above mentioned Thomas Loe at Cork, was prevailed on to profess himself publicly a quaker. Other reasons, as we learn from Wood, were then assigned for his profession; as, the loss of his mistress, a fine young lady at Dublin; or, as some said, because he refused to fight a duel: but he was doubtless rivetted in it throughly, before his journey to Ireland. He now attended their meetings constantly: in one of which, at Cork in November 1667, he, with many others, was apprehended and

Travels, P. 179.

imprison-

impriſoned; but upon writing a letter to the earl of Orrery, was ſoon after diſcharged. His father, hearing of his having embraced quakeriſm, ſent for him to England; and finding him too much fixed to be brought to a compliance with the faſhion of the times, ſeemed inclinable to have borne with him in other reſpects, provided he would be uncovered in the preſence of the king, the duke, and himſelf. Mr. Penn betook himſelf to ſupplication and faſting, to know the divine will and pleaſure upon this head; after which, refuſing to comply, he was by his father turned out of doors a ſecond time, who yet retained ſo much fatherly affection for him, as ſecretly to endeavour his diſcharge, whenever he was impriſoned for frequenting the quakers meetings.

In 1668, he became a preacher among the quakers; and the ſame year publiſhed his firſt piece, with this title, "Truth exalted: in a ſhort but ſure teſtimony againſt all "thoſe Religions, Faiths, and Worſhips, that have been "formed and followed in the darkneſs of Apoſtacy; and "for that glorious light, which is now riſen and ſhines forth "in the Life and Doctrine of the deſpiſed Quakers, as the "alone good old Way of Life and Salvation. Preſented to "Princes, Prieſts, and People, that they may repent, be-"lieve, and obey. By William Penn, whom Divine Love "conſtrains in an holy contempt to trample on Egypt's "glory, not fearing the King's wrath, having beheld the "Majeſty of Him who is inviſible." The ſame year he was committed cloſe priſoner to the Tower of London, where he wrote ſeveral pieces; and being diſcharged after ſeven months impriſonment, went in 1669 to Ireland, where he preached among the quakers, and continued to write in defence of his new religion. Returning to England, and the conventicle act prohibiting the meetings of diſſenters under ſevere penalties, he was committed to Newgate in Auguſt 1670, for preaching in Grace-Church Street: but, being tried for that offence at the Old Baily, was acquitted by the jury. On the 16th of September the ſame year, his father died; and being perfectly reconciled to him, left him an eſtate of 1500 l. per annum, in England and Ireland. About this time he held a public diſpute, concerning the univerſality of the Divine Light, with Mr. Jeremy Ives, an Anabaptiſt teacher, at Weſt-Wicomb in Buckinghamſhire. The 5th of February 1670-71, he was committed again to Newgate for preaching publicly, where he continued ſix months. After his diſcharge, he went to Holland and Germany, but ſeems not to have made any ſtay.

In the beginning of 1672, he married the daughter of Sir William Springett, formerly of Darling in Suſſex, who had been killed during the civil wars at the ſiege of Bamber; and ſoon after his marriage, ſettled with his family at Rickmerſworth in Hertfordſhire. He continued from time to time to publiſh variety of tracts, as he found it neceſſary to ſupport the cauſe of quakeriſm. In 1677, he travelled again into Holland and Germany, in order to propagate the New Light; and had frequent converſations with the princeſs Elizabeth, daughter of the queen of Bohemia, and ſiſter to the princeſs Sophia, grandmother to his late majeſty George II. The princeſs Elizabeth was a great admirer of philoſophy and poetry, and wrote ſeveral letters to Mr. Penn, which he inſerted in his Travels, publiſhed in 1694, 8vo.

In 1681, king Charles II. in conſideration of the ſervices of Sir William Penn, and ſundry debts due to him from the crown at the time of his deceaſe, granted Mr. Penn and his heirs, by letters-patent, the province lying on the weſt-ſide of the river Delaware in North-America, and made them abſolute proprietors and governors of that country. The name too was changed in honour of Mr. Penn, from that of the New Netherlands to that of Penſylvania, it having been a ſylva, or country overgrown with woods. Upon this, he publiſhed "A Brief Account of the Province of Penſylvania," 1681, folio; with the king's patent, and other papers, deſcribing the country and its produce, propoſing an eaſy purchaſe of lands, and good terms of ſettlement for ſuch as were inclined to remove thither. He drew up likewiſe, "The fundamental Conſtitutions of Penſylvania," in twenty-four articles; and alſo, "The Frame of the Government of the Province of Penſylvania." Many ſingle perſons, and ſome families out of England and Wales, went over; and having made and improved their plantations to good advantage, the governor, in order to ſecure the new planters from the native Indians, appointed commiſſioners to confer with them about land, and to confirm a league of peace, which they accordingly did. In Auguſt 1682, he embarked for Penſylvania, accompanied by many perſons, eſpecially quakers; and during his abode there, took all proper meaſures to cauſe his infant colony to thrive and flouriſh. He planned his new town of Philadelphia in the moſt elegant manner. It conſiſts of eight ſtreets of two miles and ſixteen ſtreets of one mile each in length, cutting each other at right angles, with proper ſpaces for public buildings. Mr. Penn cauſed "An Account

count of the City of Philadelphia in the Province of Penſylvania, newly laid out, with a Portraiture or Platform thereof," to be printed at the end of his "Letter to the Committee of the Free Society of Traders of the Province of Penſylvania, reſiding in London, containing a general Deſcription of the ſaid Province, its ſoil, air, water," &c. London, 1682. The year before, he had been elected fellow of the Royal Society.

He returned to England in Auguſt 1684; and James II. coming ſoon after to the throne, he was taken into a very great degree of favour with his Majeſty. He had indeed enjoyed the ſame while that king was duke of York; and this expoſed him ſo ſtrongly to the imputation of being ſecretly a papiſt, that even Tillotſon ſuſpected him. They had a correſpondence upon this head, which is printed in Penn's Life; the reſult of which was, that Tillotſon owned himſelf "fully "ſatisfied, that there was no juſt ground for that ſuſpicion, "and therefore did heartily beg his pardon for it." Notwithſtanding this, throughout king James's reign, "many "ſuſpected, ſays Burnet, that William Penn was a conceal- Hiſt. of his "ed papiſt. It is certain he was much with Father Petre, own Times, "and was particularly truſted by the earl of Sunderland. In vol. i. folio. "1686, he went over to Holland, to perſuade the prince of "Orange to come into king James's meaſures, and had two "or three long audiences of him upon that ſubject:—but "his negotiation with the prince had no effect. He was, "adds Burnet, a talking, vain man, who had been long in "the king's favour. He had ſuch an opinion of his own "faculty of perſuading, that he thought none could ſtand "before it; though he was ſingular in that opinion; for he "had a tedious luſcious way, that was not apt to overcome "a man's reaſon, though it might tire his patience."

At the Revolution, being ſuſpected of diſaffection to the government, and looked upon as a papiſt or jeſuit, under the maſk of a quaker, he was examined before the privy-council in December 1688, and obliged to give ſecurity for his appearance the firſt day of the next term, which was then continued to Eaſter term, on the laſt day of which he was diſcharged. In 1690, when the French fleet threatned a deſcent on England, he was again examined before the council, upon an accuſation of correſponding with the late king James II. and was held upon bail for ſome time, but diſcharged in Trinity term. He was attacked a third time the ſame year, and Burnet repreſents him as deeply involved in the plot with lord Preſton and others, inſomuch that he was deprived

deprived of the privilege of appointing a governor for Penſylvania, till upon his vindication of himſelf, he was reſtored to his right of government. He deſigned now to go over a ſecond time to Penſylvania, and publiſhed Propoſals in print for another ſettlement there, when a freſh accuſation appeared againſt him, backed with the oath of one William Fuller, who was afterwards declared by the parliament a notorious impoſtor, a cheat, and falſe accuſer. A warrant was granted for Mr. Penn's apprehenſion, which he narrowly eſcaped at his return from George Fox's funeral, on the 16th of January 1690; upon which he concealed himſelf for two or three years, and during his receſs wrote ſeveral pieces. At the end of 1693, through the intereſt of lord Somers and others, he was admitted to appear before the king and council, when he repreſented his innocence ſo effectually, that he was acquitted.

His wife dying in February 1693-4, he married another, the daughter of a Briſtol merchant, in March 1695-6, by whom he had four ſons and one daughter; and the month after, his eldeſt ſon by his former wife died of a conſumption, in his twenty-firſt year. In 1697, there being a bill depending in the Houſe of Lords againſt Blaſphemy, he preſented to the Houſe, "A Caution requiſite in the Conſideration of that Bill:" In which he adviſed, that the word BLASPHEMY might be ſo explained, as that no ambiguous interpretation might give occaſion to malicious perſons to proſecute, under that name, whatever they ſhould be pleaſed to call ſo: but the bill was dropped. In April 1698, he ſet out from Briſtol, where he then lived, for Ireland; and, the winter following, reſided at Briſtol. In Auguſt 1699, he embarked with his family for Penſylvania; but, during his abſence, ſome perſons endeavoured to undermine both his and other proprietary governments, under pretence of advancing the prerogative of the crown; and a bill for that purpoſe was brought into the Houſe of Lords. His friends, the proprietors and adventurers then in England, immediately repreſented the hardſhip of their caſe to the parliament, ſolliciting time for his return to anſwer for himſelf, and accordingly preſſing him to come over as ſoon as poſſible; he, ſeeing it neceſſary to comply, ſummoned an aſſembly at Philadelphia; to whom, on the 15th of September 1701, he made a ſpeech, declaring the reaſons of his leaving them; and the next day took ſhipping for England, where he arrived about the middle of December. After his return, the bill, which, through the ſolliciti-

licitations of his friends had been poſtponed the laſt ſeſſions of parliament, was wholly laid aſide.

Upon the acceſſion of queen Anne to the throne, he was in great favour with her, and often at court; and for his conveniency took lodgings, firſt at Kenſington, afterwards at Knightſbridge, where he reſided till 1706, and then removed with his family to a convenient houſe about a mile from Brentford. In 1707, he was involved in a law-ſuit with the executors of a perſon who had formerly been his ſteward; but his cauſe, though many thought him aggrieved, was attended with ſuch circumſtances, that the Court of Chancery did not think proper to relieve him; upon which account he was obliged to live in the Old Baily, within the rules of the Fleet, till the matter in diſpute was accommodated. Then it ſeems to have been, that he mortgaged the province of Penſylvania for 6600 l. In 1710, the air of London not agreeing with his declining conſtitution, he took a ſeat at Ruſhcomb near Twyford in Buckinghamſhire, where he ſpent the remainder of his life. In 1712, he was ſeized at diſtant times with three ſeveral fits, ſuppoſed to be apoplectic; by the laſt of which his underſtanding and memory were ſo impaired, as to render him incapable of public action for the future. He did not die, however, till the 30th of July 1718, in his ſeventy fourth year, when he was buried at Jordans in Buckinghamſhire, where his former wife, and ſeveral of his family, had been buried.

He wrote a vaſt number of things. Dr. Henry More has ſaid, that our author, in his piece, intitled, "No Croſs No Crown," has treated the ſubject of a future life, and the immortality of the ſoul, with a force and ſpirit equal to moſt writers: and in a letter to Mr. Penn, concerning baptiſm and the Lord's Supper, and ſome uſages of the quakers, he remarks, that "he had peruſed ſome of Mr. Penn's writ- "ings, and met with ſeveral excellent paſſages in them, that "are very expreſſive of a vigorous reſentment and experience "of what appertains to life and holineſs." All his works were collected together, and printed at London, 1726, in two volumes folio, with an account of his life prefixed to them. One of the hardeſt adverſaries he had was George Keith, once of his perſuaſion, who publiſhed "The Deiſm of William Penn and his Brethren, deſtructive to the Chriſtian Religion, expoſed and plainly laid open," London 1699, 8vo."

Philoſophical Works, v. ii. p. 748.

Ward's Life of Dr. Henry More, p. 311. 1710, 8vo.

PENNI

PENNI (Giovanin Franciſco) ſirnamed Il Fattore, given him on account of his good huſbandry in managing Raphael's expences, when he lived with him, which was to the time of his death, Julio Romano being his fellow-diſciple. He was very ſkilful, eſpecially in deſigning. He has done a great many things from Raphael's thoughts, which paſs for that maſter's own, particularly in the palace of Chigi, as one may obſerve by examining them with attention. He had a particular inclination for landſkips; with which his genius concurring, he painted very well, and enriched them with fair buildings.

After Raphael's death, he aſſociated with Julio Romano, and Pierino del Vaga. Theſe three finiſhed what Raphael left imperfect; as well the hiſtory of Conſtantine, as other works in the palace of Belvedere. But this triumvirate ſeparated, on occaſion of a copy that the pope would have to be done of the picture of the transfiguration, which was deſigned for the court of France. Upon this ſeparation, Fattore went to Naples, intending to work for the marquis del Vaſto; but his conſtitution being very delicate and tender, he did not live long enough to do much there. He died in the fortieth year of his age, anno 1528. He had a brother called Luca Penni, who worked a while with Pierino del Vaga his brother-in-law, at Genoa, and other places of Italy. He went thence into England, where he did ſeveral things for king Henry VIII. and for ſome merchants. He was alſo employed by Francis I. at Fontainbleau, and at laſt applied himſelf to graving.

Niceron, tome i.

PERIZONIUS (James) a very learned German, was of a family originally of Teutorp, a ſmall town in Weſtphalia: their name was Voorbrock; but being changed for Perizonius, a Greek word of the ſame import, by one who publiſhed an Epithalamium with this name ſubſcribed, it was retained by the learned part of the family ever after; while the reſt, who followed other profeſſions, kept the ancient name of Voorbrock. Anthony Perizonius was rector of the ſchool of Dam, profeſſor of divinity and the Oriental languages, firſt at Ham, and afterwards at Deventer; at which laſt place he died in 1672, in his forty-ſixth year. He publiſhed in 1669, in 12mo, a learned treatiſe, intitled, De Ratione ſtudii Theologici.

James Perizonius, the eldeſt ſon of Anthony, was born at Dam the 26th of October 1651; and ſtudied firſt under Giſ-

bert

bert Cuper at Deventer, and was afterward, in 1671, removed to Utrecht, where he attended the lectures of the excellent Grævius. His father designed him for the study of divinity and the ministry; but, dying in 1672, left our author to pursue his natural inclination and taste, which lay towards polite learning, history, and antiquity. With this view, he went in 1674 to Leyden, where he continued his studies under Theodore Ryckius, professor of history and eloquence in that city. He became afterwards rector of the Latin school at Delft; and was in that situation, when, in 1681, he accepted the professorship of history and eloquence, which was offered him by the university of Franeker. His great reputation made this university flourish, on which account his stipend was augmented by the addition of an hundred crowns. Ryckius dying in 1690, Perizonius was offered the vacant professorship; but the curators of Franeker engaged him to continue with them, by adding another hundred crowns to his stipend. He left them however in 1693, and went to Leyden, to fill the place of professor of history, eloquence, and the Greek language; and in this employment continued till his death. He was a person of incredible diligence, as well as exactness; for, though he wrote much, yet he never committed any thing to the press, without having revised and examined it. Excessive application to study shortened his life; for, being of a delicate constitution, and taking no care to strengthen it by exercise, a slow fever at length crept upon him, and never quitted him, till it had put an end to him. He died the 6th of April 1517, and left a will that savoured a little of that fantasticalness and whim, which is too apt to infect the learned in their retirements. He ordered, that as soon as he should expire, his body should be dressed in his cloaths, then set up in a chair, and that a beard should be made for him. Some say this was done, that a painter might finish his picture, already begun, in order to be placed over the manuscripts and books which he left to the university library: but whatever was the motive, the thing was ridiculous and unworthy of his character. He was a man of a good mien, well made, of a grave and serious air, and far from any thing of pedantry and affectation: and so modest, that he never spake of himself and his writings, except when he was asked about them. He had a great judgment, a good memory, and profound erudition. He would never marry, because he had no mind that his studies should be interrupted.

He

He publiſhed a great many works in Latin, relating to hiſtory, antiquities, and claſſical literature; the principal of which are theſe: 1. M. T. Ciceronis eruditio: an inaugural oration, at his being inſtalled profeſſor of Franeker in 1681. 2. Animadverſiones Hiſtoricæ, 1685, 8vo. This work is employed in correcting the miſtakes of hiſtorians and critics, and ſhews great exactneſs and learning. 3. Q. Curtius in integrum reſtitutus, et vindicatus ab immodica atque acerba nimis criſi viri clariſſimi Joannis Clerici, 1703, 8vo. To this Mr. Le Clerc replied, in the third volume of his Bibliotheque Choiſée. 4. Rerum per Europam ſæculo ſexto-decimo maxime geſtarum Commentarii Hiſtorici, 1710, 8vo. 5. Origines Ægyptiacæ et Babylonicæ, 1711, in two volumes 12mo. This work is levelled againſt the Chronological Syſtems of Uſſer, Capellus, Pezron, but eſpecially of Sir John Marſham. Perizonius wrote alſo ſeveral diſſertations upon particular points of antiquity, which would have done no ſmall credit to the collections of Grævius and Gronovius. He publiſhed an edition of Ælian, corrected from the manuſcripts, and illuſtrated with notes, in 1701, 8vo. James Gronovius having attacked a paſſage in his notes, a controverſy enſued, which degenerated at length into ſuch perſonal abuſe, that the curators of the univerſity of Leyden thought proper to interpoſe, and put a ſtop to it by their authority. He wrote alſo large notes upon Sanctii Minerva, ſive de cauſis linguæ Latinæ Commentarius: the beſt edition of which is that of 1714, 8vo.

PERRAULT (Claude) an eminent Frenchman, was the ſon of an advocate of parliament, and born at Paris in 1613. He was bred a phyſician, but practiſed only among his relations, his friends, and the poor. He diſcovered early a particular taſte for the ſciences and fine arts; of which he acquired a very conſummate knowledge, without the aſſiſtance of a maſter. He was ſkilled in architecture, painting, ſculpture, mathematics, phyſics, and all thoſe arts which relate to deſigning and mechanics. He excelled eſpecially in the firſt of theſe, and was one of the greateſt architects France ever produced. Lewis XIV. had a great and noble taſte for architecture, and ſent for Bernini from Rome, and other architects; but Perrault was preferred to them all. The entrance into the Louvre, which was deſigned by him, is, ſays Voltaire, "One of the moſt auguſt monuments of architecture in the world.—We ſometimes, adds he, go a great way in ſearch of what we have at home. There is not one of the

Niceron, tome xxxiii.

Siècle de Louis XIV. chap. 27.

" the palaces at Rome, whoſe entrance is comparable to this " of the Louvre; for which we are obliged to Perrault, " whom Boileau has attempted to turn into ridicule." Theſe two great men had a terrible quarrel for a long time; and the reſentment of Boileau carried him ſo far, as to deny Perrault to have been the real author of thoſe great deſigns in architecture, that paſſed for his. Perrault had ſaid ſomething againſt Boileau's Satires, as if certain paſſages in them reflected upon the king: he alſo joined with his brother Charles in ſupporting the moderns, while Boileau was general for the ancients: and both theſe things together drew the poetical vengeance of Boileau upon him. They were however reconciled at length; and Boileau acknowledged Perrault to be a man of great merit, and very learned in matters relating to phyſics and the fine arts.

See the next article.

Monſ. Colbert, who loved architecture, and was ready to ſupply all means for the bringing it to perfection, put him upon tranſlating Vitruvius into French, and illuſtrating it with notes; which he did, and publiſhed it in 1673, folio, with figures. Perrault was ſuppoſed to have ſucceeded in this work beyond all that went before him, who were either architects without learning, or learned men without any ſkill in architecture. Perrault was both an architect and a learned man, and had a great knowledge of all thoſe things relating to architecture, of which Vitruvius ſpeaks, as painting, ſculpture, mechanics, &c. He had ſo extraordinary a genius for mechanics, that he invented the machines, by which thoſe ſtones of fifty-two feet in length, of which the front of the Louvre is formed, were raiſed. He had a fine hand at deſigning and drawing models; and the connoiſſeurs have obſerved, that the originals done by himſelf, from whence the figures for his Vitruvius were taken, were more exact and finiſhed than the copper-plates themſelves, although theſe are exceedingly beautiful. A ſecond edition of his Vitruvius, reviſed, corrected, and augmented, was printed at Paris, 1684, in folio.

When the academy of ſciences was eſtabliſhed, he was choſen one of its firſt members, and was chiefly depended upon in what related to mechanics and natural philoſophy. He gave proofs of his great knowledge in theſe, by the publication of ſeveral works: among which were, Memoires pour ſervir a l' hiſtoire naturelle des animaux, printed in 1676, folio, with figures; Eſſais de Phiſique, in four volumes 12mo, the three firſt of which came out in 1680, and the fourth in 1688; Recueil de pluſieurs machines de nouvelle invention,

1700, 4to, &c. He died the 9th of October 1688, aged ſeventy-five. Although he had never practiſed phyſic in any public way, yet the faculty of Paris, of which he was a member, had ſuch an opinion of his ſkill, and eſteem for the man, that after his death they deſired his picture of his heirs, and placed it in their public ſchools with that of Farnelius, Riolanus, and others, who had done honour to their profeſſion.

PERRAULT (Charles) the brother of Claude, was born at Paris in 1626, and diſcovered early a greater genius for letters than his brother, and as great a one for the ſciences and fine arts, which he cultivated under his directions. The miniſter Colbert choſe him for his firſt clerk of the buildings, of which himſelf was ſuperintendant, and afterwards made him comptroller-general of the finances under him. Perrault employed his whole intereſt and credit with him, to make arts and ſciences flouriſh: he diſtinguiſhed and recommended thoſe who excelled in each; and it is owing to him, that the academies of painting, ſculpture, and architecture, were formed. He was one of the firſt members of the academy of the belles lettres and inſcriptions, and was received into the French academy in 1671. He was very uſeful to the men of letters who frequented his levee, and ſhewed him great reſpect as long as his protector lived; but upon the death of Colbert in 1683, and when the effects of envy took place, he was ſtrangely neglected by them. He ſpent the next twenty years in retirement, and devoted himſelf wholly to reading and writing books. He publiſhed various works, upon different ſubjects, in verſe and proſe. He had an agreeable manner of writing in proſe, though ſomewhat negligent; and his poetry is not deſtitute of invention and imagination, tho' it is not correct enough to eſtabliſh an opinion of his judgment. His poem, intitled, La Peinture, printed firſt in 1668, and afterwards in the collection of his miſcellaneous works in verſe and proſe in 1675, 4to, was univerſally admired and ſpoken well of; and even Boileau himſelf could not forbear doing juſtice to it.

Niceron, &c. tome xxxiii.

In 1688, he publiſhed a poem, entitled, Le Siecle de Louis le Grand, "The Age of Lewis the Great:" which was a kind of prelude to a war with all the learned. In this he had ſet the modern authors above the ancient, and by that would of courſe appear ſhocking to the majority, who conſidered the ancients as ſuperior in every ſpecies of compoſition. Boileau was preſent at the academy, when this poem was read there in 1687, and greatly diſguſted; yet took no farther

farther notice of it, than anſwering it by an epigram, as did alſo Menage in another, which Perrault replied to in a letter. Perrault reprinted it the ſame year, and added to it his Parallele des Anciens et des Modernes, in regard to arts and ſciences. A ſecond volume of Parallels appeared in 1690, where the ſubject of their eloquence is conſidered; a third, in 1692, to determine their poetical merit; and a fourth in 1696, which treats of their aſtronomy, geography, navigation, manner of warring, philoſophy, muſic, medicine, &c. 12mo. In the third volume, which relates to poetry, Perrault had not only equalled the modern poets with the ancient, and particularly Boileau, but had alſo ſet up Chapelain, Quinault, Cotin, and other French poets, whom Boileau in his Satires had treated with contempt; intimating at the ſame time, that he did not approve of Boileau's treatment of them. Boileau, who was always a paſſionate admirer of the ancients, was hurt with a compariſon ſo much to their diſadvantage, and was now reſolved to do ſomething more than write epigrams in their behalf. He was more particularly determined to this by a ſpeech of the prince of Conti, who one day told Racine, that he would go to the French academy, and write upon Boileau's ſeat, Tu dors, Brutus, "Thou ſleepeſt, Brutus." What Boileau wrote againſt Perrault, is to be found in his Reflexions Critique ſur Longin. They were reconciled however in 1699; and Boileau wrote him a letter upon the occaſion, which is printed in his works. Voltaire ſays, with regard to this famous controverſy, which by the way was carried on at the ſame time here in England by Sir William Temple and others, that "Perrault has been reproached with having "found too many faults with the ancients, but that his great "fault was, the having criticiſed them injudiciouſly." Siecle de Louis XIV. tom. ii.

After this troubleſome affair was ended, Perrault applied himſelf to draw up hiſtorical eloges of ſeveral great men in the 17th century, which he publiſhed with their portraits from the collection of the celebrated Begon. The beauty of the plates makes this work curious, as well as uſeful. He was determined by the public voice in the choice of his heroes, whom he confined to an hundred: but there are an hundred and two in the collection; the reaſon of which was this. Arnauld and Paſcal were deſervedly in his liſt; but the jeſuits made intereſt to have them excluded, and prevailed. Perrault thought it neceſſary to ſubſtitute two freſh ones: but the public refuſed to accept the work, unleſs Arnaud and Paſcal might keep their places; and ſo it came to paſs, that inſtead

inſtead of a hundred lives, which was Perrault's original deſign, we find an hundred and two. There are other works of Perrault, which are much eſteemed, as Le Cabinet de Beaux Arts, &c. or, a collection of copper-plates relating to arts and ſciences, with illuſtrations in verſe and proſe: Faernus's Fables, tranſlated into French verſe; &c.

He died in 1703, aged ſeventy-ſeven. Madam Dacier, in the preface to her tranſlation of Homer's Odyſſey, has given the following character of Mr. Perrault: "He was, ſays "ſhe, a man of parts, of agreeable converſation, and the "author of ſome little works, which have been deſervedly "eſteemed. He had alſo all the qualities of an honeſt and "good man; was pious, ſincere, virtuous, polite, modeſt, "ready to ſerve, and punctual in the diſcharge of every duty. "He had a conſiderable place under one of the greateſt mi-"niſters France ever had, who repoſed the utmoſt confidence "in him, which he never employed for himſelf, but always "for his friends." Such a character from Madam Dacier muſt ſuggeſt to us the higheſt opinion of Perrault as a man, when it is conſidered, that, in his author-character, ſhe thought him guilty of the greateſt of all crimes; which was an attempt to degrade the ancient writers, whom ſhe not only reverenced, but adored; contrary to the declaration of Perrault, who had ſaid, in his Siecle de Louis,

La docte antiquité fut toujours venerable,
Je ne la trouve pas cependant adorable.

Beſides Claude and Charles, there were two other brothers, Peter and Nicholas, who diſtinguiſhed themſelves in the literary world. Peter, the eldeſt of them all, was receiver-general of the finances, and publiſhed in 1674, a piece, de l'origine des Fontaines, and in 1678, a French tranſlation of Taſſo's La Secchia rapita. Nicholas was admitted doctor of the Sorbonne in 1652, and died in 1661, leaving behind him a work, intitled, La Morale des Jeſuites extraite fidelement de leurs livres, which was printed in 1667, 4to.

PERRIER (Francis) an eminent French painter, was a goldſmith's ſon of the French Compte, a debauched young man, and running away from his parents, went to Rome. As he was on his journey thither, his money fell ſhort, when a blind man, who was alſo bound for Rome, perſuaded him to lead him, offering him a ſhare of the alms he got by begging on the road. Perrier having no other way to ſubſiſt, accepted of his offer; and in this equipage arrived at Rome,

where he was again very much embaraſſed to find out means to maintain himſelf, his blind beggar's aſſiſtance either failing him, or not being ſufficient to ſupport him. He was reduced to terrible ſtraits at his firſt coming, but that neceſſity prompting him to have recourſe to his genius for the pencil, the facility of this in a little time put him in a way to get his bread. He acquired an eaſy and agreeable manner of deſigning, and his guſto was ſo good, that ſeveral young men addreſſed themſelves to him to mend their deſigns; and his own were bought up by ſome foreigners, who ſent them to their friends, in order to engage them to ſupply them with money.

In the mean time Perrier became acquainted with Lanfranco, whoſe manner he endeavoured to follow, and at laſt became able to manage his pencil with the ſame eaſe as he did his crayons. Finding that he could diſpatch a great deal of buſineſs, he reſolved to return to France, and ſtopping at Lyons, he painted the Carthuſians cloyſter there. From Lyons he proceeded to Paris; and having worked ſome time for Vouet, who engroſſed all the grand performances, he took a ſecond journey to Italy, where he ſtaid ten years, and returned to Paris in 1645. About this time he painted the gallery of the Hotel de la Vrilliere, and drew ſeveral eaſel-pieces for private perſons. He died profeſſor of the academy.

He etched ſeveral things with a great deal of ſpirit, and among others, the fineſt baſſo-relievo's that are in Rome, a hundred of the moſt celebrated antiquities, and ſome of Raphael's works.

He alſo graved in the claro obſcuro ſome antiquities, after a manner, of which, it was ſaid, he was the firſt inventor; but Parmegiano (A) uſed it a long time before him. It conſiſts of two copper-plates, whoſe impreſſion is made on paper faintly ſtained: the one plate is engraved after the uſual way, and that prints the black; and the other, which is the ſecret, prints the white (B).

(A) See his article.

(B) This invention has been much improved ſince, and eſpecially of late in England has been carried to great perfection by Mr. Kent, who performed it in any two other colours as well as black and white.

PERRON (James Davy du), a cardinal eminent for great parts and learning, was deſcended from ancient and noble families, both by his father's and mother's ſide. His parents, having been educated in the principles of Calvin, retired to Geneva; and ſettled afterwards in the canton of Bern, where he

Du Pin's Biblioth. Eccleſ. Auteurs. Cent. 17.

he was born the 25th of November 1556. His father, who was a man of learning, inſtructed him till he was ten years of age, and taught him mathematics and the Latin tongue. Young Perron ſeems afterwards to have built upon this foundation by himſelf; for while his parents were toſſed about from place to place by civil wars and perſecutions, he applied himſelf entirely to ſtudy. He learned by himſelf the Greek tongue and philoſophy, beginning that ſtudy with the logic of Ariſtotle: from thence he paſſed to the orators and poets; and afterwards applied to the Hebrew language, which he attained ſo perfectly, that he read without points, and lectured it to the miniſters.

At the beginning of the reign of Henry III. he was carried to the court, which was then at Blois, where the ſtates were aſſembled in 1576, and introduced to the king, as a prodigy of parts and learning. His controverſial talents were very great, ſo that none durſt diſpute with him; although he made many challenges to thoſe who would have been glad to attack him. At the breaking up of the ſtates, he came to Paris, and mounted the chair in the habit of a cavalier, in the grand hall of the Auguſtines, where he held public conferences upon the ſciences. He ſet himſelf afterwards to read the ſum of St. Thomas Aquinas, and cultivated a ſtrict friendſhip with Philip Deſportes, abbot of Tiron, who put him into his own place of reader to Henry III. He is ſaid to have loſt the favour of this prince in the following manner. One day, while the king was at dinner, he made an admirable diſcourſe againſt Atheiſts; with which the king was well pleaſed, and commended him much for having proved the being of a God by arguments ſo ſolid. But Perron, whoſe ſpirit of policy had not yet got the better of his paſſion for ſhining or ſhewing his parts, replied, that "if his Majeſty would vouchſafe him audience, he would "prove the contrary by arguments as ſolid;" which ſo offended the king, that he forbade him to come into his preſence.

Perron recovered himſelf, however, from this fall. The reading of St. Thomas had engaged him in the ſtudy of the fathers, and made him particularly acquainted with St. Auſtin; ſo that he devoted himſelf wholly to the ſtudy of divinity, and reſolved to abjure Calviniſm. Having diſcovered, or rather pretending to diſcover, many falſe quotations and weak reaſonings in a treatiſe upon the church, written by Du Pleſſis Mornay, he inſtructed himſelf thoroughly in controverted points, and made his abjuration. When he was con-

converted himſelf, he laboured mightily in the converſion of others, even before he had embraced the eccleſiaſtical function. By theſe arts, and his uncommon abilities, he acquired great influence, and was pitched upon to pronounce the funeral oration of Mary queen of Scots, in 1587; as he had done alſo that of the celebrated poet Ronſard, in 1586. He wrote ſome time after, by order of the king, a compariſon of moral and theological virtues; and two diſcourſes, one upon the ſoul, the other upon ſelf-knowledge, which he pronounced before that prince. After the murder of Henry III. he retired to the houſe of cardinal de Bourbon, and laboured more vigorouſly than ever in the converſion of the reformed. He brought a great number of them back to the church, among whom was Henry Spondanus, afterwards biſhop of Pamiez; as this prelate acknowledges, in his dedication to cardinal du Perron of his Abridgment of Baronius's Annals. This converſion was followed by ſeveral others; and the labours of Perron were crowned with that of Henry IV. He went to wait on that prince with cardinal de Bourbon, at the ſiege of Roan; and followed him to Nantes, where he held a famous diſpute with four miniſters. The king afterwards reſolving to have a conference about religion with the principal prelates of the kingdom, ſent for Du Perron to aſſiſt in it; but as he was yet only a laic, he nominated him to the biſhopric of Evreux, that he might be capable of ſitting in it. He came with the other prelates to St. Denis, and was ſuppoſed to contribute more than any other perſon to the converſion of that great prince.

After this, he was ſent with Mr. d'Oſſat to Rome, to negotiate Henry's reconciliation to the holy ſee; which at length he effected, to the ſatisfaction of the king, but not of his ſubjects, that part of them at leaſt who were zealous for Gallican liberties, and thought the dignity of their king proſtituted upon this occaſion. Du Perron ſtaid a whole year at Rome, and then returned to France; where, by ſuch kind of ſervices as have already been mentioned, he advanced himſelf to the higheſt dignities. He wrote, and preached, and diſputed againſt the reformed; particularly againſt Du Pleſſis Mornay, with whom he had a public conference, in the preſence of the king, at Fontainebleau. The king reſolved to make him grand almoner of France, to give him the archbiſhopric of Sens, and wrote to Clement VIII. to obtain for him the dignity of a cardinal; which that pope conferred on him, in 1604, with ſingular marks of eſteem. The indiſpoſition of Clement made the king reſolve to ſend

the French cardinals to Rome; where Du Perron was no ſooner arrived, than he was employed by the pope in the congregations. He had a great ſhare in the elections of Leo X. and Paul V. He aſſiſted afterwards in the congregations upon the ſubject of grace, and the diſputes which were agitated between the jeſuits and the dominicans: and it was principally upon his advice, that the pope reſolved to determine nothing with reſpect to theſe queſtions. He was ſent a third time to Rome, to accommodate the differences between Paul V. and the republic of Venice: he was highly eſteemed by that pope, who had alſo ſuch an opinion of the power of his eloquence and addreſs, that he ſaid to thoſe about him, "Let us beſeech God to inſpire cardinal Du "Perron, for he will perſuade us to do whatever he pleaſes." The king ordered him to be ſome time at Rome, to take the charge of his affairs; but his health not permitting him to ſtay long, he was recalled to France.

After the murder of Henry IV. which happened in 1610, he devoted himſelf entirely to the court and ſee of Rome, and prevented the doing any thing in France, which might diſpleaſe it, or hurt its intereſts. He rendered uſeleſs the arret of the parliament of Paris, againſt the book of cardinal Bellarmine; and favoured the infallibility of the pope, and his ſuperiority over a council, in a theſis maintained in 1611 before the nuncio. He afterwards held a provincial aſſembly, in which he condemned Edmond Richer's book, "con-"cerning eccleſiaſtical and civil authority:" and, being at the aſſembly of Blois, he made an harangue to prove, that they ought not to decide ſome queſtions, on account of their being points of faith. He was one of the preſidents of the aſſembly of the clergy, which was held at Roan in 1615; and made harangues to the king at the opening and ſhutting of that aſſembly, which were much applauded. This was the laſt ſhining action of his life; for after this he retired to his houſe at Bagnolet, and employed himſelf wholly in reviſing and putting the laſt hand to his works. He ſet up a printing-houſe there, that he might have them publiſhed correctly; in order to which, he reviſed every ſheet himſelf. He died at Paris the 5th of September 1618, at the age of ſixty-three years. He was a man of great abilities; had a lively and penetrating wit, and a particular talent at making his views appear reaſonable. He delivered himſelf upon all occaſions with great clearneſs, dignity, and eloquence. He had a prodigious memory, and had ſtudied much. He was very well verſed in antiquity, both eccleſiaſtical and profane;

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and had read much in the fathers, councils, and eccleſiaſtical hiſtorians, of which he knew how to make the beſt uſe againſt his adverſaries. He was very powerful in diſpute, ſo that the ableſt miniſters were afraid of him; and he always confounded thoſe who had the courage to engage with him. He was warmly attached to the ſee of Rome, and ſtrenuous in defending its rights and prerogatives; and therefore it cannot be wondered, that his name has never been held in high honour among thoſe of his countrymen, who have been accuſtomed to ſtand up for Gallican liberties.

The works of Du Perron, which had the greateſt part of them been printed ſeparately in his lifetime, were collected after his death, and printed at Paris, 1620 and 1622, in three volumes folio. The firſt contains his great "Treatiſe "upon the Euchariſt," againſt that of Du Pleſſis Mornay. The ſecond, his "Reply to the Anſwer of the King of "Great Britain." What gave occaſion to that work, is as follows. James I. of England ſent to Henry IV. of France a book, which he had wrote himſelf, concerning differences in religion. Henry put it into the hands of cardinal Du Perron's brother, who informed his Majeſty, from what the cardinal had obſerved to him, that there were many paſſages in that book, in which the king of England ſeemed to come near the catholics; and that it might be proper to ſend ſome able perſon, with a view of bringing him entirely over. Henry, taking the advice of his prelates in this affair, cauſed it to be propoſed to the king of England, whether or no he would take it in good part to have the cardinal Du Perron ſent to him? who returned for anſwer, that he ſhould be well pleaſed to confer with him, but for reaſons of ſtate could not do it. Iſaac Caſaubon, however, a moderate perſon among the reformed, who had had ſeveral conferences with cardinal Du Perron about religion, and who ſeemed much inclined to a reunion, was prevailed on to take a voyage into England; where he ſpoke advantageouſly of Du Perron to the king, and preſented ſome pieces of poetry to him, which the cardinal had put into his hands. The prince received them kindly, and expreſſed much eſteem for the author; which Caſaubon noticing to Du Perron, he returned a letter of civility and thanks to his Britannic Majeſty; in which he told him, that, "except the ſole title of "catholic, he could find nothing wanting in his Majeſty, "that was neceſſary to make a moſt perfect and accompliſh-"ed prince." The king replied, that, "believing all "things which the ancients had unanimouſly thought neceſ-

"ſary to ſalvation, the title of catholic could not be denied "him." Caſaubon having ſent this anſwer to cardinal Du Perron, he made a reply to it in a letter, dated the 15th of July, 1611, in which he ſets forth the reaſons that obliged him to refuſe the name of catholic to his Britannic Majeſty. Caſaubon ſent him a writing by way of an anſwer, in the name of the king, to all the articles of his letter; to which the cardinal made a large reply, which conſtitutes the bulk of the ſecond volume of his works. The third contains his miſcellaneous pieces; among which are, "Acts of the "Conference held at Fontainebleau againſt Du Pleſſis Mor-"nay;" moral and religious pieces in proſe and verſe, orations, diſſertations, tranſlations, and letters.

There was a fourth volume of his embaſſies and negotiations, collected by Cæſar de Ligni, his ſecretary, and printed at Paris in 1623, folio: but theſe are ſuppoſed not to have done him much honour, as not ſhewing that profound reach and inſight into things, without which no one can be an able negotiator. There were alſo publiſhed afterwards, under his name, Perroniana, which, like moſt of the ana, is a collection of puerilities and impertinences.

PERROT (Nicholas), ſieur d'Ablancourt, a fine genius of France, was born at Chalons on the river Morne, the 5th of April, 1606. He ſprung from a family which had been illuſtrious in the law, and the greateſt care was beſtowed on his education. His father Paul Perrot, who was a proteſtant, and famous for his writings, ſent him to purſue his ſtudies in the college of Sedan; where he made ſo rapid a progreſs, that at thirteen years of age he had gone thro' the claſſics. Then he was taken home, and an able maſter provided, not only to go over his whole courſe of ſtudy with him again, but alſo to give him ſome tincture of philoſophy. After having continued in this way about three years, he was ſent to Paris, where he ſtudied the law five or ſix months, and was afterwards admitted advocate of parliament; but ſoon conceived a diſguſt to the law. At twenty years of age, he abjured the proteſtant religion; and ſoon after diſtinguiſhed himſelf in the republic of letters, by writing a preface to the Honnête Femme, for his friend father Du Boſc. Scarce was this preface, which is a maſterpiece in the French language, publiſhed, but he felt a deſire to return to the religion he had quitted. He was then twenty-ſeven years of age; and, that he might not do any thing raſhly, he firſt began to ſtudy philoſophy, and afterwards divinity.

Bayle's Dict. in voce. Ablancourt's Life in tome 2d. of Patru's works, Dutch edition, 1692.

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He paſſed near three years in this manner, without hinting his deſign to any perſon; then ſet out from Paris to Champagne, where he abjured popery; and very ſoon after went to Holland, till the noiſe of quitting his religion was over. He was near a year in Leyden, where he learned Hebrew, and contracted a friendſhip with Salmaſius. From Holland he went to England; then returned to Paris; and after ſpending ſome weeks at Mr. Patru's, took an apartment near Luxemburg. He paſſed his days very agreeably; and though he devoted the greateſt part of his leiſure to books, he uſed to ſee company, and was acquainted with all the learned in Paris. In 1637, he was admitted a member of the French academy, and ſoon after undertook a tranſlation of Tacitus. While he was thus employed, he was forced to leave Paris, on account of the wars; and therefore retired to his eſtate, called Ablancourt, where he lived till his death. He died the 17th of November 1664, of the gravel, with which he had been afflicted all his life long.

He was a man of great acuteneſs, imagination, judgment, and learning, and equal to the production of any work; yet we have no original pieces of his, excepting the preface above mentioned, a diſcourſe upon the immortality of the ſoul, and a few letters to Patin. But he made French tranſlations of many ancient writers with great elegance, purity, and chaſteneſs of ſtile; though, like a man of genius, not without taking too great liberties, by deviating as often from the ſenſe of his original, as he thought he could improve upon it. Tacitus, Lucian, Cæſar, Thucidides, Arrian, are among the authors he tranſlated. When he was aſked, why he choſe to be a tranſlator, rather than an author, he anſwered, that "he was neither a divine nor lawyer, and conſequently not qualified to compoſe pleadings or ſermons; that the world was filled with treatiſes on politics; that all diſcourſes on morality were only ſo many repetitions of Plutarch and Seneca; and that, to ſerve one's country, a man ought rather to tranſlate valuable authors, than to write new books, which ſeldom publiſh any thing new." The miniſter Colbert, judging him very capable of writing the Hiſtory of Lewis XIV. recommended him to that monarch; who however, upon being informed that Perrot was a proteſtant, ſaid, that "he would not have an hiſtorian of a religion different from his own." He had a moſt delightful and inſtructive way of converſing, and uſed to throw out ſo many valuable things, that Peliſſon

Baillet's Jugemens des Savans.

ſaid

Vide Menagiana.

said, "it was pity a clerk was not always ſtanding by him, "to write down all he ſpoke."

PERSIUS (Aulus Flaccus) an ancient Latin poet, who wrote ſatires under the reign of Nero, was born at Volaterræ in Hetruria, in the twenty-ſecond year of Tiberius's reign. He was a Roman knight, and allied to perſons of the firſt rank; to the famous Arria in particular, wife of the unfortunate Pætus Thraſea. He continued at Volaterræ, till he was twelve years old; and was then removed to Rome, where he purſued his ſtudies under Palæmon the grammarian, and Virginius Flaccus the rhetorician. He afterwards, at ſixteen, applied himſelf to philoſophy under Cornutus, a ſtoic, who entertained ſo great a love for him, that there was ever after a moſt intimate friendſhip between them. Perſius has immortalized that friendſhip in his works, and his thankfulneſs for the good offices of his friend; which he ſhewed ſtill farther by a codicil, in which he left him his library and a great deal of money: but Cornutus, like a true philoſopher, who knew how to practiſe what he taught, accepted only the books, and left the money to the heirs. He adviſed the mother of his friend to ſuppreſs ſome pieces of poetry, which he had made in his youth; thinking, no doubt, that they would not anſwer the great reputation of thoſe which had been publiſhed; among which was an eloge upon the illuſtrious Arria. Perſius ſtudied with Lucan under Cornutus, and was highly admired by him; and at length became acquainted with Seneca, but could never rightly reliſh him. He was a very excellent perſon; a good friend, a good ſon, a good brother, and a good relation. He was very chaſte, yet very beautiful; ſober, meek, and modeſt: which ſhews, how wrong it is to judge of a man's morals by his writings; for the ſatires of Perſius are not only licentious, but ſharp and full of bitterneſs. He wrote but ſeldom; and it was ſome time before he applied himſelf regularly to it. It was the reading Lucilius's tenth book, which put him upon writing ſatires; in which he inveighed ſo particularly againſt bad poets, that he is ſuppoſed not to have ſpared even Nero himſelf. It is difficult however to point out, as ſome commentators have attempted, where he glances at this emperor; and ſtill more difficult to believe, what has uſually been ſuppoſed, that the four bombaſt lines in his firſt ſatire were taken from ſome of Nero, ſince it is not poſſible to conceive, how the ſatiriſt could have eſcaped unpuniſhed for ſo direct a piece of ridicule on a tyrant, who

Perſii vita a Suetonio. Bayle's Dict. PERSIUS.

Satir. v.

was

was of nothing more jealous than his reputation as a poet. Beſides, ſuch a ſuppoſition is vaſtly inconſiſtent with the excuſe, which has ever been alledged for Perſius's obſcure way of writing; namely, the rigour of Nero's domination, which made all people afraid. Mr. Bayle calls Perſius the Lycophron of the Latins; but will not allow the cauſe juſt mentioned, to be a ſufficient excuſe for the harſhneſs and obſcurity of his ſtile: he thinks, that Perſius's ſtile and manner of writing was not affected in the leaſt out of policy, but was formed out of his nature, his genius, and manner of thinking. We may add, that if Perſius really meant to ſatirize Nero, and yet to be obſcure, he concerted a very odd ſcheme: for if he meant to be obſcure and unintelligible, what muſt become of the ſatire? if he meant to be juſt intelligible enough, that the emperor might only ſuſpect himſelf to be ſatirized, this was worſe than open avowed ridicule; and likelier to create a ſtronger diſpleaſure, from that principle in human nature, which makes us always ſuſpect more than is meant.

Perſius was of a weak conſtitution, and troubled with a bad ſtomach; of which he died in the thirtieth year of his age. Six of his ſatires remain; in their judgments of which, the critics have been much divided. As a poet, he is certainly inferior to Horace and Juvenal; and all the labours of Iſaac Caſaubon, who has written a moſt learned and elaborate commentary upon him, cannot make him equal to either of them as a ſatiriſt, though in virtue and learning he exceeded them both. He was a profeſſed imitator of Horace, yet had little of Horace's wit, eaſe, and talent at ridicule. Wit was not Perſius's province; he ſeems to have known it, for he ſeldom aims at it; and when he does, is far from being happy in it. His ſtile is grand, figurative, poetical, and ſuitable to the dignity of the Stoic philoſophy: and hence he ſhines moſt in recommending virtue and integrity: here it is that ſatire becomes him. He was too grave to court the Muſes with ſucceſs: but he had a great ſoul, ſuſceptible of noble ſentiments, which give a grace to but indifferent poetry. His contemporaries thought highly of him. Quintilian allows, that Perſius, although he wrote but one book of ſatires, acquired a great deal of true glory, multum et veræ gloriæ quamvis uno libro Perſius meruit: and Martial ſays much the ſame thing: Sæpius in libro memoratur Perſius uno, &c.

Inſtitut. Orator. lib. x.

Epigr. 29. lib. iv.

The beſt edition of this poet is that of London 1647, 8vo, with Caſaubon's Commentary. He is uſually to be found in

in the editions of Juvenal: but neither of them have had that critical labour beſtowed upon them, which they well deſerve, and which has fallen to the ſhare of much inferior authors.

PETAVIUS (Dionyſius) in French Denis Petau, a French jeſuit of immenſe erudition, was of a good family, and born at Orleans the 21ſt of Auguſt, 1583. His father was a man of learning; and, ſeeing ſtrong parts and a genius for letters in his ſon, took all poſſible means to improve them to the utmoſt. He uſed to tell his ſon, that he ought to qualify himſelf ſo as to be able to attack and confound "the giant of the Allophylæ;" meaning the redoubtable Joſeph Scaliger, whoſe abilities and learning were ſuppoſed to have done ſuch ſervice to the reformed. Young Petavius ſeems to have entered into his father's views; for he ſtudied very intenſely, and afterwards levelled much of his erudition againſt Scaliger. He joined the ſtudy of the mathematics with that of the belles lettres: and then applied to a courſe of philoſophy, which he began in the college of Orleans, and finiſhed at Paris. After this, he maintained theſes in Greek, which language was as familiar to him as the Latin; and the Latin he is ſaid to have underſtood better than his own native language, the French. When he was pretty well grown up, he had free acceſs to the King's library, which he often viſited, for the ſake of conſulting Latin and Greek manuſcripts. Among other advantages, which accompanied his literary purſuits, was the acquaintance and friendſhip of Iſaac Caſaubon, whom Henry IV. called to Paris in 1600. It was at his inſtigation, that Petavius, young as he was, undertook an edition of the works of Syneſius; that is, to correct the Greek from the manuſcripts, to tranſlate that part which yet remained to be tranſlated into Latin, and to write notes upon the whole. He was but nineteen, when he was made profeſſor of philoſophy in the univerſity of Bourges; and he ſpent the two following years, in ſtudying the ancient philoſophers and mathematicians. In 1604, when Morel, profeſſor of the Greek tongue at Paris, publiſhed the works of Chryſoſtom, ſome part of Petavius's labours on Syneſius were added to them: from the title of which we learn, that he then latinized his name Pætus, which he afterwards changed into Petavius. His own edition of the works of Syneſius did not appear till 1612.

Niceron, tome xxxvii.

He entered into the ſociety of the jeſuits in 1605, and did great honour to it afterwards by his vaſt and profound erudition,

dition. He became zealous for the Catholic church; and there was no way of ſerving it more agreeable to his humour, than that of criticiſing and abuſing its adverſaries. Scaliger was the perſon he was moſt bitter againſt; but he did not ſpare his friend Caſaubon, whenever he came in his way. There is no occaſion to enter into a detail of things about a man, whoſe whole life was ſpent in reading and writing books, and in performing the ſeveral offices of his order. The hiſtory of a learned man is the hiſtory of his works; and as by far the greater part of Petavius's writings were with a view to ſupport Popiſh doctrines and diſciplines, a minute account of them would be dry and unintereſting. He had proceeded regularly in his ſtudies from his infancy: he began with grammar, then applied himſelf to rhetoric and poetry, then went to hiſtory, geography, and chronology. In ſhort, he made himſelf an univerſal ſcholar, and a maſter in almoſt all languages; particularly in the Latin, in which he has written the principal part of his numerous productions with great correctneſs and elegance.

He excelled particularly in the dark ſcience of chronology. The learned world in general are obliged to him for ſome exact and nice diſquiſitions upon this ſubject: and if his zeal in oppoſing Joſeph Scaliger had not carried him ſometimes too far, he would have been unexceptionable upon this head. In 1633, he publiſhed an excellent work, intitled, Rationarium Temporum: it is an abridgment of univerſal hiſtory, from the earlieſt times down to the year 1632, digeſted in a chronological order, and ſupported all the way by references to proper authorities. There is a letter of the great Gaſſendus to Chriſtopher Scheiner, dated the 13th of April, 1632, in which we may ſee a character of this work, very much to its credit. The words of Gaſſendus are theſe: Oſtendi tuas literas eruditiſſimo Petavio, qui cum bene divinaſti conſuetudinem mihi intercedere. Offendi illum ad calcem pene præclaræ cujuſdam opellæ, cui titulum facit Rationarium Chronologicum. Volumen erit ſatis juſtum in 12mo, quo major lux hiſtoriæ nulla. Sic enim vir magnus Chronologum agit, fidem ubique ſibi faciens, et characteres temporum inſignes paſſim inſerens, ut tamen quaſi ſeriem texat univerſæ hiſtoriæ. It went through ſeveral editions: many additions and improvements have been made to it, both by Petavius himſelf, and by Perizonius and others after his death: and the excellent Le Clerk publiſhed an abridgement of it, as far down as to the year 800, under the title of, Compendium Hiſtoriæ Univerſalis, in 1697, 12mo.

Gaſſendi Opera, vol. vi.

This

This celebrated father, after a life of labour, died at Paris the 11th of December, 1652, aged ſixty-nine years. He was, in the opinion of Gaſſendus, the moſt conſummate ſcholar the jeſuits ever had; and indeed we cannot ſuppoſe him to have been inferior to the firſt ſcholars of any order, while we conſider him waging war, as he did frequently with ſucceſs, againſt Scaliger, Salmaſius, and other the like chiefs in the republic of letters. His judgment, as may eaſily be conceived, was inferior to his learning: and his controverſial writings are full of that ſourneſs and ſpleen, which appears ſo manifeſt in all the prints of his countenance. Mr. Bayle has obſerved, that Petavius did the Socinians great ſervice, though unawares, and againſt his intentions: and upon this occaſion quotes the following paſſage from the Lettres Choiſies of Mr. Simon. "If there be any thing to "cenſure in Petavius's works, it is chiefly in the ſecond "tome of his Dogmata Theologica, in which he ſeems to "favour the Arians. It is true, that he ſoftened thoſe paſ-"ſages in his preface; but as the body of the work conti-"nues entire, and the preface, which is an excellent piece, "came afterwards, it has not entirely prevented the harm, "which that book is like to do at this time, when the new "unitarians boaſt, that Father Petavius declared for them. "I have ſeen ſome perſons here, who imagine that Gro-"tius, who correſponded with Crellius and ſome other So-"cinians, impoſed upon that learned jeſuit: but it is by no "means probable, that ſo learned a man as Petavius would "have ſuffered himſelf to be miſled by Grotius, who yet "was his friend. It is much more ſo, that he wrote his "own thoughts honeſtly and ſincerely.—A friend of mine "told me for certain, that he was not looked upon as an "able divine among the jeſuits:—but whatever may be ſaid "of Father Petavius in his own ſociety, I find him every "where admirable. Can there be any thing more delight-"ful, than his fine Latin ſtile upon ſuch difficult ſubjects?" &c.

In vit. Peireſchii.

Dict. Petavius.

The affair was this. The jeſuit's original deſign, in the ſecond volume of his Dogmata Theologica, was, to repreſent ingenuouſly the doctrine of the three firſt centuries. Having no particular ſyſtem to defend, he did not miſrepreſent the opinions of the fathers, but only gave a true account of things. By this means he unawares let the public know, that the fathers entertained falſe and abſurd notions concerning the myſtery of the Three Perſons; and, againſt his intentions, furniſhed arguments and authorities to the Antitrinitarians.

nitarians. Having notice of this, and being willing to prevent the evil conſequences, which he had not foreſeen, he wrote his Preface; in which he laboured ſolely to aſſert the orthodoxy of the fathers, and thus was forced to contradict what he had advanced in the Dogmata. This was a hard trial; but what many a worthy divine has been forced to undergo, who, writing in favour of a ſingle point, has not ſcrupled to advance whatever ſeemed to confirm it, without once reflecting how far the conſequences of his aſſertions would lead him.

PETER THE GREAT, Czar of Ruſſia, who civilized that nation, and raiſed it from ignorance and barbariſm to politeneſs, knowledge, and power, was a man of ſo wonderful a compoſition and character, that, although he has not been dead quite forty years, yet the hiſtory of his life and actions ſeems to carry with it much of that romantic air, which runs through the hiſtory of Theſeus and other ancient heroes.

Peter was born the 30th of May, 1672, and was ſon of the Czar Alexis Michaelowits by a ſecond wife. Alexis dying in 1676, Feodor or Theodore, his eldeſt ſon by his firſt wife, ſucceeded to the throne, and died in 1682. Upon his deceaſe, Peter, though but ten years of age, was proclaimed Czar, to the excluſion of John his elder brother, who was of a weak body, and a weaker mind. The Strelitzes, who were the eſtabliſhed guard of the Czars, as the Janiſaries are of the Grand Seigniors, made an inſurrection in favour of John; and this they did at the inſtigation of the princeſs Sophia, who, being own ſiſter to John, hoped, perhaps, to be ſole regent, ſince John was incapable of acting, but certainly to enjoy a greater ſhare of authority under John, than if the power was lodged ſolely in her half-brother Peter. However, to put an end to this civil tumult, the matter was at laſt compromiſed; and it was agreed, that the two brothers ſhould jointly ſhare the imperial dignity. The Ruſſian education was at that time, like the country, barbarous; ſo that Peter had no advantages; and farther, the princeſs Sophia, who with great parts was a lady of great ambition and intrigue, took all imaginable pains, and uſed all the means ſhe could, to ſtifle his natural deſire of knowledge, to deprave and corrupt his mind, and to debaſe and enervate him with pleaſures. Nevertheleſs, his abhorrence of pageantry and love of military exerciſes diſcovered itſelf in his tendereſt years; and, to gratify this inclination, he formed a company of fifty men, commanded by foreign

Voltaire's Hiſt. of Peter the Great. Gen. Dict. Elog. on his Imperial Majeſty Peter I. Czar of Ruſſia, by M. de Fontenelle.

reign officers, and clothed and exerciſed after the German manner. He entered himſelf among them into the loweſt poſt, and performed the duties of it with the utmoſt diligence. He ordered them entirely to forget that he was Czar, and paid the utmoſt deference and ſubmiſſion to the commanding officers. He fed upon his pay only, and lay in a tent in the rear of his company. He was ſome time after raiſed to be a ſerjeant, but only as he was intitled to it by his merit; for he would have puniſhed his ſoldiers, had they diſcovered the leaſt partiality in his favour; and he never roſe otherwiſe than as a ſoldier of fortune. The Strelitzes looked upon all this no otherwiſe than as the amuſement of a young prince: but the Czar, who ſaw they were too formidable, and entirely in the intereſt of the princeſs Sophia, had ſecretly a deſign of cruſhing them; which he wiſely thought could not be better effected, than by ſecuring to himſelf a body of troops, more ſtrictly diſciplined, and on whoſe fidelity he could more rely.

At the ſame time, he had another project in view of vaſt importance, and moſt difficult execution. The ſight of a ſmall Dutch veſſel which he had met with on a lake, where it lay uſeleſs and neglected, made a wonderful impreſſion on his mind, and he conceived thoughts of forming a navy; a deſign, which probably then ſeemed next to impoſſible even to himſelf (A). His firſt care was to get Hollanders to build ſome ſmall veſſels at Moſcow, and afterwards four frigates of four guns each on the lake of Pereſlave. He had already taught them to combat one another; and he paſſed two ſummers ſucceſſively on board Engliſh or Dutch ſhips, which ſet out from Archangel, in order to inſtruct himſelf in naval affairs. In 1696, Czar John died, and Peter was now ſole maſter of the empire. He began his reign with the ſiege of Aſoph, then in the hands of the Turks, but did not take it till 1697. He had already ſent for Venetians, to build gallies on the river Don, which might ſhut up the mouth of that river, and prevent the Turks from relieving the place. This gave him a ſtronger idea than ever, of the importance and neceſſity of a naval force; yet he could have none but foreign ſhips, none at leaſt but what he was obliged to employ foreigners in building. He was deſirous of ſurmounting theſe diſadvantages, but the affairs he projected were of too new and ſin-

(A) See "An Account of the "Riſe and Naval Power of Ruſſia, "or, the Story of the little Boat "which gave Riſe to the Ruſſian "Fleet," ſaid to be written by the Czar Peter himſelf, and printed in the ſecond volume of "The Preſent State "and Regulations of the Church of "Ruſſia." By Tho. Conſett, M. A.

gular

gular a nature to be ſo much as conſidered in his council: and indeed they were not proper to be communicated. He reſolved therefore ſingly to manage the bold undertaking; with which view, in 1698, he ſent an embaſſy to Holland, and went himſelf incognito in the retinue. He entered himſelf in the India admiralty-office at Amſterdam, and cauſed himſelf to be enrolled in the liſt of ſhip-carpenters, and he worked in the yard with greater aſſiduity than any body there. His quality was known to all; and they ſhewed him to one another with a ſort of veneration. King William, who was then in Holland, paid him all the reſpect that was due to his uncommon qualities; and the Czar's diſguiſe freed him from that, which was merely ceremonious and troubleſome. The Czar wrought with ſuch ſucceſs, as in a little time to paſs for a good carpenter, and afterwards ſtudied the proportions of a ſhip. He then went into England; where, in four months, he made himſelf a compleat maſter in the art of ſhip-building, by ſtudying the principles of it mathematically, which he had no opportunity of learning in Holland. In England he met with a ſecond reception from king William, who, to make him a preſent agreeable to his taſte, and which might ſerve as a model of the art he was ſo very deſirous to learn, gave him a magnificent yatcht. He carried with him from England ſeveral Engliſh ſhip-builders and artificers, among whom was one Noy, but took alſo upon himſelf the title of a maſter-builder, and was pleaſed to ſubmit to the conditions of that character. Thus the Czar and Noy received orders from the Lord high admiral of Ruſſia, to build each of them a man of war; and, in compliance with that order, the Czar gave the firſt proof of his art. He never ceaſed to purſue it, but had always a ſhip upon the ſtocks; and at his death left half built one of the largeſt ſhips in Europe.

Voltaire, Fontenelle, &c.

Conſet. v. ii.

Voltaire, Fontenelle, &c.

During the Czar's abſence, the princeſs Sophia, being uneaſy under her confinement, and meditating to regain that liberty, which ſhe had forfeited by former inſurrections, found means to correſpond with the Strelitzes, who were now quartered at a diſtance from Moſcow, and to inſtigate them to a third rebellion in her favour. The news of this obliged him to haſten home; and arriving at Moſcow about the end of 1699, he executed terrible vengeance upon the ringleaders, yet took no other ſatisfaction of his ſiſter the princeſs, than by continuing her confinement in the nunnery, and hanging up the prieſt, who had carried her letters, on a gallows before her window. In 1700, he got together a body of ſtand-

ing forces, conſiſting of thirty thouſand foot; and now the vaſt project which he had formed, began to diſplay itſelf in all parts. He firſt ſent the chief nobility of his empire into foreign countries, to improve themſelves in knowledge and learning: he opened his dominions, which till then had been ſhut up, and invited all ſtrangers who were capable of inſtructing his ſubjects; and he gave the kindeſt reception to all land and ſea officers, ſailors, mathematicians, architects, miners, workers in metals, phyſicians, ſurgeons, and indeed operators and artificers of every kind, who would ſettle in his dominions. In the mean time, he had to do with a dull, heavy, untoward people; ſo that it is no wonder, that proceedings ſo new and ſtrange ſhould raiſe many diſcontents and tumults. They did ſo; and it was ſometimes as much as the Czar could do, to ſtifle and ſuppreſs them.

Fontenelle, &c.

One very ſingular reaſon, on which theſe diſcontents were grounded, was, that the Ruſſians conſidered grandeur and ſuperiority, the Czar's great object, in no other light than as a power of doing evil. In 1700, being ſtrengthened by an alliance with Auguſtus king of Poland, he made war upon Charles XII. of Sweden; from continuing which he was not deterred by the ill ſucceſs of his firſt campaigns: for he uſed to ſay, "I know that my armies muſt be over-"come for a great while; but even this will at laſt teach "them to conquer." However, he afterwards gained conſiderable advantages in Livonia and Ingria, provinces ſubject to the Swedes. His acquiſitions here were ſo important, that they put him upon building a fortreſs, whoſe port, ſituated on the Baltic, might be large enough to receive a fleet; and accordingly, in 1703, he laid the foundation of Peterſburg, now one of the ſtrongeſt cities in Europe, which was to him what Alexandria was to Alexander. He waged war with the Swedes for ſeveral years, and without ever gaining any conſiderable advantage, was frequently moſt miſerably beat by them. But firmneſs of mind and perſeverance were qualities peculiarly eminent in him; and therefore at length, in 1709, he obtained a complete victory over them in his own dominions at Pultowa. A great part of the Swediſh army were made priſoners. The Swediſh generals who were taken were conſtantly entertained at his own table; and one day, when he had drank a health to his maſters who had inſtructed him in the art of war, Count Rinſchild, a chief officer among the priſoners, aſked him, "Who they were "whom he honoured with ſo glorious a title?" "Your-"ſelves, Gentlemen," ſaid he. "Your Majeſty is very un-

"grateful

"grateful then," replied the Count, "to have ſo beaten your "maſters." Upon which the Czar, to make them ſome reparation for this ingratitude, immediately gave orders that their ſwords ſhould be returned them; and treated them with the greateſt generoſity and goodneſs. Near 3000 Swediſh officers, however, were diſperſed up and down his dominions, and particularly in Siberia, a country of vaſt extent, and running as far as China; and having little proſpect of returning to Sweden, they ſoon formed a kind of colony, and began to apply themſelves to the various profeſſions they were capable of. Thus they forwarded the Czar's great purpoſe, in poliſhing and civilizing the antient inhabitants of the country; and many arts, which, although eſtabliſhed at Moſcow and Peterſburg, might not have reached Siberia a long time, were thus ſuddenly eſtabliſhed there.

In the mean time, Peterſburg was riſen into a large and powerful city; and the king of Sweden having been obliged to fly from Pultowa to Bender in the Turkiſh dominions for refuge, the Czar availed himſelf greatly by his abſence: he made a complete conqueſt of Livonia and Ingria; to which he added Finland, and a part of Pomerania. The Turks having broken a truce they had concluded with him, he was incloſed by their army in 1712, on the banks of the Pruth; and that in ſo diſadvantageous a ſituation, that he ſeemed to be inevitably loſt. While the army was under great conſternation, the Czarina Catherine projected an expedient for its deliverance. She ſent to negotiate with the Grand Viſier, and let him privately know, that a great ſum of money was at his ſervice: he was tempted, and the Czar's prudence completed the work. To perpetuate the memory of this event, he cauſed the Czarina to inſtitute the Order of St. Catherine, of which ſhe was declared Sovereign, and into which none but women were to be admitted. The king of Sweden having at laſt quitted the Turkiſh dominions in 1713, the Czar found this formidable enemy advancing to oppoſe him: but he was now ſtrengthened by an alliance with the king of Denmark. He carried the war into the duchy of Holſtein, which was in alliance with the Swedes; and, in 1714, obtained over them a victory at ſea, near the coaſts of Finland, upon which he entered triumphantly with his fleet into the haven of Peterſburg.

All this while he continued his purſuits after all kinds of knowledge. He cauſed his engineers to draw the plan of every city, and to take deſigns of all the different machines which he had not in his own country. He inſtructed him-

ſelf in huſbandry, and in all ſorts of trade, wherever he came. In 1716, he paid a viſit, with his conſort, to the king of Denmark at Copenhagen, where he ſpent three months. He viſited there every ſchool of the univerſity, and all the men of letters: for, regardleſs of ceremony and pageantry, which he hated, it was indifferent to him, whether they waited on him, or he went to them. He coaſted every day ſome part of the kingdoms of Denmark and Sweden, attended with two engineers; ſurveyed all the windings, ſounded every part of the ſtraits, and afterwards had the whole ſo exactly deſcribed in charts, that not ſo much as the ſmalleſt ſhelf or bank of ſand eſcaped his obſervation. From Copenhagen he went to Hamburg, Hanover, Wolfenbuttle, and from thence to Holland. Here he left the Czarina, and went to France in 1717; and on the 19th of June that year, viſited the royal academy of ſciences at Paris, where he was entertained with the lateſt invented and moſt curious machines and experiments. He was no ſooner returned to his own dominions, but he ſignified his inclination of becoming a member of that ſociety; and the academy having made their moſt reſpectful acknowledgments for the great honour he did them, he wrote them a letter with his own hand. Theſe particulars may be ſeen in the hiſtory of that academy for the year 1720: the academy ſent him every year a volume of their proceedings, which, as an academician, he was intitled to; and he always accepted of it with pleaſure, as from his brethren.

It would be endleſs to enumerate all the various eſtabliſhments, for which the Ruſſians are indebted to this great emperor: Fontenelle has recorded ſome of the principal, and they muſt alſo have a place here. He eſtabliſhed, then, 1. A body of 100,000 foot, under as regular a diſcipline as any in Europe. 2. A navy of forty ſhips of the line, and 200 gallies. 3. Fortifications in all main towns, and an excellent civil government in the great cities, which before were as dangerous in the night, as the moſt unfrequented deſerts. 4. An academy for naval affairs and navigation, where all the nobility are obliged to ſend ſome of their children. 5. Colleges at Moſcow, Peterſburg, and Kiof, for languages, polite literature, and mathematics; and ſchools in the villages, where the children of the peaſants are taught to read and write. 6. A college of phyſicians, and a noble diſpenſatory at Moſcow, which furniſhes medicines to the great cities, and to the armies; whereas before, there was no phyſician but the Czar's, and no apothecary in all his dominions. 7. Public lectures in anatomy, a word never heard before in Ruſſia.

Elogium, &c.

Ruſſia. Mr. Voltaire relates, that the Czar had ſtudied this branch of knowledge under the celebrated Ruyſch at Amſterdam, and made ſuch improvements under this maſter, as to perform even chirurgical operations himſelf. He afterwards purchaſed the cabinet of that anatomiſt, which contained an immenſe collection of the moſt curious, inſtructive, and uncommon preparations. 8. An obſervatory, not only for the uſe of aſtronomers, but as a repoſitory for natural curioſities. 9. A phyſic garden, to be ſtocked with plants, not only from all parts of Europe, but from Aſia, Perſia, and even the diſtant parts of China. 10. Printing-houſes, where he aboliſhed their old barbarous characters, which, through the great number of abbreviations, were almoſt become unintelligible. 11. Interpreters for all the languages of Europe; and likewiſe for the Latin, Greek, Turkiſh, Calmuck, Mogul, and Chineſe. 12. A royal library, compoſed of three very large ones, which he purchaſed in England, Holſtein, and Germany. ch. ix.

Theſe and many more were particular inſtitutions and eſtabliſhments: but the Czar made general reformations, to which indeed the other were only ſubſervient. He changed the architecture, which was ugly and deformed; or, to ſpeak more properly, he firſt introduced that ſcience into his dominions. He ſent for a great number of pictures from Italy and France, and by this means inſtructed in the art of painting a people, who knew no more of it, than what they could collect from the wretched daubing of their ſaints painters. He ſent ſhips laden with merchandize to Genoa and Leghorn, which returned freighted with marble and ſtatues: and pope Clement XI. pleaſed with his taſte, preſented him with a fine antique, which the Czar, not caring to truſt by ſea, ordered to be brought to Peterſburg by land. Religion was not neglected in this general reform: ignorance and ſuperſtition had over-run it ſo much, that it ſcarcely merited the name of Chriſtian. The Czar introduced knowledge where it was miſerably wanted; and this knowledge enabled him to aboliſh faſts, miracles, and ſaint-worſhip, in a good degree, at leaſt. He ventured further than to the correction of rites: he aboliſhed the patriarchate, though pretty much independent on him; and by that means got rid of a power, which was always interrupting and diſconcerting his meaſures. He took away part of the revenues of thoſe churches and monaſteries, which he thought too wealthy; and leaving only what was neceſſary for their ſubſiſtence, added the overplus to his own demeſnes. He made many judicious and uſeful eccleſiaſtical canons, and ordered preaching in the Ruſſian language. Laſtly, he eſtabliſhed a

general liberty of conſcience throughout his dominions; and, if we had no other proof of his civilized ſpirit, this would be ſufficient. There is one more reformation, and perhaps as neceſſary and uſeful as any of the former, which he made even in his laſt illneſs, though it was exceedingly painful. When the ſenators and great perſonages, then about him, mentioned the various obligations which Ruſſia lay under to him, for aboliſhing ignorance and barbariſm, and introducing arts and ſciences, he told them, that he had forgot to reform one of the moſt important points of all, viz. the male adminiſtration of juſtice, occaſioned by the tedious and litigious chicanery of the lawyers; and ſigned an order from his bed, limiting the determination of all cauſes to eleven days, which was immediately ſent to all the courts of his empire.

This wonderful perſon died of the ſtrangury, cauſed by an impoſthume in the neck of his bladder, on the 28th of January 1725, aged fifty three years. He was tall, and remarkably well ſhaped: he had a noble countenance, eyes ſparkling with vivacity, and a robuſt conſtitution. His judg-
Chapter vi. ment was ſound, which, as Voltaire has obſerved, may juſtly be deemed the foundation of all real abilities: and to this ſolidity was joined an active diſpoſition, which put him upon the moſt arduous undertakings. Whoever reflects upon the interruptions, difficulties and oppoſitions, that muſt unavoidably occur in civilizing and reforming a large and barbarous empire, muſt ſuppoſe the Czar to have been, as indeed he really was, a perſon of the greateſt firmneſs and perſeverance. His education was far from being worthy of his genius: it had been ſpoiled by the princeſs Sophia, whoſe intereſt it was, that he ſhould be immerſed in licentious exceſſes. However, in ſpite of bad example, and even his own ſtrong propenſity to pleaſure, his natural deſire of knowledge and magnanimity of ſoul broke through all habits; nay, they broke through ſomething even greater than habits. It is remarkable, that from his childhood he had ſuch a dread of water, as to be ſeized with a cold ſweat and with convulſions, even in being obliged to paſs over a brook. The cauſe of this averſion is thus related: When he was about five years of age, he was carried in the ſpring ſeaſon over a dam, where there was a water-fall or cataract. He was aſleep in his mother's lap, but the noiſe and ruſhing of the water frightened him ſo, that it brought a fever; and, after his recovery, he retained ſuch a dread of that element, that he could not bear to ſee any ſtanding water, much leſs to hear
Chap. vi. a running ſtream. Who would have thought, ſays Voltaire, that

that ſuch a prince ſhould become the beſt mariner in all the north? Yet ſuch was the mighty force of his reſolution, that he gradually conquered nature in this particular; and his averſion of water was afterwards changed into an exceſſive fondneſs for that element. He had a ſon, who lived to be a man; but this ſon engaging with his mother, whom Peter had divorced in 1692, and other malecontents, in a conſpiracy againſt his father in 1717, he was condemned to die. He ſaved the executioners the trouble, by dying a natural death: and an account of this unfortunate prince, with original papers, was publiſhed by the Czar himſelf. The title of it, as it ſtands in the ſecond volume of the "Preſent State of Ruſſia," tranſlated from the High Dutch, and printed at London 1722, in 8vo, runs thus: "A Manifeſto of "the Criminal Proceſs of the Czarewitz Alexei Petrowitz, "judged and publiſhed at St. Peterſburg, the 25th of June "1718, tranſlated from the Ruſſian Original, and printed "by order of his Czariſh Majeſty at the Hague, 1718." The Czar compoſed ſeveral pieces upon naval affairs; and his name muſt be added to the ſhort catalogue of Sovereigns, who have honoured the public with their writings.

The Czarina, his widow, whom he nominated his ſucceſſor, was, upon his death, immediately acknowledged Empreſs of Ruſſia by the ſeveral eſtates thereof. The hiſtory of this lady is curious and extraordinary, and therefore ought to be related. She was born in a village called Runghen, on the banks of the lake Worthſy in Livonia; and loſing her parents, who were of low condition and poor, ſhe became deſtitute. The pariſh clerk, who kept a ſchool, took her into his houſe, and kept her; till Dr. Gluck, miniſter of Marienburg, happening to come to that village, eaſed the clerk of the girl, whom he liked exceedingly, and carried her home with him. Dr. Gluck treated her almoſt in the ſame manner, as if ſhe had been his own daughter; and not only had her taught ſpinning and ſewing, but inſtructed her alſo himſelf in literature above her ſex, and eſpecially in the German language. At length a Livonian ſerjeant in the Swediſh army fell paſſionately in love with her, and ſhe agreed to marry him: to which Dr. Gluck gave his conſent more readily than it is ſuppoſed he would have done, if his circumſtances had not been narrow. The next day, the Ruſſians made themſelves maſter of Marienburg; and the general, caſting his eyes accidentally on Catherine, and obſerving ſomething very ſtriking in her air and manner, took her then under his protection, and afterwards into his ſervice. Some time after, ſhe was advanced to be a

houſe-keeper to prince Menzikoff, who was the general's patron; and there the Czar ſeeing her, ſhe made ſuch an impreſſion on him, that he married her. She was taken at Marienburg in 1702, and married to the Czar in 1711: what became of her former huſband, the ſerjeant, is not known. She was a woman of wonderful abilities and addreſs, and in truth a very fit conſort for ſuch a one as Peter the Great. We have already obſerved, how ſhe reſcued him from ruin by her management, when he was ſurrounded by the Turks: and he ſeems to have made her partner of his councils and undertakings, as well as of his bed. He ſhewed the high opinion he had of her, by nominating her to ſucceed him: but ſhe died in little more than two years after him. She had ſeveral daughters by the Czar; the youngeſt of which, Elizabeth, after the heirs of the elder branches were extinct, aſcended the throne in December 1741. Voltaire, in his Chap. viii. Hiſtory of Peter, has taken occaſion to ſpeak of this princeſs; and what he ſays deſerves to be tranſcribed: "The lenity "of this princeſs, ſays he, has been carried to a degree "unparalleled in the hiſtory of any nation. She had pro- "miſed, that during her reign no body ſhould be put to "death; and ſhe has kept her word. She is the firſt Sovereign "that ever ſhewed this regard to the human ſpecies. Male- "factors are now condemned to ſerve in the mines and other "public works; a regulation, not leſs prudent than humane, "ſince it renders their puniſhment of ſome advantage to the "ſtate. In other countries, they only know how to put a "malefactor to death, with the apparatus of an executioner, "but are not able to prevent the commiſſion of crimes. The "terror of death does not perhaps make ſuch an impreſſion "on evil doers, who are generally given to idleneſs, as the "fear of chaſtiſement and hard labour, renewed every day."

PETIT (Peter) a very learned Frenchman, was born at Paris in 1617, and brought up to the profeſſion of phyſic, in which faculty he took a doctor's degree at Montpellier: but afterwards returning to Paris, neglected the practice of it, and gave himſelf up entirely to the ſtudy of polite literature. He lived ſome time with the firſt preſident of Lamoignon, as preceptor to his ſons; and afterwards with Monſ. Nicolai, firſt preſident of the chamber of accounts, as a man of letters and companion. He ſpent the greateſt part of his life in compoſing; and he had a wonderful facility with his pen, which enabled him to write much. He was deeply read in the

Baillet's Jugemens des Scavans, tome v. Niceron, tome xi.

the ancient Greek and Latin authors, and joined to his ſkill in theſe an uncommon knowledge in philoſophic matters. He died in 1687, aged ſeventy years, having taken a wife not long before.

He wrote only in Latin, but a great number of things both in verſe and proſe. His firſt production ſeems to have been an Elegy upon the death of Gabriel Naude, in 1653. In 1660, he publiſhed in 8vo, De motu animalium ſpontaneo liber unus. Petit was a great partiſan for the Peripatetic philoſophy; and, in this as well as ſome other works of the ſame kind, he has ſtrenuouſly ſupported the principles of Ariſtotle, and combated thoſe of Des Cartes. Epiſtolæ Apologeticæ A. Menjoti de variis ſectis amplectendis examen: ad medicos Pariſienſis, autore Adriano Scauro, D. M. 1666, 4to. Menjot had maintained, very reaſonably one would think, that a man ſhould attach himſelf to no particular ſect, but take from each whatever he found good: which ſentiment, it ſeems, did not pleaſe Petit, and therefore he oppoſed it in this work, under the fictitious name of Scaurus. He publiſhed the ſame year, in 8vo, under the feigned name of Marinus Statileus, Apologia pro genuitate fragmenti Satyrici Petroniani; that is, the fragment of Petronius found at Traw in Dalmatia, which Hadrian Valeſias then, and the beſt critics ſince, have agreed to reject as ſpurious. Eutyphron was another aſſumed name, under which he publiſhed a piece, in 1667, 4to, De nova curandorum morborum ratione per transfuſionem ſanguinis: he rejects this method of cure, which was approved by many phyſicians of his time, and ſupports his own opinion with much elegance and learning. In 1683, were publiſhed at Utrecht in 8vo, Miſcellanearum Obſervationum, libri iv. theſe are verbal criticiſms upon various authors, and ſhew great accuracy as well as profound erudition. The ſame year at Paris came out in 8vo, Selectorum Poematum, libri ii. Acceſſit Diſſertatio de Furore Poetico. The Diſſertation is curious, and ſhews the author to have been a very ingenious man; and the Poems have merit enough to rank him with Rapin, Menage, and the beſt writers of modern Latin poetry. De Amazonibus Diſſertatio, Paris 1685, 12mo? the edition of Amſterdam, 1687, 12mo. is preferable, there being additions by the author, and critical obſervations by Mr. de la Monnoye. De natura et moribus Anthropophagorum Diſſertatio, at Utrecht, 1688, 8vo. a curious and learned work. In tres priores Aretæi libros commentarii: Una cum diſſertatiuncula de Petiti vita et copioſo in eoſdem Commentarios indice, 1726, 4to. It was Maittaire, who

who publiſhed this poſthumous work, and ſet the life of Petit at the head of it.

There are ſeveral other works of our author, but we have mentioned the principal. Care muſt be taken in the mean time, not to confound him with another Peter Petit, who was his contemporary, and a man of a very different turn; as we ſhall ſee in the next article.

PETIT (Peter) a mathematician of France, celebrated for his writings, and for his connections with Paſcal, Des Cartes, Merſennus, and other great men, was born in 1598; and ſpent the firſt part of his life at Montlucon, in the dioceſe of Bourges, the place of his nativity, where he cultivated from his youth mathematics and philoſophy. He came to Paris in 1633, whither his reputation had travelled before him, and was employed on ſeveral occaſions by cardinal Richelieu. He was commiſſioned by this miniſter to viſit the ſea-ports, and had the title of the king's engineer; and was alſo ſent into Italy upon his majeſty's buſineſs. He was at Tours in 1640, and married there; and afterwards was made intendant of the fortifications: for Hilarion de Coſte gives him this title, in his Life of Merſennus, printed in 1649. Mr. Baillet, in his Life of Des Cartes, ſays, That Mr. Petit had a great genius for mathematics, excelled particularly in aſtronomy, and had a ſingular paſſion for experimental knowledge. It was ſomewhere about 1637 or 1638, when he went to Paris, after his return from Italy, where he heard much talk of the Dioptrics of Des Cartes. He read it, and communicated his objections to Merſennus, with whom he was intimately acquainted: nevertheleſs, he ſoon after embraced the principles of Des Cartes, and became not only the friend, but the partiſan and defender of that philoſopher. He was alſo intimately connected with the celebrated Paſcal, with whom he made at Rouen the ſame experiments concerning the vacuum, which Torricelli had before made in Italy; and was aſſured of their truth by frequent repetitions. This was in 1646 and 1647. We know no other circumſtances of the life of Mr. Petit, only that he died the 20th of Auguſt 1667, at Lagny upon the Marne, five or ſix leagues from Paris, whither he had retired at the latter end of his days. He was the author of ſeveral works upon phyſical and aſtronomical ſubjects. The firſt thing he publiſhed was upon chronology, and in defence of Joſeph Scaliger. It is intitled, Diſcours chronologique, contenant les maximes pour diſcerner les perfaites chronologies, &c. Paris 1636, in 4to.

Niceron, tome xlii.

PETI-

PETITOT (John) an extraordinary Italian painter, was born at Geneva in 1607; of a father who was a ſculptor and architect, who after having paſſed part of his life in Italy, retired to that city. His ſon was deſigned to be a jeweller; and by the frequent employment in enamelling, he acquired ſo fine a taſte, and ſo precious a tone of colouring, that Mr. Bordier, who afterwards became his brother-in-law, adviſed him to attach himſelf to portrait, believing he might puſh his art on ſtill to greater lengths; and though both the one and the other wanted ſeveral colours which they could not bring to bear the fire, yet they ſucceeded to admiration. Petitot did the heads and hands, in which his colouring was excellent: Bordier painted the hair, the draperies and the grounds. Theſe two friends agreeing in their work and their projects, ſet out for Italy. The long ſtay they made there, frequenting the beſt chymiſts, joined to a ſtrong deſire of learning, improved them in the preparation of their colours, but the completion of their ſucceſs muſt be aſcribed to a journey which they made afterwards to England. There they found Sir Theodore Mayern, phyſician to king Charles I. and a great chymiſt; who had by his experiments diſcovered the principal colours to be uſed for enamel, and the proper means of vitrifying them. Theſe by their beauty ſurpaſſed all the enameling of Venice and Limoges. Sir Theodore Mayern introduced Petitot to king Charles I. who retained him in his ſervice, and gave him a lodging in Whitehall. Here he painted ſeveral portraits after Vandyke, in which he was guided by that excellent maſter, who was then in London; and his advice contributed greatly to the ability of Petitot, whoſe beſt pieces are after Vandyke. King Charles often went to ſee him work, as he took pleaſure both in painting and chymical experiments, to which his phyſician had given him a turn. Petitot painted that monarch and the whole royal family ſeveral times. The diſtinguiſhing marks of favour ſhewn him by that prince, were only interrupted by his unhappy and tragical end, which was a terrible ſtroke to Petitot, who did not quit the royal family, but followed them in their flight to Paris, where he was looked on as one of their moſt zealous ſervants. Charles II. after the loſs of the battle of Worceſter in 1651, went to France, and during the four years that prince ſtaid there, he viſited Petitot, and often eat with him. Then it was that his name became eminent, and that all the court of France grew fond of being painted in enamel. When Charles II. returned to England, Lewis XIV. retained Petitot in his ſervice,

vice, gave him a penſion, and a lodging in the gallery of the Louvre. Theſe new favours, added to a conſiderable fortune he had already acquired, encouraged him to marry Margaret Cuper in 1661. The famous miniſter Drelincourt performed the ceremony at Charenton. Afterwards Bordier became his brother-in-law, and ever remained in a firm union with Petitot: they lived together, till their families growing too numerous, obliged them to ſeparate. Their friendſhip was founded on the harmony of their ſentiments, and their reciprocal merit, much more than a principle of intereſt. They had gained, as a reward for their diſcoveries and their labours, a million, which they divided at Paris; and they continued friends without ever having a quarrel, or even a miſunderſtanding, in the ſpace of fifty years.

Petitot copied at Paris ſeveral portraits of Mignard and Le Brun; yet his talent was not only copying a portrait with an exact reſemblance, but alſo deſigning a head moſt perfectly after nature. To this he alſo joined a ſoftneſs and livelineſs of colouring, which will never change, and will ever render his works valuable. Petitot painted Lewis XIV. Mary Anne of Auſtria his mother, and Mary Thereſa his wife, ſeveral times.

As he was a zealous proteſtant at the revocation of the edict of Nantz in 1685, and afraid of being taken up, he demanded the king's permiſſion to retire to Geneva, who finding him urgent, and fearing he ſhould eſcape, cruelly cauſed him to be arreſted, and ſent to Fort l' Eveque, where the biſhop of Meaux was appointed to inſtruct him. Yet neither the eloquence of the great Boſſuet, nor the terrors of a dungeon, could prevail. Petitot was not convinced, but the vexation and confinement threw the good old man, now near eighty, into a violent fever. The king being informed of it, ordered him to be releaſed. Our painter no ſooner found himſelf at liberty, than, terrified at what he had ſuffered, he eſcaped with his wife in 1685 to Geneva, after a reſidence at Paris for thirty-ſix years. His children remaining in that city, and fearing the king's reſentment, flung themſelves on his mercy, and implored his protection. The king received them favourably, and told them he could forgive an old man the whim of deſiring to be buried with his fathers.

When Petitot returned to his own country, he cultivated his art with great ardor, and had the ſatisfaction of preſerving to the end of his life the eſteem of all connoiſſeurs. The king and queen of Poland, deſirous to have their pictures painted by Petitot, though then above fourſcore, ſent

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the originals to Paris, believing him to be there. The gentleman who was charged with the commiſſion went on to Geneva. The queen was repreſented on a trophy holding the king's picture. As there were two heads in the ſame piece, they gave him a hundred Louis d'ors, and he executed it as if he had been in the flower of his age.

The concourſe of his friends, and the reſort of the curious who came to ſee him, was ſo great, that he was obliged to quit Geneva, and retire to Veray, a little town in the canton of Bern, where he worked in quiet. He was about the picture of his wife, when a diſtemper carried him off in one day, in 1691, aged eighty-four. His life was always exemplary, and his end was the ſame. He preſerved his uſual candour and eaſe of temper to his laſt hour. He had ſeventeen children by his marriage, but only one of his ſons applied himſelf to painting, who ſettled in London. His father ſent him ſeveral of his works to ſerve him for models. This ſon is dead, and his family is now ſettled in Dublin.

Petitot may be called the inventor of painting in enamel; though Bordier his brother-in-law made ſeveral attempts before him, and Sir Theodore Mayern had facilitated the means of employing the moſt beautiful colours, it was ſtill Petitot that completed the work, which under his hand acquired ſuch a degree of perfection, as to ſurpaſs miniature, and even equal painting in oil. He made uſe of gold and ſilver plates, and rarely enameled on copper. When he firſt came in vogue, his price was twenty louis's a head, which he ſoon raiſed to forty. His cuſtom was to carry a painter with him, who painted the picture in oil; after which Petitot ſketched out his work, which he always finiſhed after the life. When he painted the king of France, he took thoſe pictures that moſt reſembled him for his patterns; and the king afterwards gave him a ſitting or two to finiſh his work. He laboured with great aſſiduity, and never laid down his pencil but with reluctance, ſaying, that he always found new beauties in his art to charm him.

PETRARCH (Francis) an Italian, eminent for great parts and great learning, has been called the father of modern poetry; and was perhaps the firſt among the moderns, in whom the ſpirit and genius of ancient literature began to revive. His parents were of Florence, of honourable families; and his father was a manager in the faction of the Bianchini, which were driven from the town by the Neri in 1300. He retired to Arezzo, where Petrarch was born in 1304, and not

Niceron, Hommes illuſtr. tome xxviii.

not at Anciſa, as ſome have imagined. His father, after many vain attempts to be reſtored, fixed at length at Avignon, then the ſeat of the pope: from whence Petrarch, who was nine years old, was ſent to Carpentras, in order to learn grammar, rhetoric, and philoſophy. He was four years at this place, and was then removed to Montpellier, where he ſpent four more years in the ſtudy of the law. After that, his father ſent him to Bologna, to have him made complete in this way, for that was what he had ſet his heart upon: but, alas! the dry ſtudy of the law had no charms for Petrarch. Poetry, eloquence, and hiſtory, had employed in reality the greateſt part of his time and attention; which the father perceiving, was ſo enraged, that, coming one day ſuddenly into his chamber, and finding a heap of ancient Latin authors by him, he flung them all into the fire, except Virgil and Cicero, which, at the earneſt interceſſion of the ſon, he ſpared.

Loſing his mother in 1324, and his father the year after, he returned to Avignon to ſettle his affairs; and ſoon after purchaſed a very retired, but very agreeable country houſe, called Vaucluſe, about five miles eaſt of it, where he ſpent a good part of every year. Here, in 1327, he commenced an amour with a beautiful young damſel, named Laura, who lived in the neighbourhood, and whom he has made famous by his poetry. His reſidence at Vaucluſe was ſometimes interrupted by travels. He went to Paris, from whence he paſſed to Flanders; then he went into Germany, and laſtly to Rome. At his return to Avignon, he was prevailed with to enter into the ſervice of pope John XXII. who employed him in ſeveral important tranſactions both in France and at Rome. Mornay, in his Hiſtory of the papacy, ſays, that Petrarch, whom he calls Lumen ſeculi ſui, "a very bright ſtar ſhining in an age of darkneſs," might have had any thing, if he would only have flattered the popes: and Mr. Bayle quotes an author, who relates that he loſt a cardinal's cap, becauſe he would not conſent that his ſiſter ſhould be miſtreſs to pope Benedict XII. who was extremely taken with her, and who at length obtained her by the management of another brother. However this was, Petrarch was not fond of a court life: he ſeems to have had too much integrity and generoſity in his nature to be fit for it; ſo that he retired to Vaucluſe, where he devoted himſelf wholly to reading, to compoſition, and to Laura. He compoſed a Latin poem called Africa, which, though a very crude performance, and faulty both in latinity and meaſure, appeared a prodigy in thoſe days of ignorance, and made his name ſo famous, that the ſenate of Rome and the univerſity of Paris both invited him at the ſame time, to come

Nouvelles de la Republ. des Lettr. Fev. 1586.

and

and receive the poetic crown. He went to Rome in 1341, where that honour was conferred upon him with great ſolemnity.

From Rome he went to Parma, and ſoon after to Vaucluſe, where he gratified his prevailing paſſion, which was the love of books and ſolitude. Yet, in 1343, he was called out by pope Clement VI. who ſent him to compliment queen Joan of Naples, upon her acceſſion to the crown. He went again into Italy in 1348, to viſit ſome nobles at Verona; and he was here, when news of the death of his deareſt Laura was brought him. He was infinitely afflicted with it; and immortalized his grief with a great number of verſes written in her praiſe. Laura ſeems to have been to Petrarch, what Stella was to Swift; I mean, if we may take the word of Petrarch himſelf, who aſſures us, that his love for her was of the pureſt kind, although ſome have pretended, that it was not altogether ſpiritual. He went to Avignon in 1349 to the jubilee at Rome in 1350, and from thence to his ſolitude at Vaucluſe, which growing probably diſagreeable for want of the beloved Laura, he finally quitted in 1352. He went to Milan, where he entered into the ſervice of the Viſconti, who ſhewed him great kindneſs, and employed him in embaſſies and affairs of importance for the following ten years. The remainder of his life was ſpent in continual journeyings, ſometimes to Parma, ſometimes to Padua, as well as to Ferrara and Venice. He was at Venice in 1364, when the celebrated John Boccace came from Florence to aſſure him, that he was reſtored by the republic to the eſtate of his father, which had been forfeited, and had leave to return and ſettle there. The offer pleaſed him much, but came too late: he was then grown old and infirm, and was ſo ſubject to fainting fits, that he was once at Ferrara ſuppoſed to be dead for three hours. He choſe to retire to Padua, for the ſake of being near his patron Francis de Carrara, who had given him an agreeable country houſe, about ten miles from the town, called Arqua; and at this place he died in July 1374, aged ſeventy years. He was an eccleſiaſtic, had a canonry or two and an archdeaconry, but never entered into the order of prieſts. He had a natural daughter, not by Laura, but by a young lady of a good family, whoſe huſband became his ſole executor. He was a man of many virtues: he neither deſired nor deſpiſed riches; and if he did love fame, it was with moderation, and without any of that anxiety and ſolicitude which often makes the purſuers of it miſerable. A ſaying of his is recorded, which deſerves to be mentioned: it was,

Blount's Cenſura Authorum.

was, that "no greater evil can happen to a man, than to "be made a pope." Hadrian VI. afterwards felt the truth of it, as appears from the inſcription he ordered upon his tomb: "Here lies Hadrian VI. who thought nothing in life "more unfortunate, than that he was appointed to govern."

See HADRIAN.

As to his literary character, no man was ever more eſteemed and honoured than Petrarch; and indeed with reaſon, for he was a very extraordinary man. His various knowledge made him juſtly regarded as the firſt genius of an age, the darkneſs and barbariſm of which he contributed much to diſſipate, by re-eſtabliſhing letters and the art of writing. The great number of works, in proſe as well as poetry, which he compoſed both in Latin and Italian, ſhew a wonderful fruitfulneſs of invention. He excelled in Italian poetry; his Latin is not ſo good. His proſe works alſo are inferior to his poetry; yet there appears great eloquence in all he wrote; nor is the Latin bad, if we conſider, that he was the firſt who attempted to reſcue letters from Gothic ignorance and barbarity. Eraſmus ſays, that he was a great, a knowing, and an eloquent man, but that his language ſavours of the age he wrote in. He adds, that Petrarch was ſcarcely read in his time, and therefore we cannot wonder if he is not much regarded in ours. There are nevertheleſs things in him, which may well enough amuſe a curious man; and ſomething higher may be ſaid of his Italian poetry, which is indeed excellent. The firſt complete collection of his works was at Baſil, 1581, in four volumes folio: the fourth volume contains his Italian pieces.

In Ciceroniano.

Niceron relates, that more than five and twenty perſons have written the life of Petrarch; but that he himſelf has followed that of M. Muratori, prefixed to Petrarch's Italian poems, printed at Modena 1711, in 4to, as being the moſt exact.

PETRONIUS ARBITER (Titus) an admirable critic and polite writer of antiquity, who flouriſhed in the reign of Nero, and of whom there remains a conſiderable fragment of a compoſition in verſe and proſe, intitled, Satyricon, or a kind of Menippean ſatire. He was a Roman knight, of an ancient family; and after an education ſuitable to his quality, made his appearance in the imperial court of Claudius. Here he found a way of living agreeable to his temper, which was voluptuous, although he is repreſented to have had too much delicacy in his nature, to reliſh the brutalities of love, like Meſſalina, or thoſe of eating and drunkenneſs with Claudius.

Vie de Petrone Arbitre par St. Evremond.

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He ſeems to have taken a reliſh of both, rather to gratify his curioſity than his ſenſes; and, inſtead of a prodigal or debauchee, is rather to be conſidered as a nice and learned artiſt in the ſcience of voluptuouſneſs. So ſays Tacitus at leaſt, by whom his character, and the occaſion and manner of his death, which were all very extraordinary, are finely drawn; that is, ſuppoſing him to be the very perſon there mentioned, which, though doubted by Lipſius and ſome other critics, is now the moſt prevailing opinion. Annal. lib. xvi. Lipſ. not. in loc.

When Petronius had thus paſſed his youth in gaiety and pleaſure, he was, either through the favour of Nero or his own merit, ſent proconſul to Bythinia; where this man of pleaſure, like another Mecænas, ſhewed himſelf capable of the cloſeſt application to buſineſs, and performed all the duties of an able magiſtrate. He was afterwards, as Tacitus ſays, choſen conſul; perhaps extraordinarily for ſome months, as was uſual, when the conſul died within the year of his office, which was never left vacant. There is ſome reaſon to ſuppoſe this, becauſe we do not find his name in any liſt of the conſuls; and yet the authority of Tacitus, who ſays he was conſul, muſt not be queſtioned. The time of his conſulate being expired, he relapſed into his former manner of living; and either became vitious from his own inclination, or out of a deſire to pleaſe Nero, ſtrove to appear ſo: revolutus in vitia, ſeu vitiorum imitationem, ſays Tacitus. Hence he became ſoon one of the emperor's confidents, and, as the ſame hiſtorian inſinuates, received the ſurname of Arbiter, becauſe Nero thought none of his pleaſures elegant or well fancied, which were not either contrived or approved by Petronius.

Thus Petronius acted for ſome time under Nero, as intendant of his pleaſures: and by this means poſſeſſing great favour with the emperor, ſtood expoſed to the envy and hatred of Tigellinus, who, ſays Tacitus, was as it were his rival and ſuperior in the ſcience of pleaſure. That jealous and ſelfiſh favourite and miniſter reſolved therefore to ruin Petronius, which by various inſinuations at firſt, and falſe accuſations afterwards, he gradually effected. For, knowing cruelty to be the prevailing paſſion of this prince, he inſinuated that Petronius was too intimate with Scevinus, not to be dipped in Piſo's conſpiracy; and then ſuborned one of his ſlaves to ſwear againſt him, deprived him of all means of juſtifying himſelf, and impriſoned the greateſt part of his domeſtics. Petronius was put under durance at Cumæ, whither he had attended the emperor in his journey to Campania; but ſoon reſolved to end his hopes and fears by a voluntary death,

which however he was unwilling to have thought precipitate. He opened his veins therefore, and then closed them again: he did this more than once, at intervals conversing with his friends, not in a solemn manner on serious and profound subjects, the immortality of the soul, or the principles and sayings of the philosophers about it, but in a pleasant and jocose way, they repeating to him songs and verses upon diverting subjects. In short, he slept, he travelled, rewarded some, and punished others of his domestics; affecting to do all the ordinary offices of life, that his death might not seem forced, but accidental. When he made his will, he did not compliment Nero or Tigellinus, or any of the great men in power, as was then the common practice, with a legacy; but having described, under the feigned characters of some vile debauched people, all the infamous lewdness and obscene pleasures of Nero, sent the book sealed up to him, breaking the seal in pieces, that no use might be made of it afterwards in discovering the author. Tacitus adds, that the emperor was much perplexed in conjecturing how his nocturnal bestialities came to be so well known; and that at length his suspicions settled upon Silia, a senator's wife, who having always been one of his party, and being intimate with Petronius, was doomed to banishment, on pretence that she had not concealed what she had seen and been partaker of. The manner of Petronius's death had a strange mixture of constancy and extravagance, and certainly not a little of vanity and affectation, although Tacitus seems to relate it with applause and admiration. He died in the year of Rome 817, of Christ 65, and, as is supposed, about fifty years old.

It does not appear, what put him first upon writing his Satyricon, nor very clearly, what was his design in it. His admirers say, that he meant to expose the luxury and debauchery of the court: it may be so, but it is strange, as one observes, that he should chuse to do it in such a manner; for it is manifest, that he speaks of the most infamous acts of lewdness with too great a gust to be thought a reformer: it would be more natural to imagine, that he has likewise drawn his own picture among those of the other debauchees of that court and age. In short, his Satire is such a medley of virtue and vice, that it is difficult to determine what he condemns or what he approves. In the mean time he had a fine genius, and knew perfectly how to enter into every character he intended to commend or expose; and, by joining the humour of Plautus to the eloquence of Cicero, formed from thence a most lively and elegant stile and manner, in which

Crucius's Lives of the Roman poets.

the perfection of the Roman urbanity appears. All the learned and men of taſte have agreed in their elogiums of him, at the ſame time that they have condemned the marvelous obſcenities with which his work abounds. He has uſually been ranked among the critics of antiquity, and is mentioned by Mr. Pope in particular with Horace, Dionyſius Halicarnaſſeus, Quintilian, and Longinus:

> " Fancy and art in gay Petronius pleaſe,
> " The ſcholar's learning, with the courtier's eaſe."
> Eſſay on Criticiſm, v. 667.

Not that he has delivered any thing in the formal didactic way of criticiſm, but only occaſionally thrown out ſome few remarks in the courſe of his work, which however ſhew him to have been ſufficiently intitled to the character and merits of a juſt critic.

Salmaſius and others are of opinion, that the preſent fragments of Petronius are merely excerpta, or paſſages tranſcribed by ſome ſtudent, who picked out what pleaſed him beſt, and that the original and intire copies are loſt. Nothing certain of this nature can be known; but if Salmaſius conjectures rightly, he muſt have been a very laſcivious ſtudent, who found his pleaſure in the moſt bawdy paſſages. A conſiderable fragment of Petronius was pretended to be found at Trau in Dalmatia by a phyſician about the middle of the laſt century; and this occaſioned a controverſy among the critics, of which there is ſome account in Spon's Voyages, who viſited this phyſician, and ſaw the manuſcript in queſtion; which however is upon the whole rejected as a forgery. many learned men have written notes, and much critical labour has been beſtowed upon this author; from whence it is, that there are various editions of him, the beſt of which is ſuppoſed to be that of Peter Burman, at Utrecht 1709, in two volumes 4to.

PETTY (Sir William) a ſingular inſtance of an univerſal practical genius, was the elder ſon of Anthony Petty, a clothier at Rumſey, a ſmall port town in Hampſhire, where he was born May 16, 1623. It is hard to determine whether the courſe of his education was directed more by his father or himſelf: for being carried in his infancy, by the bent of his genius and inclination, to view the common mechanics at work, he preſently took up the tools himſelf, and ſoon grew to handle them with ſo much dexterity, that at twelve years of age he had attained a ſkill in each trade not much in-

Wood Ath. Ox. v. ii. col. 807.

In his Will, dated May 2, 1685.

ferior to that of the ordinary workmen therein. After this he went to the grammar ſchool at Rumſey, where (if we may believe his own account) he not only acquired a competent readineſs in the Latin, Greek, and French tongues, but alſo became maſter of all the rules of common arithmetic, the practical geometry, dialing, and the aſtronomical part of navigation, in three years time. Thus inſtructed in literature and the knowledge of ſeveral mechanical trades, he removed at the age of fifteen to the univerſity of Caen in Normandy, and after ſome ſtay there, returning to England, he was preferred in the navy, where by the time he was twenty years of age,

Ibid.

" he had (to uſe his own words) gotten up about threeſcore " pounds, with as much mathematics as any one of his age " was known to have had." Our author having thus made a purſe, which, in the hands of ſuch a manager, was a ſufficient fund to ſupport the expence of travelling abroad, he reſolved to make uſe of it that way for his further improvement in his ſtudies. He began now to turn his thoughts to phyſic, and it was chiefly in the view of getting an inſight into that art, that in 1643 he viſited Leyden, Utrecht, Amſterdam, and Paris (A). He ſpent three years in foreign parts, and maintained his brother Anthony (whom he had taken with him to breed up) as well as himſelf, and yet brought home to Rumſey, in 1646, about ten pounds more than he carried out of it in 1643. The following year, having invented an inſtrument for double writing (B), he obtained a patent from the parliament for the

(A) Here ſtudying anatomy, he read Veſalius with Mr. Hobbes, who was very kind to him, and readily gave him his aſſiſtance. See his Will, dated May 4, 1685.

(B) In an advertiſement prefixed to his Advice to Mr. Samuel Hartlib, our author calls it an inſtrument of ſmall bulk and price, and eaſily made, and very durable, whereby any man, even at the firſt ſight and handling, may write two reſembling copies of the ſame thing at once, as ſerviceably and as faſt (allowing two lines upon each page for ſetting the inſtruments) as by the ordinary way, of what nature, or in what character, or what matter ſoever, as paper, parchment, a book, &c. the ſaid writing ought to be made upon. Mr. Ruſhworth alſo having mentioned the patent for teaching this art, tranſcribes nearly our author's words, and ſays, it might be learnt in an hour's practice, and that it was of great advantage to lawyers, ſcriveners, merchants, ſcholars, regiſters, clerks, &c. it ſaving the labour of examination, diſcovering or preventing falſification, and performing the whole buſineſs of writing, as with eaſe and ſpeed, ſo with privacy alſo. The additional fatigue occaſioned to the hand by the increaſe of weight above that of a pen, rendered this project uſeleſs as to the chief advantage propoſed, that of expedition in writing: but it ſeems to have been applied with ſome alterations reſpecting that deſign, to the buſineſs of drawing; the inſtrument for which is too well known to need any deſcription here.

ſole

ſole teaching of that art for ſeventeen years. Though this project (however promiſing in the theory) did not turn to any great account in itſelf; yet by this means our author was brought into the knowledge of the leading men of thoſe times; and obſerving their proceedings at Oxford, he reſolved to lay hold of the opportunity of fixing himſelf there. Accordingly having wrote his advice to Mr. Hartlib for the advancement of learning (c), he went thither in 1648, and at firſt was employed by their anatomy profeſſor as his aſſiſtant. In the mean time, he practiſed phyſic and chymiſtry with good ſucceſs, and grew into ſuch reputation, that the philoſophical meetings which preceded the royal ſociety, were firſt held (for the moſt part) at his lodgings; and by a parliamentary recommendation he was put into a fellowſhip of Brazen-noſe-college, in the place of one of the ejected fellows, and created doctor of phyſic, March 7, 1649. He was admitted a candidate of the college of phyſicians on the 25th of June 1650. In December the ſame year he was chiefly concerned (among others) in the recovery of a woman who had been hanged at Oxford, for the ſuppoſed murder of her baſtard child (E). Upon the reſignation of Dr. Clayton, he ſucceed-

See Dr. Wallis's account of theſe meetings in Mearne's preface to Langtoft's Chr. v. i. p. 163.

(c) We ſee in the dedication of his Advice, where he declares, that though the thoughts he had till then conceived about the advancement of real learning in general, and particularly upon Mr. Hartlib's plan, were but flying ones, on account of the vaſt expence of executing ſuch deſigns, as well as the great unwillingneſs to contribute toward them: But it having pleaſed God, continues he, to make me the inventor of the art of double writing, daily and hourly uſeful to all ſorts of perſons, in all places of the world, and that to perpetuity, I conceived, that if there were underſtanding enough in men to be ſenſible of their own good, and thankfulneſs or honeſty to reward the contrivers of it, ſuch means might be raiſed out of this art, as might at leaſt ſet the aforementioned deſigns afloat, and make them ready to ſet ſail to the haven of perfection.

(E) This was one Anne Green, executed at Oxford, December 14, 1650. The ſtory is, that ſhe was hanged by the neck near half an hour, ſome of her friends in the mean time thumping her on the breaſt, others hanging with all their weight upon her legs, ſometimes lifting her up, and then pulling her down again with a ſudden jirk, thereby the ſooner to diſpatch her out of her pain. After ſhe was in her coffin, being obſerved to breathe, a luſty fellow ſtampt with all his force on her breaſt and ſtomach, to put her out of her pain; but by the aſſiſtance of Dr. Petty, Dr. Willis, Dr. Bathurſt, and Dr. Clarke, ſhe was again brought to life. I myſelf, ſays Mr. Derham, ſaw her many years after that. She had, I heard, born divers children. Derham's Phyſico-Theol. p. 157. Lond. 1713, 8vo. See alſo a printed account of it, intituled, News from the Dead, &c. edit. 1651, with verſes on the occaſion.

ed him in the profeſſorſhip of anatomy, January 1. following, and was choſen muſic profeſſor at Greſham college on the 7th of the enſuing month, by the intereſt of his friend Dr. Graunt. In 1652 he was appointed phyſician to the army in Ireland, with a ſalary of twenty ſhillings per diem, and landed at Waterford, September 10, that year, having one hundred pounds allowed him for the journey. He was likewiſe phyſician to three lords-lieutenants ſucceſſively, Lambert, Fleetwood, and Henry Cromwell. Some time after his ſettlement in Ireland, having obſerved, that after the rebellion there in 1641, the lands forfeited thereby, which had been adjudged to the ſoldiers who ſuppreſſed it, were very inſufficiently meaſured, he repreſented the matter to the perſons then in power, who granted him a contract, dated December 11, 1654, to make the admeaſurements anew, which he finiſhed with ſuch exactneſs, that there was no eſtate of 60 l. per ann. and upwards which was not diſtinctly marked in its true value, maps being likewiſe made by him of the whole. By this contract he gained a very conſiderable ſum of money. Beſides twenty ſhillings per diem, which he received during the performance, he had alſo a penny an acre by agreement with the ſoldiers. And it appears from an order of government, dated at the caſtle of Dublin, 19th March 1655. that he had then ſurveyed two million and eight thouſand acres of forfeited profitable land; part of which he had ſub-divided to the late diſbanded ſoldiers, beſides church and crown lands; which, according to the rates in his contract, when the army ſhould be put into poſſeſſion of the whole, amounted to above the ſum of 17,900 l. of which he had received 7500 l. and from the army 2186 l. 2 s. beſides the money that was to be deducted from the deficiency of former ſurveys. And by the ſaid order, in conſideration of the want of the money he was in arrear, by paying ſeveral perſons by him employed in the ſurvey, he received 3000 l. more: but part of his contract remaining unpaid till after the reſtoration, the payment of it was provided for by the act of explanation. He was likewiſe one of the commiſſioners for ſetting out the lands to the army after they were ſurveyed. When Henry Cromwell obtained the lieutenancy of that kingdom in 1655, he made the doctor his ſecretary, appointed him a clerk of the council there in 1657, and procured him to be elected a burgeſs for Weſtlow in Cornwall, in Richard Cromwell's parliament, which met January 27, 1658. Upon the 25th of March following, Sir Hierom Sankey, member

See his article.

Reflections upon ſome perſons and things in Ireland, &c. p. 3.

See his letter to Mr. Boyle of Feb. 17, 1657.

See H. Cromwell's letter to Thurloe in remark (H).

member for Woodſtocke in Oxfordſhire, impeached him of high crimes and miſdemeanours in the execution of his office (F). This brought the doctor into England, when appearing in the Houſe of Commons, April 19th, he anſwered to the charge on the 21ſt; to which his proſecutors replying, the matter was adjourned; whence it never came to an iſſue, that parliament being ſuddenly diſſolved the next day. Henry Cromwell had written over a letter to ſecretary Thurloe, dated the 11th of that month, in his favour, as follows: "Sir, I have heretofore told you my thoughts of Dr. Petty, and am ſtill of the ſame opinion; and if Sir Hierom Sankey do not run him down with numbers and noiſe of adventurers, and ſuch other like concerned perſons, I believe the parliament will find him as I have repreſented. He has curiouſly deceived me theſe four years, if he be a knave. I am ſure the junto's of them who are moſt buſy, are not men of the quieteſt temper. I do not expect you will have leiſure, or ſee cauſe to appear much for him, wherefore this is only to let you underſtand my preſent thoughts of him. The activeneſs of Robert Reynolds and others in this buſineſs, ſhews that Petty is not the only mark aimed at."

Upon his return to Ireland ſoon after, ſome further endeavours being uſed to puſh on a proſecution, the doctor publiſhed the ſame year, A Brief of the Proceedings between Sir Hierom Sankey and the author, with the State of the Controverſy between them, in three ſheets; which was followed by Reflections upon ſome Perſons and Things in Ireland, &c. He came again to England; but though he brought a very warm application in his favour from the lord lieutenant, in theſe terms, "Sir, the bearer, Dr. Petty, hath "been my ſecretary, and clerk of the council here in Ire- "land, and is one whom I have known to be an honeſt and "ingenious man. He is like to fall into ſome trouble from "ſome who envy him. I deſire you to be acquainted with "him, and to aſſiſt him, wherein he ſhall reaſonably deſire "it. Great endeavours have been uſed to beget prejudice "againſt him; but when you ſpeak with him, he will appear

(F) The charge being general, many lawyers ſpoke againſt receiving it, till it was digeſted into particulars; but at laſt it was reſolved he ſhould be ſummoned to attend the houſe that day month. Ward, p. 219. from a manuſcript letter of the doctor to Mr. Boyle, Feb. 17, 1567, in the poſſeſſion of Mr. Miles.

"otherwiſe;" yet he was actually removed from his public employments in June. This year, 1659, he became a member of the Rota Club at Miles's coffee-houſe in New Palace-Yard, Weſtminſter (G): but returned to Ireland not long after Chriſtmas, and ſtaid there till the reſtoration of king Charles II. upon which he came into England, and was received very graciouſly by his majeſty; and reſigning his profeſſorſhip at Greſham, March 8, 1600, on the 19th of that month he was made one of the commiſſioners of the Court of Claims; and the king, in his inſtructions for the act of ſettlement, ordered lands to be aſſigned him for his deficient debentures, according to the directions in his letter of January 2, 1660, viz. That all the forfeited lands which had been ſet out to him, and of which he had been poſſeſſed May 7, 1659, ſhould be confirmed to him for ever, which was accordingly done by the ſaid act; and in virtue thereof he had ſeven, and his lady two grants of lands, by letters-patent. April 11, 1661, he received the honour of knighthood, and the grant of a new patent, conſtituting him ſurveyor general of Ireland, and was choſen member of parliament there for the borough of Eniſcony. Upon the foundation of the royal ſociety, he was one of the firſt members, and of the firſt council eſtabliſhed therein; and though he had left off the practice of phyſic, yet his name appears in the liſt of the fellows in the new charter of the college of phyſicians in 1663. The ſame year he loſt a conſiderable part of his eſtate by the decrees of the court of claims in Ireland. This court was erected to determine matters ſtill remaining in diſpute between the preſent poſſeſſors of popiſh eſtates, on pretence of forfeitures in the rebellion of 1641, and the former proprietors. Our author having purchaſed ſeveral debentures, as already obſerved, and by thoſe the lands allotted to pay them in 1656 and 1657, the juſtice of thoſe allotments was called in queſtion by this court, which ſat chiefly this year, and adjudged to the claimants, as not being concerned in the rebellion. Sir William ſays, the court was too favourable to the claimants; and obſerves, that of all that claimed innocency, ſeven in eight obtained it: that the reſtored perſons, by innocence and proviſos *, had more than what was their own in 1641, by at leaſt one fifth: that they had gotten by forged feoff-

* That is, proviſos in the act of ſettlement paſſed in 1662.

(G) The ſcheme of this club was, that all officers of ſtate ſhould be choſen by balloting, and the time limited for holding their places; and that a certain number of members of parliament ſhould be annually changed by rotation. See Wood's Faſti, vol. ii. col. 591.

ments of what was more than their own, at leaſt one third; and that of thoſe adjudged innocents, not one in twenty were really ſo. He obſerves alſo, that the number of landed Iriſh papiſts before that rebellion was about three thouſand, whereof, as appears by eight hundred judgments of the Court of Claims which ſat this year, there were not above a ſeventh part, or four hundred, found guilty of the rebellion.

About this time, he invented his double-bottomed ſhip, to ſail againſt wind and tide, which occaſioned much diſcourſe. He afterwards gave a model of this ſhip to the Royal Society, which is ſtill in their repoſitory; to whom alſo, in 1665, he communicated a diſcourſe about the building of ſhips, containing ſome curious ſecrets in that art. This was taken away by Lord Brounker, who kept it in his poſſeſſion till 1682, and probably till his death, ſaying, it was too great an arcanum of ſtate to be commonly peruſed. Sir William's ſhip performed one voyage from Dublin to Holyhead, into which narrow harbour ſhe turned in againſt wind and tide, in July 1663. About the ſame time, the earl Oſſory, and other perſons of honour, were embarked in her, and drove to and again within the bar near Dublin. It then blew very hard, inſomuch that a ſmall Holland veſſel, famous for a good ſailer, which ſet ſail with her, was in appearance looked on to be overſet, whilſt ſhe inclined not above half a foot; ſo that it was truly called the Pad of the ſea. It appeared very much to excell all other forms of ſhips in ſailing, carriage, and ſecurity, and many other ſuch benefits: but in its return home from a ſecond voyage, it was deſtroyed in a ſtorm, in which a great fleet alſo periſhed; and no other being built upon the ſame plan for many years, there grew an opinion that the charge was too much for a private purſe. But the truth is, that notwithſtanding the great things that were ſaid of the invention of it by others, yet many defects were obſerved in it by the inventor himſelf; particularly, notwithſtanding Dr. Sprat's remark that it performed the firſt voyage with admirable ſwiftneſs, and that it would do more than any other ſhip againſt wind and tide, yet ſailing with them, it was a meer ſlug. For theſe and other the like reaſons, Sir William ſet himſelf to improve it, and ſpent many years upon it; till at length having, at great expence, made upwards of twenty models to bring it to the deſired perfection, he procured a veſſel to be built, which being finiſhed according to his mind, was tried December 15 and 16, 1684, in the harbour at Dublin, between Rings-end and the Bar; when ſhe performed ſo abominably, as if built on purpoſe

to

to diſappoint in the higheſt degree every particular that was expected from her. She had ſpread but a third of her ſail ſhe was to carry; the wind did but juſt fill her ſails, and yet ſhe ſtooped ſo, that ſhe was in danger of being overſet every moment. A blaſt from a ſmith's bellows ſuperadded, had overturned her. She was propoſed not to want an ounce of ballaſt; and yet ſhe had in her ten tons of paving ſtones, and all would not do. The ſeamen ſwore they would not venture over the Bar with her for a thouſand pounds; even right before the wind ſhe did nothing, ſo that the whole deſign was blown up. It muſt be obſerved, that among other alterations, the principal was, that of changing the bottom, ſo that his laſt veſſels were not ſo much double bottomed as the former; and he now called them ſluice-bottomed, their keel being inverted, and a large ſluice or crena running along their back. The mortification muſt have been ſo much greater, on account of the abſolute confidence he had of the ſucceſs; inſomuch, as he had not ſpared to aſſert, that he would be bound to make a paſſage-boat between Dublin and Cheſter, of about eighty or a hundred tons, that ſhould be as it were a ſtage-boat, and ſhould be as conſtant in her going out and returning upon her ſet days, let whatever weather happen, as the ſtage-coaches between London and any country town. It is worth knowing with what temper he bore this vexatious affair; and this appears from a letter of his to a friend, dated at Dublin, December 18, 1684, wherein he writes thus: "I have troubled you with ſeveral accounts of "my naval experiments, perhaps, you may think, becauſe I "expected your applauſe from them: but I do now, with "the ſame candor and ingenuity, acquaint you, that upon "the 15th and 16th days of this month, we have made an "experiment upon the ſea, in which were ſo many com-"plicated and perplexed circumſtances, as to make me ſtag-"ger in much of what I formerly ſaid, but not in the leaſt "concerning the ſtrength of our fabric. Our principal diſ-"appointment was, not bearing of ſail, which all the world "allows will be eaſily removed by virtue of our principle. "We thought to have remedied our ſhip's tenderneſs for "the preſent by ballaſt, upon the advice of good and com-"mon ſeamen, but found that (as our model had formerly "told me) it had not the ſame effect to ſtiffen our ſort of "ſhipping as the common: ſo as this uſe of ballaſt did but "bring new miſchiefs upon us, that is to ſay, did damp the "ſhip's motion and diſturb her working. The cauſe of the "tenderneſs was an endeavour, beſides the introducing a

"new

"new principle, to make a ſmall paſſage-boat of twelve "feet broad, yet enough to carry horſes, hoping to have "got ſome ſmall matter thereby to have defrayed the charges. "But as it is thus, we are now to begin again, all men "believing that the principle will be good. For my own "part, I intend to ſpend my life in examining the greateſt "and nobleſt of all machines, a ſhip: and, as I have always "told you, I ſhall content myſelf, in that I have to this "purpoſe uſed more effectual means, and with leſs bye-ends, "than the generality of other men: and I promiſe you, if I can "find juſt cauſe for it, I will write and publiſh a book againſt "myſelf, ſo much do I prefer truth before vanity and impoſ-"ture, &c." Agreeable to his declaration here of ſpending his life in the improvement of ſhipping, we find him making the ſame declaration in his laſt will, which he wrote himſelf the following year, 1685: but as he ſurvived only a few years, we do not find that he made any more experiments this way. Thus we thought proper to ſet this whole matter at once before the reader, though it broke into the thread of our narrative according to the courſe of time, which we ſhall therefore now reſume.

In 1666, Sir William in the ſame public ſpirit, drew up his treatiſe, called Verbum Sapienti, containing an account of the wealth and expences of England, and the method of raiſing taxes in the moſt equal manner; ſhewing likewiſe that England can bear the charge of four millions per ann. when the occaſions of the government require it. How much more does it bear at preſent! The ſame year, 1666, Sir William ſuffered a conſiderable loſs by the fire of London, having purchaſed, ſeveral years before, the earl of Arundel's houſe and gardens, and erected buildings in the garden, called Token Houſe, which were for the moſt part deſtroyed by that dreadful conflagration. The following year he married Elizabeth daughter to Sir Hardreſſe Waller, knight, and relict of Sir Maurice Fenton, baronet; and afterwards ſet up iron works and pilchard-fiſhing, opened lead mines and a timber trade in Kerry, which turned to very good account. But his active genius could not be confined purely to the views of his own private affairs, however intereſting. In the midſt of theſe employments he found time to conſider other ſubjects of general utility, and communicated them to the Royal Society (H), of which he was always a zealous promoter, and

(H) At the ſame time having wrote his Political Survey of Ireland in 1672, he drew up a Report from the council of trade in Ireland, to the lord-lieutenant and council there, in March 1676.

frequently

frequently of the council, which ſhews his genius to be capable of any thing to which he had a mind to apply it. He compoſed a piece of Latin poetry, and publiſhed it at London 1679, in two folio ſheets, under the name of Gaſſ. Aur. Manutius, with the title of Colloquium Davidis, cum anima ſua accinente paraphraſin in civ. Pſalmum de magnalibus Dei. As he had before, in the ſpirit of a loyal ſubject, uſed his endeavours to encourage a chearful readineſs to ſupport the expence of the war againſt the Dutch, ſo he conceived a generous indignation of the ſiniſter practices of the French, how to raiſe diſturbances in England, increaſe our diviſions, and corrupt the parliament at this time. It was in order to prevent, as far as he could, the miſchiefs of theſe French politics, that he publiſhed in 1680, or the following year, a piece, called The Politician Diſcovered, &c. and the like patriot ſpirit puſhed him on afterwards to write ſeveral eſſays in political arithmetic: wherein, from a view of the natural ſtrength both of England and Ireland, he chalks out a method of improving each by induſtry and frugality, ſo as to be a match for, or even to be ſuperior to either of her neighbours. Upon the firſt meeting of the philoſophical ſociety at Dublin, after the plan of that at London, every thing was ſubmitted to his direction; and when it was formed into a regular ſociety, he was choſen preſident in November 1684. Upon which occaſion he drew up a Catalogue of mean, vulgar, cheap, and ſimple Experiments, proper for the infant ſtate of the ſociety, and preſented it to them; as he did alſo his Supplex Philoſophica, conſiſting of forty-five inſtruments requiſite to carry on the deſign of their inſtitution (1). In 1685 he made his will, wherein he declares, that being then about ſixty years old, his views were fixed upon improving his lands in Ireland, and ſo to get in the money he had owing to him, and to promote the trade of iron, lead, marble, fiſh and timber, whereof his eſtate was capable. And as for ſtudies and experiments, "I think now, ſays he, to confine the ſame to the "anatomy of the people and political arithmetic; as alſo to "the improvement of ſhips, land-carriages, guns, and pumps, "as of moſt uſe to mankind, not blaming the ſtudy of other "men" But a few years after, all his purſuits were determined by the effects of a gangrene in his foot, occaſioned by the ſwelling of the gout, which put a period to his life, at his houſe in Piccadilly, almoſt oppoſite to St. James's

This is printed in Phil. Tranſ. No. 167.

(1) Communicated to that ſociety, December 1, 1684, and ſent afterwards to the R. S. Letter B. x. p. 38, and 138.

church,

church, within the liberty of Weſtminſter, December 16, 1687, in the ſixty-fifth year of his age. His corpſe was carried to Rumſey, and interred in the ſouth iſle of the chancel (K) in the church there, near thoſe of his parents. The character of his genius is ſufficiently ſeen in his writings, which are obſerved to be very numerous. Amongſt theſe, it is ſaid he wrote the hiſtory of his own life (L): if ſo, no doubt but it contained a full account of his political and religious principles, as may be conjectured from what he has left us upon thoſe ſubjects in his will; wherein he has theſe remarkable words: "As for legacies to the poor, I am at a "ſtand; and for beggars by trade and election, I give them "nothing: as for impotents by the hand of God, the public "ought to maintain them: as for thoſe who can get no "work, the magiſtrates ſhould cauſe them to be employed; "which may be well done in Ireland, where are fifteen acres "of improveable land for every head: as for priſoners for "crimes by the king, or for debt by their proſecutors, thoſe "who compaſſionate the ſufferings of any object, let them "relieve themſelves, by relieving ſuch ſufferers; that is, give "them alms (M), &c. I am contented that I have aſſiſted "all my poor relations, and put many into a way of getting "their own bread, and have laboured in public works and "inventions, have ſought out real objects of charity; and "do hereby conjure all who partake of my eſtate, from time "to time to do the ſame at their peril. Nevertheleſs, to "anſwer cuſtom, and to take the ſure ſide, I give twenty "pounds to the moſt wanting of the pariſh wherein I die." As for his religion, he ſays, "I die in the profeſſion of that "faith, and in the practice of ſuch worſhip, as I find eſta-"bliſhed by the laws of my country; not being able to "believe what I myſelf pleaſe; nor to worſhip God better "than by doing as I would be done unto; and obſerving "the laws of my country, and expreſſing my love and ho-"nour to Almighty God, by ſuch ſigns and tokens as are "underſtood to be ſuch by the people with whom I live, "God knowing my heart even without any, &c." He died

(K) There was laid over his grave only a flat ſtone on the pavement, with this ſhort inſcription, cut by an illiterate workman;

HERE LAYES
SIR WILLIAM
PETTY.

(L) Wood. Ath. Ox. vol. ii. c. 811. who ſays it came into the hands of his brother-in-law Mr. Waller.

(M) In the town of Rumſey there is a houſe which was given by him for the maintenance of a charity-ſchool, the rent of which is ſtill applied to that uſe. Ward, p. 222.

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poſſeſſed of a very large fortune, as appears by his will, where he makes his real eſtate about 6500 l. per annum, his perſonal eſtate about 45,000 l. his bad and deſperate debts 30,000 l. and the demonſtrable improvements of his Iriſh eſtate, 4000 l. per annum. In all, at ſix per cent. intereſt, 15,000 l. per annum. Mr. Wood ſays, that his Iriſh eſtate, after the reduction by the Court of Innocents, was ſo large, that from Mount Mungotta in Kerry, he could ſee 50,000 acres of his own land (N). This eſtate came to his family, which conſiſted of his widow and three children, Charles. Henry, and Anne; of whom Charles was created baron of Shelbourne in the county of Waterford in Ireland, by king William III. but dying without iſſue, was ſucceeded in that honour by his younger brother Henry, who was created viſcount Dunkeron, in the county of Kerry in that kingdom, and earl of Shelbourne, February 11, 1718. He married the lady Arabella Boyle, ſiſter to Charles late earl of Cork, who has brought him ſeveral children. He was living in the year 1740, and member of parliament for the borough of Great Marlow in Buckinghamſhire, as alſo a fellow of the Royal Society. Anne, daughter of Sir William, was married to Thomas Fitz-Morris, baron of Kerry and Lixnaw, and died in Ireland, anno 1737. The variety of purſuits in which Sir William was engaged, ſhews him to have had a genius capable of any thing to which he choſe to apply it: and it is very extraordinary, that a man of ſo active and buſy a genius could find time to write ſo many things, as it appears he did, by the following catalogue: 1. Advice to Mr. S. Hartlib, &c. London 1648, 4to. 2. A brief of proceedings between Sir Hierome Sankey and the author, &c. London 1659, fol. 3. Reflexions upon ſome perſons and things in Ireland, &c. London 1660, 8vo. 4. A treatiſe of taxes and contribution, &c. London 1662, 1667, 1685, 4to. all without the author's name. This laſt was republiſhed with two other ano-

He had another ſon, named John, who died before him.

(N) Mr. Ward, thinking this too large a number, ſuppoſes it ſhould be 15,000 acres, the number which his enemies allowed him to be poſſeſſed of, as he tells us in his will: but there is no occaſion for ſuch a retrenchment of the number which might amount to 50,000 well enough. For Sir William aſſures us that he laid out 13,000 l. in debentures, and bought land with the money in 1654. He alſo informs us, that in 1653 debentures were ſold freely and openly for four and five ſhillings a pound, and that twenty ſhillings of debenture, one place with another, did purchaſe two acres of land. And he likewiſe obſerves, that Kerry was one of thoſe counties, where there were many forfeitures, and but few reſtorations. See his Will, and Political Survey of Ireland, p. 21, 44.

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nymous pieces, The Privileges and Practice of Parliaments, and, The Politician Discovered, with a new title page in 1690, where they are all said to be written by Sir William, which, as to the first, is a mistake. 5. Apparatus to the history of the common practice of dying, printed in Sprat's History of R. S. p. 284, London 1667, 4to. 6. A Discourse concerning the use of duplicate proportion, together with a new hypothesis of springing or elastique motions, London 1674, 12mo. See an Account of it in Ph. Trans. No. cix. and a censure of it in Dr. Barlow's Genuine Remains, p. 151. London 1693, 8vo. 7. Colloquium Davidis cum anima sua, &c. London 1679, folio. 8. The politician discovered, &c. London 1681, 4to. 9. An essay in political arithmetic, &c. London 1682, 1686, 8vo. 10. Observations upon the Dublin bills of mortality in 1681, &c. London 1683, 1686, 8vo. 11. An account of some experiments relating to land-carriage, Ph. Trans. No. clxi. 12. Some queries whereby to examine mineral waters, ibid. No. clxvi. 13. A catalogue of mean, vulgar, cheap, and simple experiments, &c. ibid. No. clxvii. 14. Maps of Ireland, being an actual Survey of the whole kingdom (o), &c. 1685, folio. N. B. Sir William has inserted some maps of lands and counties, surveyed by others, and not by himself. 15. An essay concerning the multiplication of mankind, London 1686, 8vo. N. B. The essay is not printed here, but only the substance of it. 16. A further assertion, concerning the magnitude of London, vindicating it from the objections of the French, Ph. Trans. clxxxv. 17. Two essays in political arithmetic, &c. London 1687, 8vo. An extract of these is in Ph. Trans. No. clxxxiii. 18. Five essays in political arithmetic, &c. 1687, London, 8vo. printed in French and English on opposite pages. 19. Observations upon London and Rome, London 1687, 8vo. three leaves. His posthumous pieces are, 1. Political arithmetic, &c. London 1690, 8vo. and 1755, with his Life prefixed, and a Letter of his never before printed. 2. The political anatomy of Ireland, to which is added, Verbum Sapienti, 1691, 1719. In the title page of the second edition, this treatise is called Sir William Petty's Political Survey of Ireland. This latter was ani-

(o) In the estimate of his estate made in his will, he says, I value my three chests of original maps, fielde-books, the copy of the Downe survey, with Barony, maps, and the chests of distribution books, with two chests of loose papers, relating to the survey, the two great barony books, and the books of the history of the survey, altogether at two thousand pounds.

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madverted upon, in a Letter from a Gentleman, &c. Lond. 1692, 4to. 3. A treatiſe of naval philoſophy, in three parts, &c. printed at the end of an Account of ſeveral new Inventions, &c. in a Diſcourſe by way of letter to the Earl of Marlborough, &c. 1691, 12mo. Mr. Wood ſuſpects this may be the ſame with the diſcourſe about the building of ſhips, mentioned above, to be many years in the hands of Lord Brounker. 4. What a compleat treatiſe of navigation ſhould contain, Ph. Tranſ. No. cxcviii. This was drawn up in the year 1685. Beſides theſe, the following are printed in Birch's Hiſt. of R. S. 1. A diſcourſe of making cloth with ſheeps wool. This contains the hiſtory of the cloathing trade, as No. 5. above does that of dying; and he purpoſed to have done the like in other trades: in which deſign ſome other members of the ſociety engaged alſo at that time. 2. Supellex Philoſophica.

Niceron, tome i.

PEZRON (Paul) a very learned and ingenious Frenchman, was born at Hennebont in Bretagne in 1639; and admitted of the order of Citeaux, in 1660. He made the Scriptures the principal object of his ſtudy; but being perſuaded, that a perfect knowlege of profane hiſtory was neceſſary to underſtand them throughly, he read with vaſt attention the ancient Greek and Latin hiſtorians. He became a great antiquary, and was indefatigable in tracing the origin of the language of the Goths. The reſult of this was, that he was led to eſpouſe a ſyſtem intirely new; which he communicated to the public, in a work printed at Paris in 1687, 4to. and called L'Antiquité des temps retablie, &c. that is, "The "antiquity of time reſtored, and defended, againſt the Jews "and modern chronologers." The deſign of this book, which is very learned, and finely written, is to prove, upon the authorities of the Septuagint and profane hiſtory, that the world is more ancient than modern chronologers have ſuppoſed; and that, inſtead of 4000 years between the creation of the world and the birth of Chriſt, there were almoſt 6000. The great principle, on which this ſuppoſition is built, is, that the Hebrew text has been corrupted, ſince the deſtruction of Jeruſalem, by the Jews, who otherwiſe muſt have been forced to acknowledge, upon their own principles, that the Meſſiah was actually come. Pezron's book was extremely admired for the ingenuity and learning of it; yet created, as was natural, no ſmall alarm among the religious. Martianay, a Benedictine, and Le Quien, a Dominican, wrote againſt this new ſyſtem, and undertook the defence of the Hebrew text; Mar-

Martianay with great zeal and heat, Le Quien with more judgment and knowledge. Pezron publiſhed, Defenſe de l'antiquité des temps, in 1691, 4to; which, like the work itſelf, abounded with curious and learned reſearches. Le Quien replied, but Martianay brought the affair into another court: and, in 1693, laid the books and principles of Pezron before M. de Harlai, archbiſhop of Paris. The archbiſhop communicated the repreſentation of this adverſary to Pezron, who, finding no difficulty in ſupporting an opinion, common to all the fathers before Jerome, rendered the accuſation of none effect.

Pezron was the author of other curious and learned works, as, Antiquité de la Nation & de la Langue de Celtes, en 1703, 8vo; Diſſertation touchant l'ancienne demeure des Cananeens, printed in the Memoires de Trevoux, for July, 1703; and, Diſſertation ſur les anciennes & veritables bornes de la Terre promiſe, in the ſame Memoires for June, 1705. Add to theſe, Eſſay d'un Commentaire litteral & hiſtorique ſur les Prophetes, 1693, 12mo; and Hiſtoire Evangelique confirmeé par la Judaïque & la Romaine, 1696, in 2 vols 8vo.

This ingenious and learned man died the 10th of October, 1706, aged 67 years; having gone through ſeveral promotions, the laſt of which was the abbey of Charmoye, to which he was nominated by the king, in 1697.

PHÆDRUS, an ancient Latin author, who wrote five books of Fables, in Iambic verſe, was a Thracian: and was born, as there is reaſon to ſuppoſe, ſome years before Julius Cæſar made himſelf maſter of the Roman empire. His parentage is uncertain, though ſome have imagined his liberal education to be an argument, that it was not mean. Perhaps he might have been made captive by Octavius, the father of the emperor Auguſtus; for we read, that while Octavius was prætor in Macedonia, he gave the Thracians a very great overthrow. This fell out the ſame year, that Q. Cicero was proconſul of Aſia, and Cæſar ſole conſul at Rome. As this opinion would carry his age pretty high, Phædrus outliving the 18th year of Tiberius, ſome have therefore rejected it, though with little reaſon, ſince many proofs may be collected from his Fables, that he lived to be very old. How he came into the ſervice of Auguſtus, is unknown: but his being called Auguſtus's freedman, in the title of his book, ſhews that he had been that emperor's ſlave. It ſhould ſeem as if he had arrived pretty early at Rome; for he quotes a line from Ennius, which, he ſays, he remembers to have read, when he

Phædri Fab. in Præfat. ad lib. iii.

Bayle's Dict. in voce Phædrus. and Cruciuus's Lives of the Roman poets.

Fab. 2 lib. iv.

was a boy: and it is not probable that he ſhould have read it, before he left Thrace. He received his freedom from Auguſtus, and no doubt ſuch a competency, as enabled him to enjoy the valuable gift. He expreſſes a great regard to that prince's memory, which he had indeed the more reaſon to do, ſince misfortunes overtook him after his deceaſe. Under Tiberius, he was unjuſtly perſecuted by Sejanus, to which he has frequently alluded in his Fables; and particularly in the preface to his third book. We know not the cauſe of this perſecution, but it was not for his wealth: he repreſents himſelf, in the very ſame place, as a man who never cared to hoard up riches, and mentions this as one of the reaſons which ſhould facilitate his promotion to the rank of a poet. He ſeems to have written all his fables after the death of Auguſtus: the third book he certainly wrote after that of Sejanus, who periſhed in the eighteenth year of Tiberius: for, in the dedication of that book to his patron Eutychus, he has mentioned the favourite with a reſentment, which would never have been pardoned, had he been living. How long Phædrus ſurvived him, is uncertain: but, ſuppoſing him to have lived a little longer, he muſt have been above ſeventy at his death; for ſo many years there are from Cæſar's firſt dictatorſhip to the eighteenth year of Tiberius.

The Fables of Phædrus are a work generally valued for their wit and good ſenſe, expreſſed in great purity, terſeneſs, and elegance of language: and they who, like Scioppius, imagine they diſcover ſomething foreign and barbarous in the ſtile, form their criticiſms upon Phædrus's being a Thracian. They might as well object ſoleciſms and falſe Latin to Terence, becauſe he was born in Africa. We cannot, however, but obſerve it as ſomewhat ſingular, that the Roman language has been tranſmitted to poſterity, in its greateſt purity and elegance, by two ſlaves, who were brought from countries, which the Romans deemed barbarous.

Blount's Cenſura Authorum.

It is remarkable, that no writer of antiquity has made any mention of this author; for it is generally ſuppoſed, that the Phædrus mentioned by Martial is not the ſame. Seneca manifeſtly knew nothing of him; otherwiſe he never could have laid it down, as he does, for matter of fact, that the Romans had never attempted fables and Eſopean compoſitions: fabellos et Æſopeos logos, intentatum Romanis ingeniis opus. This may ſerve to abate our wonder, with regard to the obſcurity, in which the name and reputation of Quintus Curtius lay buried for ſo many years; not to mention Velleius Paterculus and Manilius, who have met with much the ſame fate. We

Epigramm. 20. lib. iii.

Senec. de Conſolat. ad Polybium, cap. 27.

may

may obſerve, that Iſaac Caſaubon, who had ſo much learning, did not know there was a Phædrus among the ancients, till Peter Pithou, or Pithæus, publiſhed his Fables. "It is "by your letter," ſays Caſaubon, "that I firſt came to be "acquainted with Phædrus, Auguſtus's freedman, for that "name was quite unknown to me before; and I never read "any thing either of the man or of his works, or, if I did, "I do not remember it." This letter of Caſaubon was wrote in 1596, at which time Pithæus publiſhed the Fables of Phædrus, at Troyes. He ſent a copy of them to father Sirmond, who was then at Rome; and this jeſuit ſhewed it to the learned men in that city, who judged it, at firſt, a ſuppoſititious work; but, upon carefully examining, altered their opinion, and thought they could obſerve in it the characteriſtical marks of the Auguſtan age. Caſaubon. Epiſt.

Since that edition of 1596, there have been ſeveral others, with notes of the moſt eminent critics. That of 1698, in 8vo, which Burman procured, contains, beſides the notes of Gudius, never before publiſhed, the entire commentaries of Conrad Ritterſhuſius, Nicolas Rigaltius, Nicolas Heinſius, John Schefferus, and of John Lewis Praſcius, with extracts from ſome other commentators. An edition ſince this, at Amſterdam, 1701, in 4to, by the care, and with the notes, of Hoogſtraten, is the moſt beautiful of all that have yet been printed, with regard to the letter and the cuts. Laſtly, theſe Fables were ſubjoined to the edition of Terence by Bentley, in 1726, 4to, with the corrections and emendations of that illuſtrious critic.

PHÆDRUS (Thomas) profeſſor of eloquence at Rome, in the beginning of the 16th century, deſerves to be mentioned, on account of ſome very curious particulars relating to him. He was canon of Lateran, and keeper of the library in the Vatican. He owed his riſe to the acting of Seneca's Hyppolitus, in which he performed the part of Phædra; from whence he ever after retained the name of Phædrus. It is Eraſmus who relates this; and he ſays, he had it from cardinal Raphael Georgianus, in whoſe court-yard, before the palace, that tragedy was acted. The cauſe of his death was very extraordinary. Riding one day through the city on a mule, he met a cart drawn by wild oxen; at which his mule took a fright, and threw him down. Though a corpulent man, he was ſo happy that the cart paſſed over him, without doing him any hurt, becauſe he luckily fell in the ſpace between the wheels; but his fright, and the fall together, ſpoiled Bayle's Dict. in voce. Epiſt. 5. lib. xxiii. Pierre Valerian. de Infælic. Literat. lib. i. p. 25.

the whole maſs of his blood to ſuch a degree, that he contracted a diſtemper, of which, after languiſhing ſome time, he died, when he was under fifty years of age. If he had lived longer, he would probably have publiſhed ſome books; and, perhaps, adds Mr. Bayle, have confirmed what has been obſerved of him, that his tongue was better than his pen. The obſervation was made by Eraſmus, who yet tells us, that he knew and loved him; and owns withal, that he was called the Cicero of his time. Janus Parrhaſius, who was his collegue, was infinitely grieved at his death; and has tranſmitted to us the titles of ſeveral works, which were almoſt ready for the public view.

In Epiſt. ſupra citata.

In Orat. ante prælectionem epiſt. Ciceron. ad Atticum.

PHALARIS, a celebrated tyrant of antiquity, was born at Aſtypalea, a city of Crete; and gave early ſigns of an ambitious and cruel nature. As ſoon as he was grown up, he interfered in affairs of ſtate, and aimed at empire; on which account he was baniſhed by the Cretans. He fled to Agrigentum in Sicily, and there, by virtue of great accompliſhments, became a favourite with the people; whom, however, he would not have given a ruſh to pleaſe, unleſs he might alſo govern them. He obtained his purpoſe in the following manner. When the Agrigentines had decreed to build a temple, they committed the care of the work to Phalaris; whom they thought the propereſt perſon, as being then an officer concerned in collecting the revenues of the ſtate. Phalaris hired workmen, bought ſlaves, and got together a prodigious quantity of materials. Theſe materials were ſtolen from time to time: upon which Phalaris got leave of the citizens to fortify a little caſtle for their better ſecurity. This unwary conceſſion proved deſtructive to their liberty: for Phalaris now armed his ſlaves, whom he had drawn into his meaſures by a promiſe of freedom; and ſallying forth, made himſelf maſter of the city, with no great oppoſition. This is ſuppoſed to have happened in the 52d olympiad. Polyænus relates many ſtratagems of Phalaris, which ſhew him to have been what Lucian and his own epiſtles repreſent him, a man of great ſagacity and artifice, liberally educated, and ſkilled in the management of affairs. He behaved himſelf with ſo much moderation and wiſdom in the beginning of his reign, that the people of Himera entruſted him with their armies; and had probably undergone the ſame fate with the Agrigentines, if Steſichorus had not given them timely warning of their danger.

Vita Phalaridis a Carolo Boyle.

He diſcovered at length his nature, by degenerating gradually into the extremeſt cruelty. He exceeded all the princes that

that ever reigned in this; and Siculus Tyrannus became afterwards a proverbial expreſſion for a tyrant of the firſt magnitude. All the ancient writers repreſent him as ſuch, and never ſpeak of him but in terms of abhorrence. The ſtory of Perillus and his bull ſhews however, that he ſometimes knew how to obſerve juſtice even in his cruelties. Perillus was a braſs-founder at Athens; who, with a view of pleaſing the cruel Phalaris, contrived a new and unheard-of kind of puniſhment. He caſt a brazen bull, bigger than the life, and finely proportioned; and faſhioned an opening in his ſide, ſo that men might be admitted into his body. When they were ſhut up there, a fire was to be kindled under the belly, in order to roaſt them; and the throat-part was ſo formed, that inſtead of the groans of dying men, were ſent forth rather the roarings of a bull. This was brought to the tyrant, who was pleaſed with the contrivance, and admired the workmanſhip; but aſked him, if he had proved it? No, replied Perillus: then, ſaid the tyrant, it is but reaſonable that you make the firſt experiment upon your own work, and ordered him immediately to be put into it. And this was not amiſs; for, ſays Ovid, in alluſion to it,

— — — Neque enim lex æquior ulla
Quam necis artifices arte perire ſua.
De Arte Amandi, lib. 1. v. 655.

The end of this tyrant is diverſely related; but it is generally ſuppoſed, with Cicero, that he fell by the hands of the Agrigentines; and, as ſome ſay, at the inſtigation of Pythagoras. Ovid ſays, that his tongue was firſt cut out; and that he was then put into his bull, to periſh by the ſame ſlow fire, with which ſo many had periſhed before him. Others ſay, that he was ſtoned; and all agree, that his death was violent. He reigned, according to Euſebius, twenty-eight years; others ſay, ſixteen. In the mean time, there is great uncertainty both as to the life, and death, and whole hiſtory of this Sicilian tyrant. Many of the above-mentioned circumſtances, as they are collected by Mr. Boyle, depend upon the authenticity of thoſe epiſtles, which go under the name of Phalaris, and which have been juſtly queſtioned, and with great probability rejected, as the ſpurious production of ſome recent ſophiſt.

The hiſtory of the famous controverſy between Bentley and Boyle, upon the genuineneſs of theſe epiſtles, is too well known to be particularly inſiſted on: yet it may be proper to

Miſcellanea, part ii. upon ancient and modern learning.

our preſent purpoſe, to ſay ſomething of it in general. Sir William Temple had affirmed, in favour of the ancient writers, that the oldeſt books we have are ſtill the beſt in their kind; and, to ſupport the aſſertion, mentioned Æſop's Fables, and Phalaris's Epiſtles. With regard to Phalaris's Epiſtles, "I "think," ſays he, "that they have more grace, more ſpirit, "more force of wit and genius, than any others I have ever "ſeen, either ancient or modern. I know ſeveral learned "men, or that uſually paſs for ſuch under the name of critics, "have not eſteemed them genuine, and Politian, with ſome "others, have attributed them to Lucian: but I think he "muſt have little ſkill in painting, that cannot find out this "to be an original. Such diverſity of paſſions upon ſuch "variety of actions and paſſages of life and government, ſuch "freedom of thought, ſuch boldneſs of expreſſion, ſuch "bounty to his friends, ſuch ſcorn of his enemies, ſuch "honour of learned men, ſuch eſteem of good, ſuch know-"ledge of life, ſuch contempt of death, with ſuch fierceneſs "of nature, and cruelty of revenge, could never be repre-"ſented but by him that poſſeſſed them; and I eſteem Lucian "to have been no more capable of writing, than of acting "what Phalaris did. In all one writ, you find the ſcholar "or the ſophiſt; and in all the other, the tyrant and the "commander." This declaration of Sir William Temple, who was reckoned the Memmius of his age, in conjunction with other motives, put the honourable Charles Boyle, then of Chriſt-Church in Oxford, afterwards earl of Orrery, to give the public an edition of theſe epiſtles of Phalaris: which accordingly came out in 8vo, at Oxford, 1695, with a new Latin verſion, notes, a life of Phalaris, and a dedication to Aldrich, dean of Chriſt-Church. In the preface, the editor gives an account of the manuſcripts he made uſe of, and mentions that in the king's library; which, he ſays, had been collated only to the 40th epiſtle, becauſe the librarian, who was Dr. Bentley, had, out of his ſingular humanity, denied him the farther uſe of it: Collatas etiam (Epiſtolas nempe) curavi uſque ad Epiſt. 40. cum MS° in bibliotheca regia, cujus mihi copiam ulteriorem bibliothecarius pro ſingulari ſua humanitate negavit. This was the firſt public ſtroke in the controverſy; and Dr. Bentley's rudeneſs to Mr. Boyle, in recalling the manuſcript, before the collation of it was finiſhed, was, as appears from hence, the cauſe of it. One is ready to ſay, upon this occaſion, "Behold how great a mat-"ter a little fire kindleth!" Dr. Bentley, however, denied the charge, and imputed this ſting of reſentment to a remoter

cauſe,

cauſe. "I went," ſays he, "for a whole fortnight to "Oxon, where the book was then printing; converſed in "the very college where the editors reſided: not the leaſt "whiſper there of the manuſcript,—But there's a reaſon for "every thing, and the myſtery was ſoon revealed: for, it "ſeems, I had the hard hap, in ſome private converſation, to "ſay, that the Epiſtles were a ſpurious piece, and unworthy "of a new edition: hinc illæ lachrymæ." Preface to Diſſertations upon the Epiſtles of Phalaris.

In 1697, when the ſecond edition of Mr. Wotton's "Reflections upon Ancient and Modern Learning" came out, a "Diſſertation of Dr. Bentley upon the epiſtles of Phalaris, "&c." was publiſhed at the end of it. The profeſſed deſign of this Diſſertation, is, to prove the Epiſtles ſpurious, and doubtleſs was undertaken by Bentley, chiefly with a view of making repriſals upon the Oxford editor, for the ſarcaſm in his preface. But whatever was Bentley's motive, for he pretends it was an engagement to his friend Mr. Wotton, it drew forth againſt him a terrible volume of wit and criticiſm, in Mr. Boyle's "Examination," &c.; which was printed in 1698, 8vo. Mr. Boyle, in the preface, gives ſeveral reaſons for anſwering Dr. Bentley's Diſſertation: one was, that the ſaid doctor had, with ſome warmth, fallen foul upon his edition and verſion of Phalaris's Epiſtles; another, a regard for Sir William Temple, "the moſt accompliſhed writer of the "age," who had openly declared in favour of the Epiſtles, and whom he had drawn, he ſays, into a ſhare of Dr. Bentley's diſpleaſure; a third, that Dr. Bentley's reflections were underſtood to go farther than either Sir William Temple or himſelf, and to be levelled at a learned ſociety in which he had the happineſs to be educated, and which Dr. Bentley was ſuppoſed to attack under thoſe general terms of "Our new editors, "our annotators, and thoſe great geniuſes, with whom "learning, that is leaving the world, has taken up her laſt "reſidence."—In 1699, Dr. Bentley republiſhed his Diſſertation upon the Epiſtles of Phalaris, with a full and copious anſwer to the objections of Mr. Boyle: and ſo the affair ended between the two leaders, while their partizans, for their quarrel was become a general and public affair, continued hoſtilities ſome time after, and publiſhed ſeveral pieces on both ſides.

This was ſomething more than a literary conteſt: the enmity towards Bentley appears to have been perſonal. Thus the Boylean champions, in their "Examination" of Bentley's Diſſertation, although the ſupport of Phalaris is the pretence, yet were chiefly ſolicitous to pull down Bentley: and

hence, as no controverſial piece was ever in finer language, and more artfully written, ſo none ever abounded ſo much in wit, and ridicule, and ſatire; the point being not ſo much to confute, as to expoſe, the learned diſſertator: for Mr. Boyle, in his preface to the Epiſtles of Phalaris, had ſignified his own diſtruſt of their genuineneſs, and, in effect, declared himſelf very indifferent about it. Bentley, on the other hand, who had nothing in view, but to ſupport what he had aſſerted, by proving the Epiſtles of Phalaris ſpurious, though he is far from being deſtitute of ſtrokes of humorous ſatire, yet abounded chiefly in argument and erudition; and by theſe gained over all the reaſoners and the learned, while the laughers, who make an infinite majority, were carried away by the wit of Mr. Boyle's performance. In ſhort, although the haughtineſs, the inſolence, the rude temper and pedantry of Bentley, made him juſtly odious; yet, to give him his due, his Diſſertation upon the Epiſtles of Phalaris, with his Anſwer to the Objections of Mr. Boyle, is one of the moſt illuſtrious monuments of ſagacity, nice diſcernment, ſkill in criticiſm, and depth of erudition, that ever was erected by a man of letters.

Preface to Examination, &c.

If, to uſe the words of Mr. Boyle, he did carry his criticiſm ſo far as to aſſert, not only of Phalaris, but his editor too, that they neither of them wrote what was aſcribed to them, he went no farther than the diſcerning, unprejudiced, and learned part of the public went with him. What ſhare Mr. Boyle had in the edition of Phalaris, which no doubt he was put upon with a view to raiſe a little reputation in letters, is not eaſy to determine: but many are of opinion, that the "Examination," though publiſhed with his name, was in reality no part of it his. It was then, and has ſince been, generally aſcribed to Atterbury, Aldrich, and other learned men and wits of Chriſt-Church, who contributed their quotas in this work, for the ſake of humbling the redoubtable Bentley, whom they heartily hated: and does not Swift, in a piece, written purpoſely to expoſe this learned critic and his adherents, give great countenance to the opinion, when he repreſents Boyle, in his advance againſt Bentley, "clad in a "ſuit of armour, which had been given him by all the "Gods?"

Battle of the Books.

PHIDIAS, the moſt famous ſculptor of antiquity, was an Athenian, and a contemporary of the celebrated Pericles, who flouriſhed in the 83d olympiad. This wonderful artiſt was not only conſummate in the uſe of his tools, but accompliſhed in thoſe ſciences and branches of knowledge, which belong to his

Junius de pictura veterum.

his profeſſion: as, hiſtory, poetry, fable, geometry, optics, &c. He firſt taught the Greeks to imitate nature perfectly in this way; and all his works were received with admiration. They were alſo incredibly numerous; for it was almoſt peculiar to Phidias, that he united the greateſt facility with the greateſt perfection. His Nemeſis was ranked among his firſt pieces: it was carved out of a block of marble, which was found in the camp of the Perſians, after they were defeated in the plains of Marathon. He made an excellent ſtatue of Minerva for the Plateans; but the ſtatue of this goddeſs, in her magnificent temple at Athens, of which there are ſtill ſome ruined remains, was an aſtoniſhing production of human art. Pericles, who had the care of this pompous edifice, gave orders to Phidias, whoſe prodigious talents he well knew, to make a ſtatue of the goddeſs; and Phidias formed a figure of ivory and gold, thirty-nine feet high. Writers never ſpeak of this illuſtrious monument of ſkill without raptures; yet what has rendered the name of the artiſt immortal, proved at that time his ruin. He had carved upon the ſhield of the goddeſs his own portrait, and that of Pericles; and this was, by thoſe that envied them, made a crime in Phidias. He was alſo charged with embezzling part of the materials, which were deſigned for the ſtatue. Upon this he withdrew to Elis, and revenged himſelf upon the ungrateful Athenians, by making for them the Olympic Jupiter: a prodigy of art, and which was afterwards ranked among the ſeven wonders of the world. It was of ivory and gold; ſixty feet high, and every way proportioned. "The majeſty of the work did equal the majeſty "of the God," ſays Quintilian, "and its beauty ſeems to "have added luſtre to the religion of the country." Inſt. Orat. lib. xii. cap. 10.

Phidias concluded his labours with this maſter-piece; and the Elians, to do honour to his memory, erected, and appropriated to his deſcendants, an office, which conſiſted in keeping clean this magnificent image.

PHILIPS (Fabian) author of ſeveral books relating to ancient cuſtoms and privileges in England, was the ſon of a gentleman, and born at Preſtbury in Glouceſterſhire, September the 28th, 1601. When he was very young, he ſpent ſome time in one of the Inns of Chancery; and thence tranſlated himſelf to the Middle-Temple, where he became learned in the law. In the civil wars he continued loyal, having always been an aſſertor of the king's prerogative; and was ſo paſſionate a lover of Charles I. that, two days before that king was beheaded, he wrote a proteſtation againſt the intended Biographia Britannica.

Wood's Faſti Oxon. vol. ii. col. iii. edit. 1721.

tended murder, which he cauſed to be printed, and affixed to poſts in all public places. He alſo publiſhed, in 1649, 4to, a pamphlet intitled, "Veritas Inconcuſſa; or, King Charles I. "no man of blood, but a martyr for his people:" which was reprinted in 1660, 8vo. In 1653, when the courts of juſtice at Weſtminſter, eſpecially the Chancery, were voted down by Oliver's parliament, he publiſhed, "Conſiderations againſt "the diſſolving and taking them away:" for which he received the thanks of William Lenthall, eſq; ſpeaker of the late parliament, and of the keepers of the liberties of England. For ſome time, he was ſilazer for London, Middleſex, Cambridgeſhire, and Huntingdonſhire; and ſpent much money in ſearching records, and writing in favour of the royal prerogative: yet he got no advantage from it except the place of one of the commiſſioners for regulating the law, worth 200 l. per annum, which only laſted two years. After the reſtoration of Charles II. when the bill for taking away the tenures was depending in parliament, he wrote and publiſhed a book, to ſhew the neceſſity of preſerving them. It is intitled, "Te- "nenda non Tollenda: or, the Neceſſity of preſerving Te- "nures in Capite, and by Knight's-ſervice, which, accord- "ing to their firſt inſtitution, were, and are yet, a great part "of the ſalus populi, &c." 1660, 4to. In 1663, he publiſhed, "The Antiquity, Legality, Reaſon, Duty, and Neceſſity "of Præ-emption and Pourveyance for the King," 4to; and afterwards, many other pieces upon ſubjects of a ſimilar kind. He likewiſe aſſiſted Dr. Bates in his Elenchus Motuum; eſpecially in ſearching the records and offices for that work. He died the 17th of November, 1690, in his 89th year; and was buried near his wife, in the church of Twyford in Middleſex. He was a man well acquainted with records and antiquities; but his manner of writing is not cloſe and well digeſted. He publiſhed a political pamphlet, in 1681, which, ſuppoſing him to have been ſincere, proves his paſſion for royal prerogative to have been much ſuperior to his ſagacity and judgment: it is intitled, "Urſa Major et Minor: ſhew- "ing, that there is no ſuch fear, as is factiouſly pretended, of "popery and arbitrary power."

PHILIPS (Catherine) an Engliſh lady of great wit and accompliſhments, was the daughter of Mr. Fowler, a merchant of London; and born there, in the pariſh of St. Mary Woolchurch, in 1631. She was educated at a boarding-ſchool in Hackney; where ſhe diſtinguiſhed herſelf very early for her ſkill in poetry. She became the wife of James Philips, of the priory

General Dictionary.

priory of Cardigan, esq; and afterwards went with the viscountess of Dungannon into Ireland. At the request of the earl of Orrery, she translated from the French, and dedicated to the countess of Cork, Corneille's tragedy of Pompey; which was several times acted at the new theatre there in 1663 and 1664, in which last year it was published. She translated also the four first acts of Horace, another tragedy of Corneille; the fifth being done by Sir John Denham. This excellent and amiable lady died of the small pox in London, the 22d of June, 1664, to the regret of all the beau-monde: "Having not left," says Mr. Langbaine, "any of her sex "her equal in poetry."—"She not only equalled," adds he, "all that is reported of the poetesses of antiquity, the Lesbian "Sappho and the Roman Sulpitia, but justly found her admirers among the greatest poets of our age:" and then he mentions the earls of Orrery and Roscommon, the incomparable Cowley, and others. Cowley wrote an ode upon her death. Dr. Jeremy Taylor had addressed to her his "Measures and Offices of friendship:" the second edition of which was printed in 1657, 12mo. She assumed the name of Orinda. In 1667, were printed in folio, "Poems by the "most deservedly admired Mrs. Catherine Philips, the matchless Orinda. To which is added, Monsieur Corneille's "Pompey and Horace, tragedies. With several other translations from the French;" and her picture before them, engraven by Faithorne. There was likewise another edition in 1678, folio; in the preface of which we are told, that "she wrote her familiar letters with great facility, in a very "fair hand, and perfect orthography; and if they were collected with those excellent discourses she wrote on several "subjects, they would make a volume much larger than that "of her poems." In 1705, a small volume of her letters to Sir Charles Cotterell were printed under the title of, "Letters "from Orinda to Poliarchus:" the editor of which tells us, that "they were the effect of an happy intimacy between "herself and the late famous Poliarchus, and are an admirable pattern for the pleasing correspondence of a virtuous "friendship. They will sufficiently instruct us, how an intercourse of writing between persons of different sexes ought "to be managed with delight and innocence; and teach the "world not to load such a commerce with censure and detraction, when it is removed at such a distance from even "the appearance of guilt."

Account of dramatic poets.

PHILIPS

PHILIPS (John) an Engliſh poet, was ſon of Dr. Stephen Philips, archdeacon of Salop; and born at Bampton in Oxfordſhire, the 30th of December, 1676. After he was well grounded in grammar-learning, he was ſent to Wincheſter ſchool, and became conſummate in the claſſics: and was removed from thence to Chriſt-church in Oxford, where he performed all his univerſity exerciſes with applauſe. Following however the natural bent of his genius, which lay towards poetry, he applied himſelf to read the valuable authors in that way; particularly Milton, whom he ſtudied ſo intenſely, that it is ſaid there was not an alluſion in *Paradiſe Loſt*, drawn from any hint in either Homer or Virgil, which he could not immediately refer to. Yet he was not ſo much in love with poetry, as to neglect any other parts of good literature: he was very well verſed in the knowledge of nature, and particularly ſkilled in all manner of antiquities, as he hath with much art and beauty ſhewed in his poetry. While he was at Oxford, he was honoured with the acquaintance of the beſt and politeſt men in it; and had a particular intimacy with Mr. Edmund Smith, author of the tragedy of Phædra and Hippolytus. The firſt poem, which diſtinguiſhed him, was his "Splendid Shilling;" which the author of the Tatler ſtiles "the fineſt burleſque poem in the Britiſh language." His next, intitled "Blenheim," he wrote at the requeſt of the earl of Oxford, and Mr. Henry St. John, afterwards lord Bolingbroke, on occaſion of the victory obtained there by the duke of Marlborough in 1704. It was publiſhed in 1705; and the year after he finiſhed a third poem, "Upon Cyder," the firſt book of which had been written at Oxford. It is founded upon the model of Virgil's Georgics, and is a very excellent piece in its kind. All that we have more of Mr. Philips is, a Latin Ode to Henry St. John, eſq; which is alſo eſteemed a maſter-piece. He was contriving greater things; but illneſs coming on, he was obliged to drop all purſuits, except the care of his health. All his care however was not ſufficient to keep him alive: for, after lingering a long time of a conſumption, attended with an aſthma, he died at Hereford the 15th of February, 1708, when he had not reached his 33d year. He was interred in the cathedral there, with an inſcription over his grave; and had a monument erected to his memory, in Weſtminſter Abbey, by Sir Simon Harcourt, afterwards lord chancellor, with en epitaph upon it, written by Dr. Freind. Philips was one of thoſe few poets, whoſe muſe and manners were equally excellent and amiable; and both were ſo in a very eminent degree.

Sewell's life and character of Mr. John Philips, prefixed to his poems, 1720, 8vo. General Dictionary.

No. 250.

It

It is remarkable, that there were two poets of both the names of our author, who flouriſhed in his time: one of whom was nephew to Milton, and wrote ſeveral things, particularly ſome memoirs of his uncle, and part of Virgil Traveſtied. The other was the author of two political farces, both printed in 1716; 1. "The Earl of Marr marred, with "the humours of Jocky the Highlander." 2. "The Pre-"tender's Flight: or, a Mock-Coronation, with the Hu-"mours of the facetious Harry St. John."

PHILIPS (Ambroſe) an Engliſh poet, was deſcended from an ancient family in Leiceſterſhire, and educated at St. John's college in Cambridge, where he wrote his Paſtorals: a ſpecies of poetry, in which he has been thought by ſome to have excelled. When he quitted the univerſity, and repaired to the metropolis, he became, as Mr. Jacob expreſſes himſelf, one of the wits at Button's; and there contracted an acquaintance with the gentlemen of the belles lettres, who frequented it. Sir Richard Steele was his particular friend, and inſerted in his Tatler a little poem of his, called a Winter-piece, dated from Copenhagen the 9th of May 1709, and addreſſed to the earl of Dorſet. Sir Richard thus mentions it with honour: "this is "as fine a piece as we ever had from any of the ſchools of the "moſt learned painters. Such images as theſe give us a new "pleaſure in our ſight, and fix upon our minds traces of "reflection, which accompany us wherever the like objects "occur." Mr. Pope too, who had a confirmed averſion to Philips, when he affected to deſpiſe his other works, always excepted this out of the number.

Jacob's Lives of the poets.

No. 12.

Sir Richard was alſo an admirer of Mr. Philips's Paſtorals, which had then obtained a great number of readers; and was about to form a critical compariſon of Pope's Paſtorals with thoſe of Philips, with a view of giving the preference to the latter. Mr. Pope, appriſed of Sir Richard's deſign, and always jealous of his own reputation, contrived the moſt artful method to defeat it: which was, by writing a paper for the Guardian, after ſeveral others had been employed there on paſtoral poetry, upon the merits of Philips and himſelf; and ſo ordering it, as that himſelf was found the better verſifier, while Philips was preferred as the better Arcadian. Upon the publication of this paper, the enemies of Pope exulted, to ſee him placed below Philips, in a ſpecies of poetry, upon which he was ſuppoſed to value himſelf; but were extremely mortified ſoon after to find, that Pope himſelf was the real author of the paper, and that the whole criticiſm was an irony. The

Guardian, No. 40.

next work Mr. Philips publiſhed, after his Paſtorals, was, "The Life of John Williams, Lord Keeper of the Great "Seal, Biſhop of Lincoln, and Archbiſhop of York, in the "reigns of James and Charles I.:" he is ſuppoſed to have undertaken this, for the ſake of making known his political principles. He was afterwards concerned, with Dr. Boulter and others, in the paper called the Free-Thinker, ſince publiſhed in three volumes 8vo and 12mo.

After the acceſſion of George I. to the throne, Mr. Philips was made a juſtice of the peace, and appointed a commiſſioner of the lottery. In the mean time, he fell under the ſevere diſpleaſure of Mr. Pope, who ſatirized him with his uſual keenneſs. It was ſaid, he uſed to mention Pope as an enemy to the government; and it is certain, that the revenge which Pope took upon him for this abuſe, greatly ruffled his temper. Philips was not Pope's match in the art of ſatirizing, and therefore had recourſe to another weapon; for he ſtuck up a rod at Button's coffee-houſe, with which he reſolved to chaſtiſe his antagoniſt, whenever he ſhould meet him. But Pope prudently declined coming to a place, where he muſt have felt the reſentment of an enraged author, as much ſuperior to him in bodily ſtrength, as inferior in genius and ſkill in verſifying.

Mr. Philips was the author of three dramatic works: "The "Diſtreſſed Mother," from the French of Racine, acted in 1711; "The Briton," a tragedy, acted in 1721; and another tragedy, called "Humfrey Duke of Glouceſter," acted alſo in 1721. When his friend Dr. Boulter was made archbiſhop of Armagh, Mr. Philips went with him into Ireland, where he had conſiderable preferments; and was a member of the houſe of commons there, as repreſentative of the county of Armagh. Purchaſing ſome time after an annuity of 400 l. for his life, he came over to England in 1748; but did not enjoy his health, and died ſoon after at his lodgings near Vauxhall.

Mr. Gildon, in his Complete Art of Poetry, has mentioned Philips in paſtoral writing with Theocritus and Virgil: he certainly is not ſo contemptible as Pope affected to think him.

PHILO, an ancient Greek writer, and of a noble family among the Jews, flouriſhed at Alexandria in the reign of Caligula. He was the chief perſon of an embaſſy, which was ſent to Rome about the year 42, to plead the cauſe of his nation againſt Apion, who was commiſſioned by the Alexan-

Fabric. Bibl. Græc. vol. iii. & Cavei Hiſt. Literar. vol. i.

drians, to charge them with neglecting the honours due to Cæsar; but that emperor would not suffer him to speak, and behaved to him with such anger, that Philo was in no small danger of losing his life. He went a second time to Rome, in the reign of Claudius; and then, according to Eusebius and Jerome, became acquainted, and upon terms of friendship, with St. Peter. Photius says further, that he was baptized into the Christian religion, and afterwards, from some motive of resentment, renounced it; but there is much uncertainty in all this, and few believe that St. Peter was at Rome so early as the reign of Claudius, if he was there at all.

Joseph. Antiquit. Judæor. lib. xviii. c. 8.

Euseb. Hist. Eccles. lib. ii. c. 17. Hieron. de Script. Eccles. c. 11. Cod. 105.

Be this as it will, Philo was educated at Alexandria, and made an uncommon progress in eloquence and philosophy. After the fashion of the time, he cultivated, like many of his religion, the philosophy of Plato, whose principles he imbibed so deeply, and whose manner he imitated so well, that it grew to be a common saying, aut Plato philonizat, aut Philo platonizat: "either Plato philonizes, or Philo platonizes." Josephus calls him a man "eminent on all accounts:" and Eusebius describes him, "copious in speech, rich in sentiments, "and sublime in the knowledge of holy writ." In the mean time, he was so much immersed in philosophy, the platonic in particular, that he neglected to acquaint himself with the Hebrew language, and the rites and customs of his own people. Scaliger, in his usual way, says, that Philo "knew no more "of Hebrew and Syriac, than a Gaul or a Scythian." Grotius is of opinion, that "he is not fully to be depended on, in "what relates to the manners of the Hebrews:" and Cudworth goes somewhat further, when he says, that "though "a Jew by nation, he was yet very ignorant of Jewish cus-"toms." Fabricius cannot come into the opinion of these great men: and, though he allows some inadvertencies and errors of Philo with regard to these matters, yet he does not think them a sufficient foundation, on which to charge so illustrious a doctor of the law with ignorance. He could not have denied however, that Philo's passion for philosophy had made him more than half a pagan: for it led him to interpret the whole law and the prophets upon platonic notions; and to admit nothing as truly interpreted, which was not agreeable to the principles of the academy. And this led him still farther, to turn every thing into allegory, and to deduce the darkest meanings from the plainest words: which pernicious practice Origen imitated afterwards, and exposed himself by it to the scoffs of Celsus and Porphyry. The writings of Philo abound with high and mystical, new and subtile, far-fetched and abstracted

See, as above.

Hist. Eccl. lib. ii. c. 2.

Fabric. B. G. as above.

Ad Matthæum, xxvi. 18.

True notion of the Lord's supper, p. 17.

abſtracted notions: where the doctrines of Plato and Moſes are ſo promiſcuouſly blended, that it is not an eaſy matter to aſſign to each his own principles. In the mean time, we ſhould greatly injure this Jewiſh Plato not to own, that there are in his works many excellent things. Though he is continually platonizing, and allegorizing the ſcriptures, yet he abounds with fine ſentiments and leſſons of morality: and his morals are rather the morals of a Chriſtian, than of a Jew. Hiſtory likewiſe, as well as his own writings, gives us all imaginable reaſon to conclude, that he was a man of great prudence, conſtancy, and virtue.

His works were firſt publiſhed in Greek by Turnebus, at Paris, 1552; to which a Latin tranſlation, made by Gelenius, was afterwards added, and printed ſeveral times with it. The Paris edition of 1640, in folio, was the beſt we had for a whole century; which made Cotelerius ſay, that Philo "was "an author, that deſerved to have a better text and a better "verſion." In 1742, a handſome edition was publiſhed of him at London, by Dr. Mangey, in two volumes, folio; which, though it is certainly preferable, if it were only for the paper and print, is not yet ſo good a one as Philo deſerves.

Monument. Eccl. Græc. vol. ii. p. 540.

PHILOLAUS, of Crotona, an ancient celebrated philoſopher of the Pythagoric ſchool, to whom ſome have aſcribed "The Golden Verſes of Pythagoras." He made the heavens his principal object of contemplation; and is generally ſuppoſed to have been the author of that ſyſtem, which Copernicus afterwards revived, and is now known to be the true ſyſtem of the world. This made Bullialdus place the name of Philolaus at the head of two works, written to illuſtrate and confirm that ſyſtem.

PHILOSTORGIUS, an ancient eccleſiaſtical hiſtorian, was born in Cappadocia, about the year 388. He was brought up in Arian principles, ſo that his hiſtory is not free from partiality; and it is manifeſt that he favours thoſe heretics, while he is ſometimes ſeverer than he ſhould be upon their adverſaries. Otherwiſe, there are many uſeful things in him, relating to the antiquities of the church: and his ſtyle would not be amiſs, if it did not abound ſo much in figurative and poetical expreſſions. His hiſtory is divided into twelve books: it begins with the controverſy between Arius and Alexander in 320, and ends about the year 425, in the time of the younger Theodoſius. It was had in ſuch deteſtation among the ancient orthodox, that we cannot be ſurpriſed, if it has not been

Dupin. Bibl. Aut. Cent. 5. Fabric. Bibl. Græc. vol. iv.

preſerved entire to our times: but we have an abridgment of it in Photius, and ſome extracts taken out of Suidas and other authors. Jacobus Gothofredus, a learned lawyer, firſt publiſhed them at Geneva, in 1643, 4to, with a Latin tranſlation and large notes. Valeſius, having reviewed this abridgment by the manuſcripts, and corrected the text in ſeveral places, cauſed it to be printed with the other eccleſiaſtical hiſtorians, at Paris, 1673, in folio. It was afterwards reprinted at London, 1720, when Mr. Reading republiſhed Valeſius's edition, in three volumes, folio.

PHILOSTRATUS (Flavius), an ancient Greek author, who wrote the life of Apollonius Tyanenſis, and ſome other things which are ſtill extant. Euſebius, in his work againſt Hierocles, calls him an Athenian, becauſe he taught at Athens; but Eunapius and Suidas always ſpeak of him as a Lemnian; and he hints, in his life of Apollonius, that he uſed to be at Lemnos, when he was young. He was one of thoſe, who frequented the ſchools of the Sophiſts; and he mentions his having heard Damianus of Epheſus, Proclus Naucratitas, and Hippodromus of Lariſſa. This ſhews, that he lived in the reign of the emperor Severus, from the year 193 to 212, when theſe Sophiſts flouriſhed: but we have other proofs of it. He became known afterwards to Julia Auguſta, the conſort of Severus; and was one of thoſe learned men, whom this philoſophic empreſs had continually about her. It was by her command, that he wrote the life of Apollonius Tyanenſis; as he himſelf relates in the ſame place, where he informs us of his connections with that learned lady. Suidas and Heſychius ſay, that he taught rhetoric, firſt at Athens, and then at Rome, from the reign of Severus to that of Philippus, who obtained the empire in the year 244.

Fabric. Bibl. Græc. Vol. iv.

Lib. vi. 27.

De Sophiſt. Lib. ii. c. 21, 23, 27.

De vit. Apollon. Lib. i.

The moſt celebrated work of Philoſtratus is his life of Apollonius, which has erroneouſly been attributed to Lucian, becauſe it has been printed with ſome of that author's pieces. Philoſtratus there endeavours, as Cyril obſerved long ago, to repreſent Apollonius as ſome wonderful and extraordinary perſon; rather to be admired and adored as a god, than to be conſidered ſimply as a man. Hence Eunapius, in the preface to his lives of the Sophiſts, ſays, that the title of that work ſhould rather have been, "The "coming of a god to men:" and Hierocles, in his book againſt the Chriſtians called Philalethes, which was refuted by Euſebius in a work ſtill extant, among other things drew

Contra Julian, §. 3.

a compariſon between Apollonius and Jeſus Chriſt. That Philoſtratus's work was compoſed with a view to diſcredit the miracles and doctrines of Jeſus, by ſetting up other miracles and other doctrines againſt them, has always been ſuppoſed, and may be true: but that Apollonius was really an impoſtor and magician, though it has always been ſuppoſed, may yet be not ſo true. For any thing we know, he may have been a wiſe and excellent perſon: and it is remarkable, that Euſebius, though he had the worſt opinion of Philoſtratus's hiſtory, ſays nothing ill of Apollonius. He concluded, that this Hiſtory was written to oppoſe the hiſtory of Jeſus; and the uſe which the ancient infidels made of it, ſeems to juſtify his opinion: but he draws no information from it with regard to Apollonius. It would certainly have been improper to have done ſo; ſince the ſophiſtical and affected ſtile of Philoſtratus, the ſources from whence he owns his materials to have been drawn, and above all, the abſurdities and contradictions with which he abounds, plainly ſhew his hiſtory to be nothing but a collection of fables, either invented or embelliſhed by himſelf.

The works of Philoſtratus have been thought worthy of no ſmall pains, and have engaged the attention of critics of the firſt claſs. The learned Grævius had a deſign of giving a correct edition of them, as appears from a preface of Meric Caſaubon, to a diſſertation upon an intended edition of Homer, printed at London in 1658, 8vo. So had our Bentley, who deſigned to add a new Latin verſion to his notes: and Fabricius ſays, that he ſaw the firſt ſheet of Bentley's edition printed at Leipſic in 1691. Both theſe deſigns were dropped, on ſome account or other. A very exact and beautiful edition however, was publiſhed at length, at Leipſic 1709, in folio, by Gottefridus Olearius, profeſſor of the Greek and Latin tongues in the univerſity there, who has proved himſelf perfectly qualified for the work he undertook, and ſhewn all the judgment, learning, and induſtry, that are required in an excellent editor. The title will give a ſufficient account of what is to be found in this edition of Olearius; it runs thus: "Philoſtratorum quæ ſuperſunt omnia. "Vita Apollonii, libris VIII: vitæ Sophiſtarum, libri II: "Heroica: imagines priores atque poſteriores; et epiſtolæ. "Acceſſere Apollonii Tyanenſis epiſtolæ; Euſebii liber ad- "verſus Hieroclem; Calliſtrati deſcriptiones ſtatuarum. Om- "nia ex Mſſ. Codd. recenſuit, notis perpetuis illuſtravit, ver- "ſionem totam fere novam fecit Gottefridus Olearius."

Bibl. Græc. Vol. iv.

We have ſaid enough of the life of Apollonius; the two firſt books

books of which were tranſlated into Engliſh, and publiſhed in 1680, folio, by Charles Blount, with large notes, ſaid to be taken in part from a manuſcript of lord Herbert of Cherbury. At the end of Apollonius's life are 95 letters, which go under his name, but are not believed to be his; the ſtile of them being very affected, and like that of a ſophiſt, and they bearing in other reſpects all the marks of a forgery. Philoſtratus ſays, that he had ſeen a collection of Apollonius's letters in Hadrian's library at Antium, but had not inſerted them all among theſe. They are very ſhort, and have in them little more than moral ſentences. The lives of the Sophiſts contain many things which are to be met with no where elſe. The heroics of Philoſtratus are nothing but a dialogue between a vintner of Thracian Cherſoneſus and a Phœnician, in which the former draws characters of Homer's heroes, and repreſents ſeveral things differently from that poet: and this upon the faith of Proteſilas's ghoſt, who had lately viſited his farm, which was not far from the tomb of this hero. Olearius conjectures, with great probability, that the deſign of Philoſtratus in this dialogue was covertly to criticiſe ſome things in Homer, which he durſt not do openly, on account of the great veneration then paid to this ancient bard; and for fear of the odium which Zoilus and others had incurred by cenſuring him too freely. The icones or images are elegant deſcriptions and illuſtrations of ſome ancient paintings, and other particulars relating to the fine arts: to which Olearius has ſubjoined the deſcription of ſome ſtatues by Calliſtratus, for the ſame reaſon that he ſubjoined Euſebius's book againſt Hierocles to the life and letters of Apollonius; namely, becauſe the ſubjects of theſe reſpective works are related to each other. The laſt piece is a collection of Philoſtratus's letters: but ſome of theſe, though it is not eaſy to determine which, were written by a nephew to our Philoſtratus, of the ſame name; as were alſo the laſt eighteen, in the book of images. This is the reaſon, why the title runs, not Philoſtrati, but Philoſtratorum quæ ſuperſunt omnia.

There were many of the name of Philoſtratus among the ancients; and there were many other works of the Philoſtratus here recorded: but we have mentioned all that are extant.

See BLOUNT Charles.

In vit. Apollon. Lib. vii. 20.

PHLEGON, ſurnamed Trallianus, from Trallis a city of Lydia, where he was born, was the emperor Hadrian's freedman, and lived at leaſt as long as the 18th year of the reign of Antoninus Pius; as appears from his mentioning the conſuls of that year. He wrote ſeveral works full of erudition,

Bayle's Dict.

of which there is nothing now left but fragments. Among theſe was an Hiſtory of the Olympiads, a treatiſe of Long-lived perſons, and another of Wonderful things; the ſhort and broken remains of which Xylander tranſlated into Latin, and publiſhed at Baſil in 1568, with the Greek and with notes. Meurſius gave a new edition of them, with his notes, at Leyden in 1622. The titles of part of the reſt of Phlegon's writings are preſerved by Suidas. It is concluded, that the hiſtory of Hadrian, publiſhed under Phlegon's name, was written by Hadrian himſelf, from this paſſage of Spartianus: "Hadrian thirſted ſo much after fame," ſays he, "that he gave "the books of his own life, drawn up by himſelf, to his "freedmen, commanding them to publiſh thoſe books under "their own names; for we are told, that Hadrian wrote "Phlegon's books."

Spartian. in Adriano, cap. 16.

What has made Phlegon's name more familiar among the moderns, and his fragments paid a greater regard to than perhaps they deſerve, is, that he has been ſuppoſed to have ſpoke of the darkneſs which prevailed during our Lord's paſſion. The book, in which the words are contained, is loſt; but Euſebius has preſerved them in his Chronicon. They are theſe: "In the 4th year of the 202d Olympiad there was "a greater and more remarkable eclipſe of the ſun than any "that had ever happened before: for at the ſixth hour the "day was ſo turned into the darkneſs of night, that the very "ſtars in the firmament were viſible; and there was an "earthquake in Bithynia, which threw down many houſes "in the city of Nicæa." Euſebius is of opinion, that theſe words of Phlegon related to the prodigies which accompanied Chriſt's crucifixion; and many other fathers of the church have thought the ſame: but this belief is liable to many difficulties, the chief of which is perhaps the following. No man had ever a ſtronger deſire than Phlegon to compile marvelous events, and to obſerve the ſupernatural circumſtances in them. How was it poſſible then, that a man of this turn of mind ſhould not have taken notice of the moſt ſurpriſing circumſtance in the eclipſe which he is ſuppoſed to hint at, namely, its happening on the day when the moon was at the full? But had Phlegon done this, Euſebius would not have omitted it; and Origen would not have ſaid, that Phlegon had omitted this particular.

Euſeb. chronicon, pag. 202. edit. Scaligeri. Amſt. 1658.

Origenes in Matth. Tract. 35.

The queſtion, whether Phlegon ſpoke of the darkneſs at the time of Chriſt's paſſion, was canvaſſed here ſome years ago, in ſeveral diſſertations pro and con. This controverſy was occaſioned by the paſſage from Phlegon being left out in an

an edition of Dr. Clarke's Boyle's lectures, publiſhed ſoon after his death, at the perſuaſion of Dr. Sykes, who had ſuggeſted to Dr. Clarke, that an undue ſtreſs had been laid upon it. Mr. Whiſton, who informs us of this affair, expreſſes great diſpleaſure againſt Dr. Sykes, and calls "the ſuggeſtion "groundleſs." Upon this, Dr. Sykes publiſhed "a diſſertation on the eclipſe mentioned by Phlegon: or, an enquiry "whether that eclipſe had any relation to the darkneſs which "happened at our Saviour's paſſion," 1732, 8vo. Dr. Sykes concludes it to be moſt probable, that Phlegon had in view a natural eclipſe, which happened on the 24th of November, in the 1ſt year of the 202d Olympiad, and not in the 4th year of the Olympiad, in which Chriſt was crucified. Many pieces were written againſt Dr. Sykes, who replied to ſome of them: but it may well be conſidered as a controverſy merely learned, ſince the cauſe of religion is little concerned in it.

Hiſtorical memoirs of Dr. Clarke. P. 148.

Photius blames Phlegon for expatiating too much on trifles, and for collecting too great a number of anſwers pronounced by the oracles. "His ſtyle," ſays he, "is not altogether flat "and mean, nor does it every where imitate the Attic manner of writing. But otherwiſe, the over-nice accuracy "and care with which he computes the Olympiads, and relates the names of the conteſts, the tranſactions, and even "oracles, is not only very tireſome to the reader, whereby a "cloud is thrown over all other particulars in that book, "and conſequently thoſe particulars are not permitted to appear; but the diction is thereby rendered unpleaſant and "ungrateful. And indeed he is every moment bringing in "the anſwers pronounced by all kinds of deities."

Biblioth. §. 97.

PHOTIUS, Patriarch of Conſtantinople in the ninth century, was deſcended from an illuſtrious and noble family, and born in that city. He had vaſt talents by nature, which he cultivated with the utmoſt application and care: inſomuch that there was no branch of literature, ſacred or profane, nor ſcarce any art or ſcience, in which he was not conſummately verſed. He ſeems to have been by far the greateſt man of the age in which he lived; and was ſo intimately concerned in the chief tranſactions of it, that eccleſiaſtical writers have from thence called it Sæculum Photiarum. He was firſt raiſed to the chief dignities of the empire, being made principal ſecretary of ſtate, captain of the guards, and a ſenator: in all which ſtations he acquitted himſelf with a diſtinction ſuitable to his great abilities; for he was a refined ſtateſman, as well as a profound ſcholar.

Cave's Hiſt. literaria, vol. ii.—Fabricii Bibl. Græc. vol. ix.—Dupin, &c. Cent. ix.

When Ignatius was expelled and depoſed from the ſee of Conſtantinople, Photius was nominated by the court to ſucceed him. He was yet only a layman, when he was choſen patriarch; but that he might be as it were gradually raiſed to that dignity, he was made monk the firſt day, reader the next, and the following days ſub-deacon, deacon, and prieſt. So that in the ſpace of ſix days he attained the patriarchate: it happened upon Chriſtmas day in the year 858. The metropolitans, ſubject to the ſee of Conſtantinople, acknowledged Photius: but great oppoſition was made to this uncanonical ordination from other quarters, and he was actually degraded at Rome. Photius however ordered a council to be called at Conſtantinople, and got himſelf confirmed in his patriarchal dignity; in which, by various arts not very worthy of his high and ſacred office, he continued during the life of his friend the emperor Michael. But Michael was ſlain by the order of Baſilius, who ſucceeded him the 23d of September 867; and then the affairs of Photius were ruined: for the firſt thing that Baſilius reſolved on was, to baniſh him to a monaſtery, and reinſtate Ignatius in his ſee, which he accordingly did in November following. In this fallen ſtate he lay for more than ten years; when, a diviſion ariſing between the pope and Ignatius, he thought it a proper conjuncture for attempting his own reſtoration; and having obtained the emperor's favour, returned to Conſtantinople, while Ignatius was yet alive. It is ſaid, Ignatius would have come to terms with him; but Photius, determined to be ſatisfied with nothing leſs than his reſtoration to the patriarchate, refuſed all manner of reconciliation with him. This patriarch, however, died, the 23d of October 878; and then Photius, to cut the matter as ſhort as poſſible, went into St. Sophia's church with armed men; forced a great many biſhops, clerks, and monks, to communicate with him; depoſed and perſecuted all that refuſed; and, to prevent all oppoſition from the papal ſide, prevailed by threats and preſents on two of the pope's legates who were there, to declare publicly to the clergy and people, that they were come to depoſe Ignatius, and to declare Photius their patriarch. He kept his ſeat, thus forcibly obtained, till the year 886; and then was turned out, and baniſhed by the emperor Leo into a monaſtery in Armenia, where he is ſuppoſed to have died ſoon after. He was, as we have obſerved, a man of great parts, great learning, and every way accompliſhed: but his great love of glory, and unbounded ambition, prompted him to ſuch exceſſes, as made him rather a ſcourge than a bleſſing to thoſe about him. He

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was the author of many inteſtine tumults and civil commotions; and not only divided the Greek church, but laid the foundation of a diviſion between the Greek and Latin churches.

Though Photius was a man of buſineſs and the world, yet there are extant ſeveral fruits of his labours and ſtudies; the moſt conſiderable of which is his Bibliotheca, compoſed by him while he was yet a layman, and an ambaſſador in Aſſyria. It contains the argument or abſtracts of 280 volumes of many authors upon various ſubjects: among whom are grammarians, critics, poets, orators, ſacred and profane hiſtorians, phyſicians, philoſophers, divines, &c. not ranked according to their ſeveral arts and profeſſions, but brought in promiſcuouſly, and as they ſeem to have come uppermoſt in his thoughts. Fabricius calls this Bibliotheca or library, non liber, ſed inſignis theſaurus, "not a book, but an illuſtrious "treaſure;" in which are contained many curious things relating to authors, and many fragments of works, which are no where elſe to be found. It was firſt brought to light by the learned Andreas Schottus, and communicated by him to David Hoeſchelius, who cauſed it to be printed in 1601. Schottus, conſidering the prodigious uſefulneſs of this work, tranſlated it into Latin, and printed his tranſlation alone in 1606. Afterwards, both the Greek text and the tranſlation were printed together at Geneva in 1611; and laſtly, an edition of this work, the largeſt and faireſt, was reprinted at Roan in 1653, folio.

Photius's Nomocanon is another proof of his great abilities. It is a collection digeſted in an excellent method, and brought under fourteen different titles, of the canons of the councils, and of the canonical epiſtles, and of the emperor's laws relating to eccleſiaſtical matters. Baiſamon has written commentaries on this work; and with theſe it appeared in public by the care of Monſieur Juſtel; being printed at Paris with a Latin verſion in 1615, 4to.

There are alſo 253 letters of Photius, which ſhew the ſame fine wit, ſtrength of judgment, and depth of learning, as are to be ſeen in his other works. They were publiſhed in 1651, folio, with a Latin verſion and notes, by Richard Montague biſhop of Norwich, from a manuſcript in the Bodleian library.

There are other ſmall pieces of Photius that have been printed, and not a few ſtill extant in manuſcript only.

PICART (Bernard), a famous engraver, was ſon of Stephen Picart, a famous engraver alſo; and born at Paris in 1673. He learned the principles of deſign, and the elements of his art from his father, and ſtudied architecture and perſpective under Sebaſtian le Clerc. His uncommon talents in this way ſoon began to ſhew themſelves; and at ten years of age he engraved the hermaphrodite of the celebrated Pouſſin, which was ſoon followed by two pieces of cardinal de Richelieu's tomb. Theſe works laid the foundation of that great reputation which this celebrated artiſt afterwards acquired. When he was grown up he went into Holland, where his parents had ſettled themſelves; and, after two years ſtay, returned to Paris, and married a wife, who died ſoon after. Having embraced the reformed religion, he retired to Holland for the ſake of that freedom in the exerciſe of it, which he could not have at Paris; and there his active genius produced all thoſe maſter-pieces, which made him conſidered as the moſt ingenious artiſt of his age. Nothing is ſuperior to that invention, diſpoſition, correctneſs, propriety and elegance, which is ſeen in all his works. A multitude of books are adorned with plates of his engraving. He died in 1733, aged ſixty: his father Stephen died at Amſterdam in 1721, aged ninety.

PIERCE (Edward), an eminent Engliſh painter, both in hiſtory and landſkips, who flouriſhed in the reigns of K. Charles I. and II. He alſo drew architecture, perſpective, &c. and was much eſteemed in his time. But there is little of his work now remaining, the far greater part being deſtroyed in the dreadful fire of London in 1666. It chiefly conſiſted of altar-pieces, cielings of churches, and the like; of which laſt ſort there is one yet remaining, done by him, in Covent-garden church, where are to be found many admirable parts of a good pencil. He worked ſome time for Vandyck; and ſeveral pieces of his performance are to be ſeen at Belvoir caſtle in Leiceſterſhire, the noble ſeat of the duke of Rutland. He died in London about fifty years ago, leaving behind him three ſons, who all became famous in their different ways. One was a moſt excellent carver in ſtone, as appears by a noble marble vaſe of his doing at Hampton-court. There is a fine head of Mr. Pierce the father in Mr. Seamer the goldſmith's poſſeſſion, which was painted by Dobſon.

PIERIUS. See VALERIANUS.

PIERINO (del Vaga), an eminent Italian painter, was born in Tuſcany about 1500: he was poorly bred, and was ſcarce two years old when he loſt his mother. His father was a ſoldier, and his nurſe a ſhe-goat. He came young to Florence, and was put to a grocer, who uſed to ſend him to the painters with colours and pencils. Of them he learned to deſign, and in a little while became the moſt ſkilful of all the young painters in Florence. An ordinary painter, whoſe name was Vaga, took him in his company to Rome; and from living with him he was called del Vaga, for his true name was Buonacorſi.

At Rome he worked half the week for painters, and the other half, together with all Sundays and holidays, he ſpent in ſtudy and deſigning. He had ſomewhat of every thing that was good in his compoſitions: ſometimes he might have been found among the ruins, ſeeking for antique ornaments, or deſigning the baſſo relievos, ſometimes in Michael Angelo's chapel, and ſometimes in the halls of the Vatican. He alſo ſtudied anatomy, and other ſciences neceſſary to his profeſſion. By this induſtry he got ſo much knowledge, that he was ſoon taken notice of by the beſt maſters; and Raphael employed him jointly with Giovanni d'Udine and others, to help him in the execution of his deſigns.

Of all his contemporary artiſts, none underſtood the ornaments and decorations of painting ſo well as he, or ſo boldly followed Raphael's guſto, as is to be ſeen by the pictures in the Vatican lodgings which were performed by him; viz. the paſſage of the river Jordan; the fall of the walls of Jericho; the battle in which Joſhua commanded the ſun to ſtand ſtill; our Saviour's nativity, baptiſm, and laſt ſupper. Raphael's friendſhip procured him other conſiderable works in the Vatican, and Pierino ſhewed his gratitude by his particular affection for him. But the plague driving him from Rome, he returned to Florence, where having painted ſome pieces, he went back to Rome.

After Raphael's death he joined with Julio Romano and Franceſco il Fattore, to finiſh the works in the Vatican which were left imperfect by their common maſter: and to confirm their friendſhip, he married Franceſco's ſiſter in the year 1525; yet they were ſeparated two years afterward by the Spaniards beſieging Rome. Pierino was taken priſoner, and obliged to pay a large ſum for his ranſom. He went then to Genoa, where he was employed by Prince Doria to paint a palace which that prince was then building. In this work he made uſe of cartoons, the convenience of which he diſcovered

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to one Geronimo Treviſano, a painter, who had laughed at them, and to others who came to him to learn the advantage of them. From Genoa he removed to Piſa, intending, at his wife's requeſt, to ſettle there; but after he had drawn ſome pictures, he returned to Genoa, and worked again for Prince Doria. He then went a ſecond time to Piſa, and from thence to Rome, where Pope Paul III. and Cardinal Farneſe gave him ſo much work, that he was forced to quit the execution of it to others, and content himſelf with making the deſigns.

At the ſame time the pope ſent for Titian to Rome, which made Pierino ſo jealous, and grieved him ſo much, that he did all that lay in his power to oblige Titian not to ſtay there long, but haſten back to Venice, in which he ſucceeded. The multiplicity of Pierino's buſineſs, and his vivacity in his performances, drained his ſpirits in the flower of his age. At two and forty years old he ſpent his time wholly in viſiting his friends, and lived pleaſantly till his forty-ſeventh year, when he died of an apoplexy, anno 1547.

Of all Raphael's diſciples Pierino kept the character of his maſter longeſt; I mean his exterior character and his manner of deſigning, for he fell very much ſhort of the fineneſs of Raphael's thinking. He had a particular genius for the decoration of places according to their cuſtoms. His invention in that kind of painting was very ingenious; grace and order are every where to be met with, and his diſpoſitions, which are ordinary in his pictures, are wonderful in his ornaments: ſome of theſe he has made little, and ſome great, and placed them both with ſo much art, that they ſet off one another by compariſon and by the contraſt. His figures are diſpoſed and deſigned according to Raphael's guſto; and if Raphael gave him at firſt ſome ſlight ſketches of ornaments, as he did to Giovanni d'Udine, he executed them to admiration; and, by the habit he contracted, added to the vivacity of his wit, he acquired in that ſort of painting an univerſal reputation. The tapeſtries of the ſeven planets in ſeven pieces, which Pierino deſigned for Diana de Poitiers, and which were, when De Piles wrote, at Monſieur the firſt preſident at Paris, ſufficiently confirms what has been ſaid.

PIGHIUS (Stephanus), a very learned German, was born at Campen in Overyſſel in 1520: and when he was grown up, went to Rome, where he ſpent eight years in the ſtudy of Roman antiquities, and acquired a depth and ſkill in them, which was not exceeded, if it was equalled, by any. He then

Blount's Cenſura authorum.

then returned to Germany, and was taken into the family of Antony Perenotus, the cardinal de Granvelle, who was a great patron of men of letters. He made Pighius his librarian, who ſhut himſelf up, and ſcarcely converſed with any thing but books for many years. He gave the firſt good edition of Valerius Maximus in 1585, 8vo. Afterwards he became preceptor to Charles, prince of Juliers and Cleves, and was to have attended him to Rome: but Charles died, and left Pighius nothing farther to do than to deplore the loſs of him in a panegyric. This he did in a piece called Hercules Prodicus; where he deſcribed Charles, as another Hercules, with all the qualities of a good Prince. He did not loſe his reward; for William, the father of Charles, made him canon of the church, and head maſter of the ſchool, at Santen; where he died in 1604, aged 84 years.

His Annales, ſeu faſti Romanorum magiſtratuum et provinciarum, are drawn up in a more exact and copious manner, than even thoſe of Sigonius and Onuphrius Panvinius. He commended the care of them to his friends upon his deathbed; and Andreas Schottus publiſhed them at Plantin's preſs, 1615, in three volumes folio. "I have really found, and "hope I ſhall prove to others, that it is not poſſible to have "a better commentary upon Tully's hiſtorical works, Livy, "Dionyſius Halicarnaſſenſis, Dion Caſſius, Florus, and all "the writers of Roman affairs, than theſe annals of Pighi-"us." So ſays Schottus, in his preface to them; and all learned men, who have conſulted and examined them, have found what he ſays to be true. Voſſius has noted one error in this excellent work, which is, the placing Eutropius later than St. Auguſtin: yet beſtows the higheſt encomiums upon the author, and pronounces him vir de Valerio Maximo, de annalibus ſuis Romanis, de univerſa antiquitate Romana præclare meritus. De hiſt. Latin. Lib. ii. c. 8. De conſtruct. c. 25.

PIGNORIUS (Laurentius), a very learned Italian, was born at Padua in 1571, and bred an eccleſiaſtic. He made deep reſearches into antiquity, and publiſhed ſeveral works which are curious. His Menſa Iſiaca, and ſome other pieces, which illuſtrate the antiquities and hieroglyphics of the Egyptians, gained him the reputation of a man accurately as well as profoundly learned. He was alſo addicted to making verſes; and there is, beſides elogies, epitaphs, and ſeveral other things in this way, a poem of his inſcribed to Pope Urban VIII. It muſt be remembered to the honour of Pignorius, that the great Galileo procured an offer to be made him Blount's Cenſura authorum.—Niceron, tom. 21.

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of the profeſſorſhip of polite literature and eloquence in the univerſity of Piſa; which his love of ſtudious retirement and his country made him decline. He wrote a great number of things in Italian, as well as in Latin. In 1630, the Cardinal Franciſcus Barberini procured him a canonry in the church of Trevigio, but he did not enjoy it long; for the plague came to Padua the year after, and carried him off. Gerard Voſſius has left a ſhort but very honourable teſtimony of him: he ſays, that he was ob eximiam eruditionem atque humanitatem illi chariſſimus vir.

De hiſt. Lat. L. iii.

PILES (Roger de), an ingenious Frenchman, was born at Clamecy, of a good family, in 1635; made his firſt application to letters at Nevers and Auxerre; then went to Paris for philoſophy; and laſtly, ſtudied divinity in the Sorbonne. In the mean time he cultivated the art of painting, for which he had a ſtrong natural taſte: he learned to deſign of Recollet, and contracted a friendſhip with Alphonſe du Freſnoy, whoſe Latin poem upon painting he tranſlated into French. Menage who lodged with de Piles in the cloiſter Notre Dame, became acquainted with his great merit, and procured him, in 1652, the province of inſtructing and educating the ſon of Monſ. Amelot: in which he gave ſuch ſatisfaction, that when his pupil was old enough to travel, he attended him to Italy, where he had a fine opportunity of gratifying his taſte for painting. Upon his return to Paris, he devoted himſelf to the ſtudy of this art, joining practice with theory; and ſoon became famous among the connoiſſeurs. In 1682, Mr. Amelot his quondam pupil being ſent on an ambaſſy to Venice, de Piles attended him as ſecretary; and during his reſidence there, was ſent by the Marquis de Louvois into Germany, to purchaſe pictures for the king, and alſo to execute a commiſſion relating to ſtate-affairs. In 1685, he attended Mr. Amelot to Liſbon; and in 1689 to Swiſſerland, in the ſame capacity. In 1692, he was ſent incognita to Holland, under the appearance of a virtuoſo in the picture-way, but in reality to act ſecretly with the friends of France. He was diſcovered, and thrown into priſon; where he continued till the peace of Ryſwick, and amuſed himſelf with writing "the lives of "painters." In 1705, old as he was, he attended Mr. Amelot into Spain, when he went as ambaſſador extraordinary: but the air of Madrid not agreeing with him, he was forced to return. He died in 1709, aged 74 years.

Beſides his tranſlation of Freſnoy, and "Lives of the "painters," he wrote "An abridgment of anatomy," accommodated

commodated to the arts of painting and ſculpture; "Dia-
"logues upon the knowledge of painting, and the judgment
"to be formed of pictures: a diſſertation upon the works of
"the moſt famous painters: the elements of practical paint-
"ing," &c. His books are all in French.

PILKINGTON (Mrs. Lætitia), an Engliſh wit and poeteſs, was the daughter of Dr. Van Lewen, a gentleman of Dutch extraction, who ſettled in Dublin, by a lady of good family; and born there in the year 1712. She had early a ſtrong inclination and taſte for letters, eſpecially for poetry; and her performances were conſidered as extraordinary for her years. This, with a very engaging ſprightlineſs, drew many admirers; and at length ſhe became the wife of the reverend Matthew Pilkington, a gentleman known in the poetical world by his volume of miſcellanies, reviſed by Dean Swift. She had not been long married ere Mr. Pilkington grew jealous, as ſhe relates, not of her perſon, but her underſtanding; and her poetry, which when a lover he admired with raptures, was changed, now he was become her huſband, into an object of envy. During theſe jealouſies, Mr. Pilkington went into England, in order to ſerve as chaplain to a mayor of London; and growing at a diſtance into better humour with his wife, wrote her a very kind letter, in which he informed her, that her verſes were full of elegance and beauty; that Mr. Pope, to whom he had ſhewn them, longed to ſee the writer; and that himſelf wiſhed her heartily in London. She accepted the invitation, went, and returned with her huſband to Ireland; where it ſeems ſhe underwent a violent perſecution of tongues, and ſuſpicions were taken up, we know not on what grounds, againſt her chaſtity.

Pilkington's memoirs, written by herſelf, 1749, in two vols. 12mo.

Not long after this, an accident threw her affairs into great confuſion: her father was ſtabbed, ſhe ſays, by accident; but many in Dublin believed, by his own wife, though ſome ſaid, by his own hand. Be this as it will, Mr. Pilkington, having now no farther expectation of a fortune by her, threw off all reſerve in his behaviour to her, and wanted an opportunity to get rid of her, which preſently offered itſelf. The ſtory of their ſeparation is told at large in her memoirs, the ſubſtance of which is, that ſhe was ſo indiſcreet as to permit a gentleman to be ſeized in her bedchamber at two o'clock in the morning; for which ſhe makes this apology. "Lovers of
"learning, I am ſure, will pardon me, as I ſolemnly declare
"it was the attractive charms of a new book, which the

" gentleman would not lend me, but conſented to ſtay till I " read it through, that was the ſole motive of my detaining " him." This is very unſatisfactory; and as ſhe has ſaid no more in favour of her innocence, may we not reaſonably conclude her to have been guilty?

She came afterwards to England, and ſettled in London; where, getting her ſtory known by means of Colly Cibber, ſhe lived ſome time upon contributions from the great: but at length theſe ſuccours failed, and we find her afterwards in the priſon of the Marſhalſea. After lying nine weeks here, ſhe was releaſed by the goodneſs of her friend Mr. Cibber, who had ſolicited charities for her; and then, weary of attending upon the great, ſhe reſolved to employ five guineas ſhe had left, in trade; and accordingly, taking a little ſhop in St. James's Street, ſhe furniſhed it with pamphlets and prints. How long ſhe continued behind the counter, is not related; but ſhe has told us, that by the liberality of her friends, and the bounty of her ſubſcribers, ſhe was ſet above want; and that the autumn of her days was like to be ſpent in peace and ſerenity. Whatever were her proſpects, ſhe lived not long to enjoy the comforts of this competence; for, on the 29th of Auguſt 1750, ſhe died at Dublin in her 39th year.

Conſidered as a writer, ſhe holds no mean rank. She was the author of " The Turkiſh court, or London apprentice," a comedy acted at Dublin in 1748, but never printed. The firſt act of her tragedy, " the Roman father," was no ill ſpecimen of her talents that way; and throughout her " Me- " moirs," which are written with great ſprightlineſs and wit, and deſcribe the different humours of mankind very naturally, are ſcattered many beautiful little pieces, written in the true ſpirit of poetry.

PINÆUS (Severinus), in French *Pineau*, was born at Chartres about the middle of the 16th century, and bred a ſurgeon. He went and ſettled at Paris, where he became ſo famous in his profeſſion, that he was made ſurgeon to the King. He excelled particularly in lithotomy, a branch in chirurgery, which was then very imperfectly underſtood; and publiſhed a diſcourſe in French upon the extraction of the ſtone out of the bladder, in 1610, 8vo. We know no other particulars of his life, excepting that he died at Paris the 29th of November 1619. He is chiefly recorded here on account of a Latin book, publiſhed in 1598, which was much ſought after, and went through ſeveral impreſſions: it was intitled de notis integritatis & corruptionis virginum, or, " of the marks by " which

Bayle's dict. ---Niceron, &c. tom. xviii.

Lindenius Renovatus.

"which a maid's virginity may be known." His intention in this work, as he tells us in the preface, was, to be ſerviceable to thoſe, who are called upon to give their opinions in certain cauſes, wherein the women were plaintiffs: ſometimes becauſe, through the impotency of an huſband, they ſtill kept their virginity; at other times, as in the caſe of raviſhment, becauſe they had loſt it. A German tranſlation was made of this work, and publiſhed at Francfort; but the ſale of it was forbid by the magiſtrates, who did not think proper that ſubjects ſo delicate ſhould be treated in the language of the country. Pineau wrote his book originally in French, and intended to publiſh it in that tongue; but finding by the ſpecimens of it, which he ſhewed to ſome perſons, that it gave occaſion to looſe diſcourſes and impertinent jeſts, he reſolved to write only for the learned. Accordingly, he concluded his preface with the following lines of Horace:

Odi profanum vulgus, & arceo:
Favete linguis: carmina non prius
Audita, muſarum ſacerdos,
Virginibus puerisque canto.

"Hence, ye profane, I hate you all,
"Both the great vulgar and the ſmall.
"To virgin minds, which yet their native whiteneſs hold,
"Nor yet diſcoloured with the love of gold,
"That jaundice of the ſoul
"Which makes it look ſo gilded and ſo foul:
"To you, ye very few, theſe truths I tell:
"The muſe inſpires my ſong, hark, and obſerve it well.

COWLEY.

PINDAR, the prince of Lyric poets, was a contemporary of Æſchylus, and born ſomewhat above forty years before the expedition of Xerxes againſt the Greeks, and better than five hundred before Chriſt. The place of his birth was Thebes, the capital city of Bœotia: a country of ſo groſs and heavy an air, as to render the extreme ſtupidity of its inhabitants proverbial. We find the poet, in his ſixth olympic, confeſſing the diſadvantage of his climate, yet reſolving to exempt himſelf from the general cenſure. His parents are ſuppoſed to have been of low condition, ſo that he could not have any extraordinary advantages of education: and therefore we muſt impute his attainments to the prodigious force of his natural genius. We have little account of his way of life; only we

Kennet's lives of the Grecian poets.

See PLUTARCH.

are informed in general, that he was highly courted and reſpected by moſt of the princes and ſtates of Greece. One would think they really believed him ſomething more than a mortal, when we find them allowing him a ſhare with the gods in their gifts and offerings: which they did by the command of the oracle itſelf. For the prieſteſs at Delphi ordered the people to give a part of their firſt fruits, which they brought thither, as a preſent to Pindar: and he had an iron ſtool ſet on purpoſe for him in that temple, on which he uſed to ſit, and ſing verſes, in honour of Apollo.

Pauſan. in Bœotic. & Phocic.

His countrymen, the Thebans, had an unlucky grudge againſt him, for commending their mortal enemies, the men of Athens; and were provoked to fine him, for his affront to the ſtate in ſo doing. They ſhewed their ill-will to him farther, by determining a poetic prize againſt him, in favour of a woman, the ingenious and beautiful Corinna. In the mean time, the Athenians made him a preſent of double the value of his fine; and, what was more, erected a noble ſtatue in honour of him. His greateſt patron was the famous king Hiero of Syracuſe, whom he has conſecrated to immortality in ſo many pieces: and he ſhould ſeem to have left Thebes to attend in the court of that prince, ſince, compoſing the ſecond Pythic in his honour, and addreſſing himſelf to the Syracuſians, he ſays, "To you from fertile Thebes I come, laden "with verſe;" though perhaps this might be ſpoken only in the perſon of him, who went to Syracuſe to ſing his hymn, at the feaſt held there after Hiero's victory. It is likely, he paſſed his whole time in the eaſe and tranquillity, commonly allowed to the men of his profeſſion, without intermeddling in affairs of ſtate: for we find him, in his ſeventh Iſthmic, defending this way of life. His death is ſaid to have been the effect of his own wiſhes: for, having prayed the gods to ſend him the greateſt happineſs a mortal was capable of, he expired immediately after in the public theatre, leaning on the knees of a young boy whom he admired. He was then fifty-five years of age. His relations were highly reſpected after his deceaſe. The Lacedemonians, at the taking of Thebes, ſaved the houſe of Pindar: which, upon a like occaſion, was preſerved alſo by Alexander the Great. The ruins of this houſe were to be ſeen in the time of Pauſanias, who lived under the reign of Antoninus the philoſopher.

Suidas.

Of all the numerous works, which he is ſaid to have compoſed, we have only his four books of hymns of triumph, on the conquerors of the four renowned games of Greece: the the Olympian, the Pythian, the Nemæan, and the Iſthmian.

It

It was a common thing to hire Pindar for this ſervice; and no victory was thought complete, till it had the approbation of his muſe. The ſpirit of Pindar's poetry is ſo ſublime, and the beauty ſo peculiar, that it is hardly poſſible to examine it by parts: and therefore the beſt judges have uſually contented themſelves with confirming his general title of prince and father of lyric poetry, without engaging in the ſearch of his particular excellencies. For that prodigious elevation of ſpirit, that amazing beauty of ſentences, that boundleſs ſcope of thought, and that daring liberty of figures and of meaſures, are as likely to deter a critic as an imitator: "his Pegaſus," as Mr. Cowley ſays, "flings writer and reader too, that ſits "not ſure." Horace, though he appeared his moſt dangerous rival, had yet generoſity enough to give him his juſt commendations: he called him inimitable, and, as Quintilian ſays, deſervedly. "Pindar and Sophocles," ſays Longinus, "like "a rapid fire, carry every thing before them, though ſome-"times that fire is unexpectedly and unaccountably quenched." The grandeur of his poetry, and his deep erudition, made the ancients give him the title of the Wiſeſt, the Divine, the Great, and the moſt Sublime: Plato calls him the Wiſeſt and the Divine; Æſchylus, the Great; and Athenæus, the moſt Sublime. Lord Bacon ſays, that "it is peculiar to Pindar, "to ſtrike the minds of men ſuddenly with ſome wonderful "turn of thought, as it were, with a divine ſcepter."

Orat. Od. 2. lib. iv.

Quint. Inſt. Orat. lib. x. c. 1.

Sect. xxiii.

De Aug. Scient.

It is not improper to obſerve, that ſome prejudices have ariſen among the moderns againſt Pindar, from certain writings, known by the name of Pindaric odes: but very few under that title, not excepting even thoſe written by the admired Mr. Cowley, whoſe wit and fire firſt brought them into reputation, have the leaſt reſemblance to the manner of the author whom they pretend to imitate, and from whom they derive their name; or, if any, it is ſuch a reſemblance only, as is expreſſed by the Italian word Caricatura, a monſtrous and diſtorted likeneſs. This obſervation has been already made by Mr. Congreve, in his preface to two admirable odes, written profeſſedly in imitation of Pindar; "the character of theſe "late Pindarics, ſays he, is a bundle of rambling incoherent "thoughts, expreſſed in a like parcel of irregular ſtanzas, "which alſo conſiſt of ſuch another complication of diſpro-"portioned, uncertain, and perplexed verſes and rhimes.— "On the contrary, adds he, there is nothing more regular "than the odes of Pindar, both as to the exact obſervation "of the meaſures and numbers of his ſtanzas and verſes, "and

Preface to Odes of Pindar, &c. by Gilbert Weſt, Eſq; 1753, duodecimo.

Works in duodecimo, vol. iii.

" and the perpetual coherence of his thoughts. For though " his digreſſions are frequent, and his tranſitions ſudden, " yet is there ever ſome ſecret connexion, which, though " not always appearing to the eye, never fails to communi- " cate itſelf to the underſtanding of the reader." Upon the whole, a poetical imagination, a warm and enthuſiaſtic genius, a bold and figurative expreſſion, and a conciſe and ſententious ſtile, are the characteriſtical beauties of Pindar; very different from the far-fetched thoughts, the witty extravagancies, and puerile conceits of his wretched imitators.

The beſt editions of this poet are, that of Henry Stephens, 1566, 24to; that of Eraſmus Schmidius, 1616, 4to, but eſpecially that of Oxford, 1697, in folio. From this laſt there was a neat and correct edition, with a Latin verſion, printed at London in 1755, ſmall 8vo.

PINTURRICHIO (Bernardino) the inventor of a new way of painting, in the fifteenth century. He aimed to diſtinguiſh himſelf by introducing the baſſo relievo of architecture into his pieces: but this being contrary to the art of painting, that always ſuppoſes a flat ſuperficies, nobody followed his example. In the library at Siena is ſhewn as a fine thing, the life of pope Pius II. which he painted. Raphael coming out of the ſchool, Pietro Perugino helped him in this piece. Pinturrichio painted ſeveral things in the Vatican for pope Innocent VIII. and Alexander VI.

We ſhould have had more of his works, had he ſurvived an accident which proved the cauſe of his death. The ſtory is worth knowing, and will give us his moral character. When he was at Siena, the monks of the order of St. Francis, who were fond of having a picture of him, gave him a chamber, that he might work with more convenience; and that the room might not be incumbered with any thing that had no relation to his art, they took away all the furniture, except an old ſuit of armour, which ſeemed too troubleſome to remove. Pinturrichio being naturally quick and impatient, would have it taken away immediately; but in removing it, a piece happened to break off, in which were hid five hundred ducats of gold. This diſappointment ſurpriſed Pinturrichio ſo much, and vexed him ſo heartily, the friers thereby having the advantage of the treaſure, which was loſt to him by his own unſeaſonable folly, that he died a little after of mere grief and ſorrow, in the fifty-ninth year of his age, anno 1513.

PIPER (Francis le) an excellent Engliſh painter, was the ſon of a Kentiſh gentleman deſcended from a Walloon family. His father having a plentiful eſtate, gave this his eldeſt ſon a liberal education, and would have had him bred a ſcholar, or elſe a merchant; but his genius leading him wholly to deſigning, he could not fix to any particular ſcience or buſineſs, beſides the art to which he naturally inclined. Drawing took up all his time and all his thoughts, and being of a gay facetious humour, his manner was humorous or comical. He delighted in drawing ugly faces, and had a talent ſo particular for it, that he would, by a tranſient view of any remarkable face, either man or woman, that he met in the ſtreet, retain the likeneſs ſo exact in his memory, that when he expreſſed it in the draught, the ſpectator who knew the original, would have thought the perſon had ſat ſeveral times for it. It is ſaid of him, that he would ſteal a face; and a man that was not handſome enough to deſire to ſee his picture, ſat in danger in his company.

He had a fancy peculiar to himſelf in his travels: he would often go away, and let his friends know nothing of his departure; make the tour of France and the Netherlands a-foot; and ſometimes his frolic carried him as far as Grand Cairo. He never adviſed his friends or relations of his return, any more than he did of his intended abſence, which he did to ſurpriſe them alternately with ſorrow and joy. In this manner he travelled at ſeveral times through part of Italy, part of France, Spain, Germany, the Netherlands, and Holland; in which ſeveral countries he examined the works of the painters with pleaſure and judgment, and formed to himſelf a manner of deſign which no man in that kind ever excelled, nor perhaps ever equalled.

Having a good eſtate of his own, and being generous, as moſt men of genius are, he would never take any thing for his drawings. He drew them commonly over a bottle, which he loved ſo well, that he ſpent great part of his hours of pleaſure in a tavern. This was the occaſion that ſome of his beſt pieces, eſpecially ſuch as are as large as the life, are in thoſe houſes, particularly at Mr Holmes's, the Mitre tavern in Stocks Market, where there was a room called the Amſterdam, adorned with his pictures in black and white. The room took its name from his pieces, which, repreſenting a jeſuit, a quaker preaching, and other preachers of moſt ſects, that were liable to be expoſed, was called The Amſterdam, as containing an image of almoſt as many religions as are

profeſſed in that free city. The two moſt remarkable pieces were the jeſuit and the quaker, wherein the differing paſſions of theſe two ſects are ſo admirably well expreſſed, that there appears no want of colours to render them lively and perfect. He drew alſo other merry pieces for one Mr. Shepheard a vintner, at the Bell in Weſtminſter, which Mr. Holmes purchaſed to make his collection of this maſter's pieces the more compleat; and the benefit of ſhewing them was not a little advantageous to his houſe. Mr. le Piper drew another famous droll-piece, repreſenting a conſtable with his myrmidons, in very natural and diverting poſtures.

He ſeldom deſigned after the life, and neglected that part of colouring: yet he ſometimes, though very rarely, coloured ſome of his pieces, and, as we are informed, was not very unſucceſsful in it. He was a great admirer and imitator of Auguſtine Caracci, Rembrant, Van Rhine, and Heemſkirk's manner of deſign, and was always in raptures when he ſpoke of Titian's colouring: for, notwithſtanding he never had application enough to make himſelf maſter of that part of his art, he always admired it in thoſe that were, eſpecially the Italians. He drew the pictures of ſeveral of his friends in black and white, and maintained a character of truth, which ſhewed, that if he had thought fit to beſtow ſo much time as is neceſſary to perfect himſelf in colouring, he would have rivaled the beſt of our portrait painters in their reputations. Towards the latter end of his life, having ſomewhat impaired his fortune, he ſometimes took money. He drew ſome deſigns for Mr. Iſaac Becket, who performed them in Mezzotinto. Thoſe draughts were generally done at a tavern; and whenever he pleaſed, he could draw enough in half an hour to furniſh a week's work for Becket (A).

His invention was fruitful, and his drawing bold and free. He underſtood landſkip painting, and performed it to perfection. He was particularly a great maſter in perſpective. In deſigning his landſkips, he had a manner peculiar to himſelf. He always carried a long book about with him, like a muſic-

(A) Being one day at a tavern with Mr. Faithorne, Mr. Hart the graver, and others, he ſcratched a head with a coal on a trencher, and gave it to Mr. Faithorne, who touched upon it. In the mean time, Mr. le Piper drew another on another trencher, and exchanged it with Faithorne for that which he had touched. They did thus ten times, and between them wrought up the heads to ſuch a height of force, that nothing could be better done in that kind. Theſe trenchers are ſtill extant, but we cannot learn in whoſe hands they are at preſent.

book,

book, which, when he had a mind to draw, he opened; and looking through it, made the lower corner of the middle of the book his point of ſight; by which, when he had formed his view, he directed his perſpective, and finiſhed his picture. His hand was ready, his ſtrokes bold; and in his etching, ſhort. He etched ſeveral things himſelf, generally on oval ſilver plates for his friends, who being moſt of them as hearty lovers of the bottle as himſelf, they put them to thoſe uſes that were moſt ſerviceable to them over their glaſſes, and made lids with them for their tobacco-boxes. He drew ſeveral of the Grand Seignors heads for Sir Paul Rycaut's hiſtory of the Turks, which were engraved by Mr. Elder.

In the latter part of his life, he applied himſelf to modelling in wax in baſſo relievo; in which manner he did abundance of things with good ſucceſs. He often ſaid he wiſhed he had thought of it ſooner, for that ſort of work ſuited better with his genius than any: had he lived longer, he would have arrived to great perfection in it. Some time before his death another eſtate fell to him by the deceaſe of his mother; when, giving himſelf new liberty on this enlargement of his fortune, he fell into a fever by his free way of living; and employing perhaps no very ſkilful ſurgeon to let him blood, the man unluckily pricked an artery (B), which accident proved mortal. He died in Aldermanbury about twenty years ago, and his corpſe was carried from Chriſt-church hoſpital to the church of St. Mary Magdalen Bermondſey in Southwark, where it was buried in a vault belonging to his family.

However corpulent and heavy Mr. Le Piper's body was, his mind was always ſprightly and gay. He was never out of humour, nor dull; and had he borrowed more time from his mirth to give to his ſtudies, he had certainly been an honour to his country: however, he lives ſtill in the memory of his acquaintance with the character of an honeſt gentleman, and a great maſter in his art. His pieces are ſcattered up and down, chiefly in London; and the beſt and moſt of them were lately in the hands of Mr. Le Piper his brother, a merchant in that city.

PITCAIRNE (Archibald) an eminent Scots phyſician, was deſcended from an ancient family of Pitcairne in the county of Fife, and born at Edinburgh on Chriſtmas day

(B) He was very fat, which might contribute to this miſhap.

From the Gen. Dict. where we are told, that the particulars were communicated by a very intimate and learned friend of Pitcairne.

1652. After being properly grounded in languages at a private ſchool in Dalkeith, he was removed to the univerſity of Edinburgh; where, having gone through a courſe of philoſophy, he ſtudied firſt divinity, and then the civil law. Severe application impairing his health, he grew hectic, and had all the appearances of being in a conſumption; for which he was adviſed to travel to Montpellier in the ſouth of France, but found himſelf entirely recovered by the time he reached Paris. He determined to purſue the ſtudy of the law in the univerſity there; but, there being no able profeſſor of it, and meeting with ſome of his countrymen, who were ſtudents in phyſic, he changed his purpoſe a ſecond time, and joined with them. He had not been thus employed many months, when he was called home by his father: and now having laid in the firſt elements of all the three profeſſions, he was abſolutely undetermined which to follow. It was then he applied himſelf to the mathematics, in which he made a very great progreſs without a maſter; but at laſt obſerving a connection between phyſic and geometry, he fixed his choice unalterably upon that profeſſion.

After applying for ſome time at Edinburgh to botany, pharmacy, and the materia medica, he went a ſecond time to Paris, where he finiſhed his ſtudies; and then, a little before the revolution, returned to Scotland, where he preſently came into good buſineſs, and acquired an extenſive reputation. In 1688, he publiſhed a piece, intitled, Solutio problematis de inventoribus; the deſign of which was to aſcertain Dr. Harvey's right to the invention of the circulation of the blood. In 1692, he had an invitation from the curators of the univerſity of Leyden to be profeſſor of phyſic there, which he accepted, and went and made his inauguration-ſpeech the 26th of April that year. He continued there little more than a year; during which ſhort ſpace he publiſhed ſeveral diſſertations, chiefly with a view of ſhewing the uſefulneſs of mathematics to improve the theory of phyſic: and Dr. Pitcairne was the firſt who introduced the mechanic principles into that art, in which he was zealouſly followed by the late Dr. Mead. He returned to Scotland in 1693, to diſcharge an engagement to a young lady, the daughter of Sir Archibald Stevenſon, an eminent phyſician in Edinburgh; and being ſoon after married to her, was fully reſolved to ſet out again for Holland: but the lady's parents being unwilling to part with her, he ſettled at Edinburgh, and wrote a valedictory letter to the univerſity of Leyden. His lady did not ſurvive

vive her marriage many years; yet ſhe brought him a daughter, who was afterwards married to the earl of Kelly.

In 1701, he republiſhed his Diſſertations, with ſome new ones, and dedicated them to the famous Bellini, profeſſor at Piſa, by way of return to the ſame compliment, which Bellini had made him, when he publiſhed his Opuſcula. They were printed at Rotterdam in one volume 4to, under this title, Diſputationes Medicæ, of which there are eight. The laſt edition publiſhed in his life-time came out at Edinburgh, a few months before his death, which happened the 13th of October, 1713. Afterwards were publiſhed his Lectures to his ſcholars, under the title of Elementa Medicinæ Phyſico-Mathematica, although he had taken as much pains as a man could take, to prevent the publication of any thing in that way. He even ſhews ſome concern about this, in his Diſſertation de circulatione ſanguinis in animalibus genitis et non genitis, where we meet with the following paſſage: Evidens eſt virum illum doctiſſimum Etmullerum ſua emendatiora fuiſſe editurum, ſi per fata aſpera licuiſſet; omniaque illa, quæ titulum Praxeos Etmullerianæ nunc ferunt, in lucem eſſe protruſa ab hominibus inhoneſto quæſtui inhiantibus. Quod ideo commemoro, ne quis mea eſſe credat, quæ bibliopolæ tanquam diſcipulis meis dictata, me inſcio, forſitan emittant.

In 1696, being hindered by a fit of ſickneſs from attending the calls of his profeſſion, he amuſed himſelf with writing remarks upon Sir Robert Sibbald's Prodromus Hiſtoriæ Naturalis Scotiæ. That phyſician had publiſhed a treatiſe, wherein he ridiculed the new method of applying geometry to phyſic; in return to which Pitcairne wrote, Diſſertatio de Legibus Hiſtoriæ Naturalis, which is the title of theſe Remarks. He did not publiſh it, however; but, when ſome copies of it came abroad by accident, diſowned it; ſo that Sir Robert, believing it not to be his, wrote an anſwer to it, and dedicated it to him. Pitcairne likewiſe uſed to divert himſelf ſometimes with writing Latin poetry, for which he had no contemptible talent; and publiſhed a few compoſitions in this way, under the title of Poemata Selecta, which are moſtly of the epigrammatic kind. He diſcovers his political opinions frequently in theſe, and ſhews himſelf to have been no friend to the revolution, which happened in his time. His poetry has never been much read, on account of its obſcurity, which is principally owing to the private occurrences alluded to in it, and frequently made the ſubject of a whole poem. That ad Robertum Lindeſium is an inſtance of this, being quite unintelligible without the knowledge of a cir-

cumſtance in Pitcairne's life, which he often told, but never without ſome commotion. His friend Mr. Lindeſey and he, reading together when very young, the known ſtory of the two Platonic philoſophers, who agreed that whoever died firſt ſhould return a viſitor to the ſurviver, entered into the ſame engagement. Some years after, Pitcairne dreamed one morning at his father's houſe in Fife, that Lindeſey, who was then at Paris, came to him and told him, that he was not dead as was commonly reported, but ſtill alive, and in a very agreeable place, to which he could not yet carry him. By the courſe of the poſt, news came of Lindeſey's death, which happened ſuddenly the very morning of the dream. After knowing this, the poem is eaſily underſtood; and the following lines of it may ſerve as a ſpecimen of our author's talent, and alſo of his anti-revolutional principles.

Lyndeſi, Stygias jamdudum vecte per undas,
Stagnaque Cocyti non adeunda mihi.
Excute pauliſper Lethæi vincula ſomni,
Ut feriunt animum carmina noſtra tuum.
Te nobis, te redde tuis, promiſſa daturus
Gaudia; ſed proavo ſis comitante redux:
Namque novas vires mutataque regna videbis,
Paſſaque Teutonicas ſceptra Britanna manus.

He then proceeds to exclaim againſt the principles and practices, which produced this Teutonic violence againſt the Britiſh ſcepter; and concludes with a wiſh, that Lindeſey would bring Rhadamanthus with him to puniſh them.

Unus abeſt ſcelerum vindex Rhadamanthus; amice,
Dî faciant reditus ſit comes ille tui.

Written in 1689.

An ingenious fiction, intitled, Archimedis ad Regem Gelonem Epiſtola Albæ Græcæ reperta, has generally been aſcribed to Pitcairne. All his works have been collected and printed together at Leyden, 1737, in 4to.

PITHŒUS (Peter) a French gentleman of great eminence in the republic of letters, was deſcended from an ancient and noble family in Normandy, and born at Troyes the firſt of November 1539. His taſte for literature diſcovered itſelf early; and it was cultivated to the utmoſt by the care of an excellent father. He entered upon his ſtudies at Troyes, and was afterwards ſent to Paris, where he became firſt the ſcholar, and then the friend of Turnebus. When he

Niceron, tome v.

he had finiſhed his purſuits in languages and the belles lettres, under this conſummate maſter, he was removed to Bourges, and placed under the celebrated Cujacius, in order to ſtudy the civil law. His father was learned in the law, and has left no inconſiderable ſpecimen of his judgment, in the advice he gave his ſon, with regard to the acquiring this branch of knowledge; which was, not to ſpend his time and pains upon voluminous and barren commentators, but to confine his reading chiefly to original writers. He made ſo wonderful a progreſs, that, at ſeventeen years of age, he was able to ſpeak extempore upon the moſt difficult queſtions; and Cujacius his maſter was not aſhamed to own, that even himſelf had learned ſome things of him. Cujacius removing to Valence, Pithœus followed him thither, and continued to profit by his lectures, to the year 1560. He then returned to Paris, and frequented the bar of the parliament there, for the ſake of joining practical forms and uſages to the theoretic knowledge he was already poſſeſſed of.

In 1563, being twenty-four years of age, he gave the firſt fruits of his ſtudies to the public, in a work intitled, Adverſaria Subſeciva; which was highly applauded by Turnebus, Lipſius, and other learned men, and laid the foundation of that great and extenſive fame he afterwards acquired. A little time after, he was advanced by Henry III. of France to ſome conſiderable poſts; in which, as well as at the bar, he acquitted himſelf with high honour. Pithœus was a proteſtant, and therefore might have been involved in the terrible maſſacre of Saint Bartholomew in 1573. It was next to a miracle that he was not, for he was at Paris, where it was committed, and in the ſame lodgings with ſeveral Huguonots, who were all killed. He ſeems, however, to have been frightened by it out of his religion; which having, according to the cuſtom of converts, examined and found to be erroneous, he ſoon after abjured, and openly embraced the catholic faith. Afterwards he attended the duke of Montmorency into England; and upon his return, by reaſon of his great wiſdom, amiableneſs of nature and manners, and profound knowledge in various things, became a kind of oracle to his countrymen, who conſulted him on all important occaſions. And not only his countrymen, but even foreigners: witneſs Ferdinand the Great Duke of Tuſcany, who not only conſulted him, but even ſubmitted to his determination, in a point contrary to his intereſts. Henry III. and IV. were greatly obliged to him for combating the league in the moſt intre-

intrepid manner, and for many other ſervices, in which he had recourſe to his pen as well as to other means.

Pithœus died upon his birth-day in 1596, leaving behind him a wife, whom he had married in 1579, and ſome children. Thuanus has repreſented him as the moſt excellent and accompliſhed man of the age in which he lived; and all the learned have agreed to ſpeak well of him. He collected a moſt valuable library, which was rich in manuſcripts, as well as printed books; and he took many precautions to hinder its being diſperſed after his death, but in vain. He publiſhed a great number of works in various ways, upon law, hiſtory, and claſſical literature; and he gave ſeveral new and correct editions of antient writers. He was the firſt that made the world acquainted with the Fables of Phædrus: they, together with the name of their author, being utterly unknown and unheard of till they were publiſhed from a manuſcript of his.

Hiſt. ſui temporis, ad ann. 1596.

Art. Phædrus.

PITISCUS (Samuel) a very learned man, who did good ſervice to the republic of letters by ſeveral uſeful works, was born at Zulphen, a town of the Low Countries, in 1637. He ſtudied the belles lettres at Deventer under the celebrated Gronovius, and divinity at Groningen. Some little time after his education was compleated, he was elected maſter of the public ſchool at Zutphen; and in 1685, had the direction of the college of St. Jerome at Utrecht given him, where he performed all the offices of a good governor to the end of his life. He died in 1717, aged fourſcore years. He was the author of many Latin works, full of deep erudition and laborious reſearches; among which are, Lexicon Latino-Belgicum, in 4to: Lexicon Antiquitatum Romanorum, a very uſeful and valuable work, in two volumes folio: &c. He gave editions of Quintus Curtius, Suetonius, Aurelius Victor, &c. on which he wrote large and copious notes, not in the way of verbal criticiſm, which he openly diſclaimed, but for the ſake of illuſtrating their ſenſe, and explaining ancient cuſtoms. Thus his notes upon Suetonius, in the 4to edition eſpecially, may be read with great advantage by all who would be well verſed in that branch of learning: they are indeed tranſcribed chiefly from his Lexicon Antiquitatum Romanorum. He publiſhed alſo a new edition of Roſinus's Roman antiquities.

PITS, or PITSEUS (John) an Engliſh writer in the biographical way, was born at Aulton, a market-town in Hamp-

Hampſhire, in 1560; and at the age of eleven, ſent to Wykeham's ſchool near Wincheſter. He was elected from thence probationer fellow of New College in Oxford at eighteen; but, in leſs than two years, he left the kingdom as a voluntary Romiſh exile, and went to Doway, where he was kindly received by Dr. Thomas Stapleton, who gave him advice relating to his ſtudies. Purſuant to which, he paſſed from Doway to Rheims; and after one year ſpent in the Engliſh college there, was ſent to the Engliſh college at Rome, where he ſtudied ſeven years, and was then ordained prieſt. Returning to Rheims about 1589, he there taught rhetoric and Greek for two years; but the civil wars in France induced him to withdraw to Lorrain; and at Pont-a-Muſſow, he took the degree of maſter of arts, and ſoon after that of bachelor of divinity. Next going into Upper Germany, he reſided a year and a half at Triers, and afterwards removed to Ingolſtadt in Bavaria, where he reſided three years, and took the degree of doctor of divinity. After having travelled through Italy as well as Germany, and made himſelf maſter of the languages of both countries, he came back to Lorraine; where, being taken particular notice of by Charles cardinal of Lorraine, he was preferred by him to a canonry of Verdun. After two years ſpent there, Antonia, daughter to the duke of Lorraine, who was married to the duke of Cleves, invited him over to be her confeſſor; and that he might be the more ſerviceable to her, he learned the French language, in which he became ſo perfect, that he often preached in it. In her ſervice he continued twelve years; during which time he turned over the hiſtories of England, both eccleſiaſtical and civil, from whence he made large collections and obſervations concerning the moſt illuſtrious perſonages. He then returned a third time to Lorraine, where, by the favour of John biſhop of Toul, formerly his ſcholar, he was promoted to the deanery of Liverdun, which was of conſiderable value. This, with a canonry and an officialſhip of the ſaid church, he held to the day of his death, which happened at Liverdun the 17th of October 1616. He publiſhed three treatiſes; de Legibus, Triers 1592; de Beatitudine, Ingolſt. 1595; de Peregrinatione, Duſſeld. 1604.

Wood's Ath. Oxon. vol. i. Gen. Dict.

During the agreeable leiſure he enjoyed, while confeſſor to the ducheſs of Cleves, he employed himſelf, as we have hinted, in compiling the Lives of the kings, biſhops, apoſtolical men, and writers of England. They were compriſed in four large volumes; the firſt containing the lives of the kings; the ſecond, of the biſhops; the third, of the apoſtolical men,

and

and the fourth, of the writers. The three firſt are preſerved as rarities in the archives of the collegiate church of Liverdun: the fourth only was publiſhed, and that after his deceaſe, at Paris 1619, in 4to, under the title of J. Pitſei Angli, &c. Relationum Hiſtoricarum de Rebus Anglicis tomus primus; but the running title, and by which it is oftenеſt quoted, is, De Illuſtribus Angliæ Scriptoribus. 'Tis divided into four parts; the firſt of which is a kind of Prolegomena de laudibus Hiſtoriæ, de Antiquitate Eccleſiæ Britannicæ, de Academiis tam antiquis Britonum quam recentioribus Anglorum. The ſecond part contains the lives and characters of three hundred Engliſh writers; the third is an appendix of ſome writers, in alphabetical order, and divided into four centuries, together with an Index of Engliſh books, written by unknown authors; the laſt part conſiſts of fifteen alphabetical indexes, which are a kind of epitome of the whole work. Pits appears to have acted in a very diſingenuous and ungrateful manner, eſpecially in the ſecond part of this work; the greateſt part of which he has taken from John Bale's book de Scriptoribus majoris Britanniæ, though he frequently ſhews an abhorrence both of Bale and his work. He pretends alſo to follow, and familiarly quotes, Leland's Collectanea de Scriptoribus Angliæ; whereas the truth is, as Wood and others have obſerved, he never ſaw it, being but twenty years of age, or little more, when he left the nation: neither was it in his power afterwards, if he had been in England, becauſe they were kept in ſuch private hands, that few proteſtant antiquaries, and none of thoſe of the church of Rome, could ſee or peruſe them. What therefore he pretends to have from Leland, he takes at ſecond hand from Bale. His work is alſo full of partiality: for he entirely leaves out Wickliffe and his followers, together with the Scots and Iriſh writers, who are for the moſt part commemorated by Baale; and in their room gives an account of the Roman catholic writers, ſuch eſpecially as had left the kingdom, after the reformation in queen Elizabeth's reign, and ſheltered themſelves at Rome, Doway, Louvain, &c. This however is the beſt and moſt valuable part of Mr. Pits's work.

Whartoni Præfat. ad Angl. Sacr. P. i. p. 15. Nicholſon's Hiſtorical Library, p. 56.

He was a man of parts and learning. His ſtile is clean, eaſy, and elegant; but he wants accuracy, and has fallen into many miſtakes in his accounts of the Britiſh writers. His work, however, will always be thought of uſe, if it be only for this, that Hiſtoria quoque modo ſcripta delectat.

PITT

PITT (Chriſtopher) an Engliſh poet, juſtly celebrated for an excellent tranſlation of Virgil's Æneid, was born in the year 1699. He was educated at Wickham's ſchool near Wincheſter; and, in 1719, was removed from thence to New College in Oxford. When he had ſtudied there four years, he was preferred by his friend and relation, Mr. George Pitt, to the living of Pimperne in Dorſetſhire, which he held during the remainder of his life. He was very poetically turned, inſomuch that he had two large folios of manuſcript poems, very fairly written out, while he was a ſchoolboy, which at the time of election were delivered to the examiners. One of theſe volumes contained an entire tranſlation of Lucan; the other conſiſted of various detached pieces, ſeveral of which were afterwards publiſhed in his volume of Miſcellaneous Poems. While he was at the univerſity, he was much eſteemed; and particularly diſtinguiſhed by the well known Dr. Young, who ſo much admired the early diſplays of his genius, that he uſed familiarly to call him his ſon. Next to his beautiful tranſlation of Virgil, Mr. Pitt gained the greateſt reputation by rendering into Engliſh, Vida's Art of Poetry, which he has executed with the ſtricteſt attention to the author's ſenſe, the utmoſt elegance of verſification, and with all the noble ſpirit of the original. This amiable poet died in the year 1748, without leaving, it is ſaid, one enemy behind him. On his tomb-ſtone were engraven theſe words,

"He lived innocent, and died beloved."

PLANTIN (Chriſtopher) a celebrated printer, was born near Tours in 1533, and bred to an art which he carried to the higheſt degree of perfection. He went and ſettled at Antwerp, and there erected a printing-office, which was conſidered not only as the chief ornament of the town, but as one of the moſt extraordinary edifices in Europe. A great number of ancient authors were printed here; and theſe editions were valued not only for the beauty of the characters, but alſo for the correctneſs of the text, with regard to which Plantin was ſo very nice, that he procured the moſt learned men to be correctors of his preſs. He got immenſe riches by his profeſſion, which however he did not hoard up, but ſpent like a gentleman. He died in 1598, aged ſixty-five years, and left a moſt ſumptuous and valuable library to his grandſon Balthaſar. See Baillet's Jugemens des Sçavans.

PLANU-

PLANUDES (Maximus) a Greek monk of Conſtantinople, who lived at the end of the third, and the beginning of the fourth century, is the author of a Life of Æſop, full of anachroniſms, abſurdities and lies; and of 149 Fables, which, though he publiſhed them for Æſop's, have been ſuſpected to be his own. We have alſo a collection of epigrams, under the title of Anthologia, made by this monk: and it is but juſt to allow him this merit, that in his collection of epigrams, as well as in his fables, he has not tranſmitted to us any thing obſcene or immoral. No particulars are known of Planudes, except that he ſuffered ſome perſecution, on account of his zeal for the Latin church.

PLATINA (Bartholomew) a learned Italian, and author of a Hiſtory of the Popes, was born in 1421 at Piadena, a village between Cremona and Mantua. He firſt embraced a military life, which he followed for a conſiderable time, but afterwards devoted himſelf to literature, and made a conſiderable progreſs in it. He went to Rome under Calixtus III. who was made pope in 1455; where getting himſelf introduced to cardinal Beſſarion, he obtained ſome ſmall benefices of pope Pius II. who ſucceeded Calixtus in 1458, and afterwards was appointed apoſtolical abbreviator. Paul II. ſucceeded Pius in 1464, and then Platina's affairs took a very unfavourable turn. In the firſt place, Paul was much indiſpoſed towards him, on account of his connections with his predeceſſor Pius: but this might poſſibly have been born, if Paul, in the next place, had not removed all the abbreviators from their employments, by aboliſhing their places, notwithſtanding they had purchaſed them with great ſums of money. Upon this, Platina complained to the pope, and moſt humbly beſought him to order their cauſe to be judged by the auditors of the Rota. The pope was offended at the liberty, and accordingly gave him a very haughty repulſe: "Is it thus, ſaid he, looking at him moſt ſternly, is it thus, "that you ſummon us before your judges? as if you knew "not, that all laws are centered in our breaſt. Such is our "decree: they ſhall all go hence, whitherſoever they pleaſe: "I am pope, and have a right to ratify or cancel the acts "of others at pleaſure." Theſe unhappy men, thus diveſted of their employments, uſed their utmoſt endeavours for ſome days to obtain audience of the pope, but were repulſed with the utmoſt contempt. Upon this, Platina wrote to him in the following terms: "If you had a right to diſpoſſeſs us, "with-

Bayle's Dict. PLATINA.

"without permitting our cauſe to be heard, of the employ-
"ments we had lawfully purchaſed, we on the other ſide
"ought to be permitted to complain of the injuſtice we ſuf-
"fer, and the ignominy with which we are branded. As
"you have repulſed us ſo contumeliouſly, we will go to all
"the courts of princes, and intreat them to call a council
"whoſe principal buſineſs ſhall be, to oblige you to ſhew
"cauſe, why you have diveſted us of our lawful poſſeſſions."
Nothing can better illuſtrate the nature and character of Platina, than this letter; which however being conſidered as an act of rebellion, he was impriſoned, and made to endure great hardſhips. At the end of four months he had his liberty, with orders not to leave Rome, and continued in quiet for ſome time; but afterwards being ſuſpected of a plot, was again impriſoned, and with many others put to the rack on that account. The plot being found imaginary, the charge was turned to hereſy, which alſo came to nothing, and Platina was ſet at liberty ſome time after. The pope flattered him with a proſpect of preferment, and thus kept him in Rome; but dying of an apoplexy, left him to ſhift for himſelf as he could. This whole conflict between Paul and Platina is related by Platina himſelf, in his Lives of the Popes, under the pontificate of Paul II.

Sixtus IV. ſucceeded Paul in 1467, and appointed Platina keeper of the Vatican library, which was ſet up by this pope. Platina here found himſelf in his own element, and lived very happily in that ſtation, till 1481, when he was ſnatched away by the plague. He bequeathed to Pomponius Lætus the houſe which he built on the Mons Quirinalis, with the laurel grove, out of which the Poetical Crowns were taken. He was the author of ſeveral works, the moſt conſiderable of which is, De Vitis ac Geſtis Summorum Pontificum; or, Hiſtory of the Popes from St. Peter to Sixtus IV. to whom he dedicated it. The proteſtants have approved it, and ranked the author among the witneſſes to truth. Some Roman catholic writers charge him with want of ſincerity and care; yet Panvinius did not ſcruple to publiſh this hiſtory, with notes of his own, and added to it the lives of the popes from Sixtus IV. to Pius IV. It was firſt printed at Venice in 1479, folio, and reprinted once or twice before 1500; ſince which time all the editions of it are ſaid to have been caſtrated. Platina wrote alſo a hiſtory of Mantua in Latin, which was firſt publiſhed by Lambecius, with notes, at Vienna, 1675, in 4to.

The

The titles of his other works are, De naturis rerum: Epiſtolæ ad diverſos: De honeſta voluptate et valetudine: De falſo et vero bono: Contra amores: De vera nobilitate: De optimo cive: Panegyricus in Beſſarionem: Oratio ad Paulum II. De pace Italiæ componenda et bello Turcico indicendo: De floſculis linguæ Latinæ.

Fabricii Bibl. Græc. vol. ii. Stanley's Lives of philoſophers, 1743, 4to.

PLATO, a moſt illuſtrious philoſopher of antiquity, was born at Athens in the eighty-eighth olympiad, and about 430 years before Chriſt. He was a perſon of very great quality, being deſcended by his father's ſide from royal anceſtors, and by his mother's ſide from Solon. He was educated in a manner ſuitable to his rank: he learned grammar, mathematics, muſic, and painting. In his firſt years he addicted himſelf much to poetry, wrote odes and dithyrambics firſt, and afterwards epic poetry; which laſt, finding much inferior to Homer's, he burned. Then he betook himſelf to writing tragedies, and had prepared one to contend for the prize at the olympic theatre: but the day before it ſhould have been preſented, he happened to hear Socrates, and was ſo charmed with his way of diſcourſing, that he not only forbore the conteſt at that time, but neglected poetry ever after, and even deſtroyed all his poems.

He was about the 20th year of his age, when he became a follower of Socrates, and began to ſtudy philoſophy. This great maſter, ſoon obſerving in Plato a greater genius than common, was mightily taken with him: he adviſed him to read Homer often; and from thence Plato brought himſelf to conceive and ſpeak of things in a lofty, copious, and ſtriking manner. Plato was equally attached to Socrates, and raiſed a conſiderable ſum of money to procure his releaſe, after he was impriſoned upon the accuſations of his enemies; and when this failed, took the boldneſs to harangue in defence of him to the people, which he began to do ſo pathetically, that the magiſtrates, fearing a tumult, cauſed him to be ſilenced. Eight years he lived with Socrates, in which time he committed, as did Xenophon and his other diſciples, the ſubſtance of his maſter's diſcourſes to writing. Of this he compoſed dialogues, but with ſo great additions of his own, that Socrates, hearing him recite his Lyſis, cried out, "O Hercules! how many things does this young man feign "of me!" for, as Laertius adds, many of thoſe things which Plato writ, Socrates never ſpoke.

Diogen. Laert. iii. 35.

The philoſophers, who were at Athens, were ſo alarmed at the death of Socrates, that moſt of them fled the city, to avoid

avoid the injuſtice and cruelty of the government. Plato, whoſe grief upon this occaſion is ſaid by Plutarch to have been exceſſive, retired to Megara, where he was friendly entertained by Euclid, who had been one of Socrates's firſt ſcholars, till the ſtorm was over. Afterwards he determined to travel in purſuit of knowledge; and from Megara he went to Italy, where he conferred with Eurytus, Philolaus, and Archytas. Theſe were the moſt celebrated of the followers of Pythagoras, whoſe doctrine was then become famous in Greece; and from theſe, the Pythagoreans have affirmed that he had all his natural philoſophy. He dived into the moſt profound and myſterious ſecrets of the Pythagoric doctrines; and perceiving other knowledge to be connected with them, he went to Cyrene, where he learned geometry of Theodorus, the mathematician. From thence he paſſed into Egypt, to acquaint himſelf with the theology of their prieſts, to ſtudy more nicely the proportions of geometry, and to inſtruct himſelf in aſtronomical obſervations; and, having taken a full ſurvey of all the country, he ſettled for ſome time in the province of Sais, learning of the wiſe men there, what they held concerning the univerſe, whether it had a beginning, whether it moved wholly or in part, &c. and Pauſanias affirms, that he learned from theſe the immortality, and alſo the tranſmigration, of ſouls. Some of the fathers will have it, that he had communication with the books of Moſes, and that he ſtudied under one Sechnuphis, a learned man of Heliopolis, who was a Jew: but there is nothing that can be called evidence for theſe aſſertions. St. Auſtin once believed, that Plato had ſome conference with Jeremiah; but afterwards diſcovered, that that prophet muſt have been dead at leaſt ſixty years before Plato's voyage to Egypt. Plato's curioſity was not yet ſatisfied: he travelled into Perſia, to conſult the magi about the religion of that country; and he deſigned to have penetrated even to the Indies, and to have learned of the Brachmans their manners and cuſtoms, but the wars in Aſia hindered him.

De Virtut. Moral.

Porphyr. in vit. Pythagoræ.

In Meſſen.

De Civit. Dei, lib. viii.

Being returned to Athens from his travels, he applied himſelf to the teaching philoſophy, which at that time was the moſt honourable profeſſion there. He ſet up his ſchool in the academy, a place of exerciſe in the ſuburbs of the city, beſet with woods; and this, not being a very healthy ſituation, brought a quartan ague on him, which laſted eighteen months. The phyſicians adviſed him to remove to the Lycæum; but he refuſed, and anſwered, "I would not live on the top of "Athos, to linger away life:" and it was from the academy,

that his ſect took the name of Academics. Yet ſettled as he was, he afterwards made ſeveral voyages abroad: one particularly to Sicily, in order to view the fiery ebullitions of Mount Ætna. Dionyſius the tyrant reigned then at Syracuſe; a very bad man; for, as Cicero relates, after he had robbed a temple at Locris, and was returning by ſea to Sicily with a proſperous gale, he ſaid to his companions, "You ſee, "my friends, how the gods favour ſacrilege." Plato went to ſee him; but inſtead of flattering him, like a courtier, reproved him for the diſorders of his court, and the injuſtice of his government. The tyrant, not uſed to diſagreeable truths, grew enraged at Plato, and would have put him to death, if Dion and Ariſtomenes, formerly his ſcholars, and then favorites of that prince, had not powerfully interceded in his behalf. Dionyſius was content to deliver him into the hands of an envoy of the Lacedemonians, who were then at war with the Athenians: and this envoy, touching upon the coaſt of Ægina, ſold him for a ſlave to a merchant of Cyrene, who, as ſoon as he had bought him, ſent him away to Athens. Some time after, he made a ſecond voyage into Sicily in the reign of Dionyſius the younger; who ſent Dion, his miniſter and favourite, to invite him to court, that he might learn from him the art of governing his people well. Plato accepted the invitation, and went; but the intimacy between Dion and Plato raiſing jealouſy in the tyrant, the former was diſgraced, and the latter ſent back to Athens. Dion, being re-admitted to favour, perſuaded Dionyſius to recal Plato, who received him with all the marks of good will and friendſhip that a great prince could give. He ſent out a very fine galley to meet him, and went himſelf in a magnificent chariot, attended with all his court, to receive him; but his uneven humour hurried him into new ſuſpicions. It ſhould ſeem indeed, as if theſe ſuſpicions were not altogether groundleſs: for Ælian ſays, and Cicero was of the ſame opinion, that Plato taught Dion how to diſpatch the tyrant, and to deliver the people from oppreſſion. However this might be, Plato was offended and complained; and Dionyſius, incenſed at theſe complaints, reſolved to put him to death: but Archytas, who had great intereſt with the tyrant, being informed of it by Dion, interceded for the philoſopher, and obtained leave for him to retire.

De Natura Deorum, lib. iii.

Ælian. iii. 17. Cicer. de Orat. lib. iii.

The Athenians received him joyfully at his return, and would have complimented him with the adminiſtration of the government; but he declined the honour, chuſing rather to live quietly in the academy, and to employ himſelf in contempla-

templation and the ſtudy of philoſophy. His fame was ſpread far and wide; and ſeveral ſtates, among which were the Arcadians and Thebans, ſent ambaſſadors with earneſt requeſts that he would come over, not only to inſtruct their young men in philoſophy, but alſo to preſcribe them laws of government. The Cyrenians, Syracuſians, Cretans, and Eleans, ſent alſo to him: he did not go to any of them, but gave laws and rules of governing to all. He lived ſingle, yet ſoberly and chaſtly. He was a man of great virtues, and exceedingly affable; of which we need no greater proof, than his civil manner of converſing with the philoſophers of his own times, when pride and envy were at their height. His behaviour to Diogenes is always mentioned in his hiſtory. This Cynic was vaſtly offended, it ſeems, at the politeneſs and fine taſte of Plato, and uſed to catch all opportunities of ſnarling at him. He dined one day at his table with other company, and trampling upon the tapeſtry with his dirty feet, uttered this brutiſh ſarcaſm, "I trample upon the pride of "Plato:" to which Plato wiſely reparteed, "with greater "pride."

The fame of Plato drew diſciples to him from all parts: among whom were Speuſippus, an Athenian, his ſiſter's ſon, whom he appointed his ſucceſſor in the academy; the great Ariſtotle, whom Plato uſed to call a colt, after he grew jealous of him, and foreſaw that he would oppoſe him, as a colt kicks at the dam, from whom he has received ſuck; two ladies, Laſthenia a Mantinean, and Axiothia a Phliaſian, who went habited as men, and thereby gave occaſion to injurious ſuſpicions of Plato; Hyperides, Demoſthenes, and Iſocrates, with the laſt of whom Plato was very intimate. In the mean time, as his great reputation gained him on the one hand many diſciples and admirers, ſo on the other it raiſed him ſome emulators, eſpecially among his fellow-diſciples, the followers of Socrates. Xenophon and he were particularly diſaffected towards each other; and their emulation appears in nothing more than in their having written upon the ſame ſubjects. They both writ a Sympoſium: they both writ about Socrates: they both writ upon government; for the Commonwealth of Plato, and the inſtitution of Cyrus, are works of the ſame nature, the latter being pronounced by Cicero, as much a work of invention as the former. Aulus Gellius ſays, that they avoided the very naming one another in their works; but he was miſtaken: for Xenophon ſpeaks of Plato in the third book of his Memorabilia, and Plato of Xenophon in the third book of his Laws.

Ad Quintumfratrem. epiſt. i. Noctes Atticæ, lib. xiv. c. 3.

This extraordinary man, being arrived at 81 years of age, died a very eaſy and peaceable death, in the midſt of an entertainment, according to ſome; but according to Cicero, as he was writing. Both the life and death of this philoſopher were calm and undiſturbed; and indeed he was finely compoſed for happineſs. Beſides the advantages of a noble birth, he had a large and comprehenſive underſtanding, a vaſt fund of wit and good taſte, great evenneſs and ſweetneſs of temper, all cultivated and refined by education and travel; ſo that it is no wonder, if he was honoured by his countrymen, eſteemed by ſtrangers, and adored by his ſcholars. The ancients thought more highly of Plato, than of all their philoſophers: they always called him the Divine Plato, and they ſeemed reſolved that his deſcent ſhould be more than human. "There are, ſays "Apuleius, who aſſert Plato to have been ſprung from a "more ſublime conception; and that his mother Perictione, "who was a very beautiful woman, was impregnated by "Apollo in the ſhape of a ſpectre." Plutarch, Suidas, and others, affirm this to have been the common report at Athens. When he was an infant, his father Ariſto went to Hymettus, with his wife and child, to ſacrifice to the muſes; and while they were buſied in the divine rites, a ſwarm of bees came and diſtilled their honey upon his lips. This, ſays Tully, was conſidered as a preſage of his future eloquence. Apuleius relates, that Socrates, the night before Plato was recommended to him, dreamed that a young ſwan fled from Cupid's altar in the academy, and ſettled in his lap, thence ſoared to heaven, and delighted the gods with its muſic: and when Ariſto the next day preſented Plato to him, "Friends, ſays Socra-"tes, this is the ſwan of Cupid's academy." The Greeks loved fables: they ſhew however in the preſent caſe, what exceeding reſpect was paid to the memory of Plato. Tully perfectly adored him; tells us, how he was juſtly called by Panætius the divine, the moſt wiſe, the moſt ſacred, the Homer, of philoſophers; entitled him to Atticus, Deus ille noſter; thinks, that if Jupiter had ſpoken Greek, he would have ſpoke in Plato's language; and made him ſo implicitly his guide in wiſdom and philoſophy, as to declare, that he had rather err with Plato, than be right with any one elſe. But, panegyric aſide, Plato was certainly a very wonderful man, of a large and comprehenſive mind, an imagination infinitely fertile, and of a moſt flowing and copious eloquence. Nevertheleſs, the ſtrength and heat of fancy prevailing in his compoſition over judgment, he was too apt to ſoar beyond the limits of earthly things, to range in the imaginary regions of general

De Senectute.

De Dogmate Platonis.

Tull. de Div. i. 36.

Tuſc. Quæſt. i. 32. Ad Atticum. iv. 16. Brutus, &c.

general and abſtracted ideas; and on which account, though there is always a greatneſs and ſublimity in his manner, he did not philoſophize ſo much according to truth and nature as Ariſtotle, though Cicero did not ſcruple to give him the preference. Plato is very proper to enrich the imagination, to inſpire fine ſentiments and graceful expreſſion; but Ariſtotle will contribute more to form and ſtrengthen the judgment, and teach a man to think more wiſely and truly. Tuſc. Quæſt. i. 10.

The writings of Plato are all in the way of dialogue, where he ſeems to deliver nothing from himſelf, but every thing as the ſentiments and opinions of others, of Socrates chiefly, of Timæus, &c. He does not mention himſelf any where, except once in his Phædo, and another time in his Apology for Socrates. His ſtile, as Ariſtotle obſerved, is betwixt proſe and verſe: on which account ſome have not ſcrupled to rank him with the poets. There is a better reaſon for ſo doing, than the elevation and grandeur of his ſtile: his matter is oftentimes the offspring of imagination, inſtead of doctrines or truths deduced from nature. The firſt edition of Plato's works in Greek was put out by Aldus at Venice in 1513: but a Latin verſion of him by Marſilius Ficinus had been printed there in 1491. They were re-printed together at Lyons in 1588, and at Francfort in 1602. The famous printer Henry Stephens, in 1578, gave a moſt beautiful and correct edition of Plato's works at Paris, with a new Latin verſion by Serranus, in three volumes folio; and this deſervedly paſſes for the beſt edition of Plato: yet Serranus's verſion is very exceptionable, and in many reſpects, if not in all, inferior to that of Ficinus. Diogen. Laert. iii. 37. See FICINUS. See STEPHENS, Henry. See SERRANUS.

PLAUTUS (Marcus Accius) a comic writer of ancient Rome, was born at Sarſina, a ſmall town in Umbria, a province of Italy. His proper name was Marcus Accius: he is ſuppoſed, from his ſplay feet, to have got the ſirname of Plautus. His parentage ſeems to have been mean: and ſome have thought him the ſon of a ſlave. Few circumſtances of his life are known: Cicero has told us in general, that he was ſome years younger than Nævius or Ennius, and that he died the firſt year of the elder Cato's cenſorſhip, when Claudius Pulcher and Lucius Portius Licinius were conſuls. This was about the year of Rome 569, when Terence was about nine years old, and 184 years before Chriſt. Aulus Gellius ſays, that Plautus was diſtinguiſhed at the ſame time for his poetry upon the theatre, that Cato was for his eloquence in the Forum: and obſerves elſewhere from Varro, that Fabric. Bibl. Latin. Crucius's Lives of the Roman poets, vol. ii. De Claris Oratoribus, § 15. Noctes Atticæ, lib. xvii. c. 21. Ibid. l. iii. c. 3.

that he was ſo well paid for his plays, as to think of doubling his ſtock by trading; in which however he was ſo unfortunate, that he loſt all he had got by the muſes, and for his ſubſiſtence was reduced, in the time of a general famine, to work at the mill. This was no bad puniſhment for a greedy covetous man, which Plautus is repreſented by Horace to have been. How long he continued in this diſtreſs, is no where ſaid: but Varro adds, that the poet's wit was his beſt ſupport, and that he compoſed three plays during this daily drudgery.

Epiſt. i. lib. 2. v. 170.

We have twenty of his plays extant, though not all of them intire; none of which were compoſed at the mill, but before he became a bankrupt. Varro allowed twenty-ſix to be of his compoſition, which were all extant in Gellius's time. Some made the number of his plays to exceed an hundred; but this might ariſe from his reviſing the plays of other poets, which Gellius ſuppoſes he did; and Varro's account ought to be deciſive. This learned Roman had written a particular treatiſe on Plautus's works, from the ſecond book of which, quoted by Gellius, the foregoing account of him is taken. Many other critics are there mentioned by Gellius, who had all written ſome pieces upon Plautus, which ſhew the great admiration he was held in by the Romans: and it ſhould ſeem, as if this admiration continued long; for there is a paſſage in Arnobius, from which it ſeems reaſonable to infer, that ſome of his plays were acted on ſolemn occaſions, as late as the reign of Dioclefian. It is, where the father, ridiculing the ſuperſtition of the heathens, pleaſantly aſks them, "how they could imagine that Jupiter "ſhould be appeaſed by their acting the Amphitryo of Plau-"tus?" This poet is ſaid by Varro to have compoſed the following epitaph for himſelf, which, as ſavoring of vanity, has been deemed by ſome critics a ſpurious production: but as Gellius expreſly cites Varro for it, the genuineneſs of it cannot well be queſtioned. It is in theſe words:

Arnobius adverſ. Gentes, p. 238. L. Bat. 1651.

Noct. Att. lib. i. c. 24.

> Poſtquam morte datu 'ſt Plautus, comœdia luget;
> Scena eſt deſerta. Dein riſus, ludu', jocuſque,
> Et numeri innumeri ſimul omnes collacrumarunt.

Two things have occaſioned Plautus's plays to be exceedingly admired: One is, the exact propriety of his expreſſion, which has been made the ſtandard of the pureſt Latin; inaſmuch as Varro did not ſcruple to ſay, that were the muſes to ſpeak Latin, they would certainly ſpeak in the language of Plautus; the other, the true ridicule and humour of his characters,

racters, which has ſet him above all the Roman comic writers. This is the conſtant opinion of Varro, Cicero, Gellius, Macrobius, and the moſt eminent modern critics, as Lipſius, the Scaligers, Muretus, Turnebus, &c. It has been thought ſtrange, that Horace in thoſe lines,

> At noſtri proavi Plautinos et numeros et
> Laudavere ſales: nimium patienter utrumque
> Ne dicam ſtulte mirati; ſi modo ego et vos
> Scimus inurbanum lepido ſeponere dicto.
> De Art. Poet. v. 270.

ſhould paſs ſo ſevere a cenſure on the wit of Plautus, which yet appeared ſo admirable to Cicero, that he ſpeaks of it as elegans, urbanum, ingenioſum, facetum: and eſpecially when this difference of judgment was not owing to the improved delicacy of taſte for wit, in the Auguſtan age; ſince it does not appear, that Horace's own jokes, when he attempts to divert us in this way, are at all better than Cicero's. But the common anſwer is allowed to be the true one: which is, that, endeavouring to beat down the exceſſive veneration of the elder Roman poets, and, among the reſt, of Plautus, he cenſures, without reſerve, every the leaſt defect in his writings; though, in general, he agreed with Cicero in admiring him. In ſhort, however Horace and a few critics of a more refined and delicate taſte might cenſure Plautus for his coarſeneſs and inurbanity, yet he carried his point by it better than he could have done by the delicate railleries and exquiſite paintings of a Menander or a Terence; for, by the drollery of his wit, and the buffoon pleaſantry of his ſcenes, he ſo enchanted the people of Rome, as to continue the reigning favourite of the ſtage, even long after Afranius and Terence had appeared on it. Nay, the humour continued through the Auguſtan age; and no wonder, when, as Suetonius tells us, the emperor himſelf was much delighted with it.

De Offic. lib. i. 29.

In Vit. Auguſti. 85.

The beſt editions of Plautus, but there are none ſo good as might be wiſhed, are, 1. That of Paris, 1576, in folio, with the commentaries of Dionyſius Lambinus. 2. Another at Paris, 1621, in 4to, reviſed by Janus Gruterus, and illuſtrated with the commentaries of Fredericus Taubmannus. 3. That in uſum Delphini, 1679, in two volumes 4to. 4. Cum notis variorum et Frederici Gronovii, Amſt. 1684. in two volumes, 8vo.

5.

PLINIUS SECUNDUS (Caius) the elder, one of the moſt learned of the ancient Roman writers, was born in the reign of Tiberius Cæſar, about the year of Chriſt 23. His birth-place was Verona, as appears from his calling Catullus his countryman, who was unqueſtionably of Verona. The ancient writer of his life, falſely aſcribed to Suetonius, and, after him, St. Jerom, have made him a native of Rome: father Hardouin has alſo taken ſome learned pains to confirm this notion, but it has not prevailed. He was particularly formed for excelling in knowledge: for Aulus Gellius repreſents him as one of the moſt ingenious men of his age; and what is related of his application by his nephew the younger Pliny, is almoſt incredible. Yet his exceſſive love of ſtudy did not ſpoil the man of buſineſs, nor prevent him from filling the moſt important offices with credit. He was a procurator, or manager of the emperor's revenue, in the provinces of Spain and Afric; and was advanced to the high dignity of augur. He had ſeveral conſiderable commands in the army, and was as diſtinguiſhed by his courage in the field, as by his eloquence at the bar.

In Præfat. ad Hiſt. Naturalem.

In Præfat. ad Plin. Hiſt. Nat. Plinii Junioris Vita, a J. Maſſon. Amſt. 1709. Niceron. tom. vii. Gell. Noctes Atticæ. lib. ix. c. 4. Plin. Epiſt. 5. lib. iii.

His manner of life, as it is deſcribed by his nephew, is very extraordinary. In ſummer he always began his ſtudies, as ſoon as it was night: in winter, generally at one in the morning, but never later than two, and often at midnight. No man ever ſpent leſs time in bed; inſomuch that he would ſometimes, without retiring from his books, take a ſhort ſleep, and then purſue his ſtudies. Before day-break, he uſed to wait upon Veſpaſian, who likewiſe choſe that ſeaſon to tranſact buſineſs: and when he had finiſhed the affairs, which that emperor committed to his charge, he returned home again to his ſtudies. After a ſlender repaſt at noon, he would frequently in the ſummer, if he was diſengaged from buſineſs, repoſe himſelf in the ſun: during which time ſome author was read to him, from which he made extracts and obſervations. This was his conſtant method, whatever book he read: for it was a maxim of his, that "no book was ſo bad, but ſome-"thing might be learned from it." When this was over, he generally went into the cold bath, after which he took a ſlight refreſhment of food and reſt, and then, as if it had been a new day, reſumed his ſtudies till ſupper-time, when a book was again read to him, upon which he would make ſome remarks en paſſant. His nephew mentions a ſingular inſtance to ſhew, how covetous he was of his time, and how greedy of knowledge. His reader having pronounced a word wrong, ſome body at the table made him repeat it: upon which Pliny aſked

Epiſt. 5. lib. 3.

aſked his friend, if he underſtood it? Who acknowledging that he did; "why then," ſaid he, "would you make him "go back again: we have loſt by this interruption above ten "lines." In ſummer, he always roſe from ſupper by day-light; and in winter, as ſoon as it was dark. Such was his way of life amidſt the noiſe and hurry of the town; but in the country his whole time was devoted to ſtudy without intermiſſion, excepting only when he bathed: and this, no longer than while he was actually in the bath; for all the while he was rubbed and wiped, he was employed either in hearing ſome book read to him, or in dictating himſelf. In his journeys, he loſt no time from his ſtudies: but his mind, at thoſe ſeaſons, being diſengaged from all other thoughts, applied itſelf wholly to that ſingle purſuit. A ſecretary conſtantly attended him in his chariot, who, in the winter, wore a particular ſort of warm gloves, that the ſharpneſs of the weather might not occaſion any interruption to his ſtudies: and, for the ſame reaſon, inſtead of walking, he always uſed a chair in Rome.

By this extraordinary application he found time to write a great number of volumes: but, before we give an account of theſe, let us relate the circumſtances of his death, which, like his manner of living, were very ſingular and curious, and are alſo deſcribed at large by the elegant pen of his nephew. He was at that time, with a fleet under his command, at Miſenum, in the gulf of Naples; his ſiſter and her ſon, the younger Pliny, being with him. On the 24th of Auguſt, in the year 79, about one in the afternoon, his ſiſter deſired him to obſerve a cloud of a very unuſual ſize and ſhape. He was in his ſtudy; but immediately aroſe, and went out upon an eminence to view it more diſtinctly. It was not at that diſtance diſcernible from what mountain this cloud iſſued, but it was found afterwards to aſcend from mount Veſuvius. Its figure reſembled that of a pine-tree; for it ſhot up a great height in the form of a trunk, which extended itſelf at the top into a ſort of branches; and it appeared ſometimes bright, and ſometimes dark and ſpotted, as it was either more or leſs impregnated with earth and cinders. This was a noble phænomenon for the philoſophic Pliny, who immediately ordered a light veſſel to be got ready; but as he was coming out of the houſe, with his tablets to enter obſervations into, he received a note from Rectina, a lady of quality, earneſtly entreating him to come to her aſſiſtance, ſince, her villa being ſituated at the foot of mount Veſuvius, there was no way for her to eſcape, but by ſea. He therefore ordered the gallies to put to ſea, and went himſelf on board, with intention of aſſiſting not only Rectina, but others: for the villas

Epiſt. 20. lib. vi.

villas ſtood extremely thick upon that beautiful coaſt. He ſteered directly to the point of danger, from whence others fled with the utmoſt terror; and with ſo much calmneſs and preſence of mind, as to be able to make and dictate his obſervations upon the motion and figure of that dreadful ſcene. He went ſo nigh the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ſhips, together with pumice-ſtones and black pieces of burning rock: they were likewiſe in danger, not only of being aground by the ſudden retreat of the ſea, but alſo from the vaſt fragments which rolled down from the mountain, and obſtructed all the ſhore. Here he ſtopped to conſider, whether he ſhould return back again: to which the pilot adviſing him, "Fortune," ſaid he, "befriends the brave, carry me to Pomponianus." Pomponianus was then at Stabiæ, a town ſeparated by a gulf, which the ſea, after ſeveral windings, forms upon that ſhore. He found him in the greateſt conſternation, he exhorted him to keep up his ſpirits; and the more to diſſipate his fears, he ordered, with an air of unconcern, the baths to be got ready; when, after having bathed, he ſat down to ſupper with an apparent chearfulneſs. In the mean while the eruption from mount Veſuvius flamed out in ſeveral places with much violence, which the darkneſs of the night contributed to render ſtill more viſible and dreadful. Pliny, to ſooth the apprehenſions of his friend, aſſured him it was only the burning of the villages, which the country-people had abandoned to the flames: after this, he retired, and had ſome ſleep. The court which led to his apartment being in ſome time almoſt filled with ſtones and aſhes, if he had continued there any longer, it would have been impoſſible for him to have made his way out: it was therefore thought proper to awaken him. He got up, and went to Pomponianus and the reſt of the company, who were not unconcerned enough to think of going to bed. They conſulted together, whether it would be moſt prudent to truſt to the houſes, which now ſhook from ſide to ſide with frequent and violent rockings; or to fly to the open fields, where the calcined ſtones and cinders, though light indeed, yet fell in large ſhowers, and threatened deſtruction. In this diſtreſs they reſolved for the fields, as the leſs dangerous ſituation of the two: and went out, having pillows tied upon their heads with napkins, which was all their defence againſt the ſtorms of ſtones that fell around them. It was now day every where elſe, but there a deeper darkneſs prevailed, than in the moſt obſcure night; which however was in ſome degree diſſipated by torches, and other lights of various kinds. They thought

proper to go down farther upon the ſhore, to obſerve if they might ſafely put out to ſea; but they found the waves ſtill run extremely high and boiſterous. There Pliny, taking a draught or two of cold water, threw himſelf down upon a cloth which was ſpread for him; when immediately the flames and a ſtrong ſmell of ſulphur, which was the forerunner of them, diſperſed the reſt of the company, and obliged him to ariſe. He raiſed himſelf with the aſſiſtance of two of his ſervants, for he was pretty fat, and inſtantly fell down dead: ſuffocated, as his nephew conjectures, by ſome groſs and noxious vapour; for he had always weak lungs, and was frequently ſubject to a difficulty of breathing. As ſoon as it was light again, which was not till the third day after, his body was found entire, and without any marks of violence upon it; exactly in the ſame poſture that he fell, and looking more like a man aſleep than dead.

The ſiſter and the nephew, whom the uncle left at Miſenum, continued there that night, but had their reſt extremely broken and diſturbed. There had been for many days before ſome ſhocks of an earthquake, which was the leſs ſurprizing, as they were extremely frequent in Campania: but they were ſo particularly violent that night, that they not only ſhook every thing, but ſeemed to threaten a total deſtruction. When the morning came, the light was exceedingly faint and languid, and the buildings continued to totter: ſo that Pliny and his mother reſolved to quit the town, and the people followed them in the utmoſt conſternation. Being got at a convenient diſtance from the houſes, they ſtood ſtill, in the midſt of a moſt dangerous and dreadful ſcene. The chariots, they had ordered to be drawn out, were ſo agitated backwards and forwards, though upon the moſt level ground, that they could not keep them ſtedfaſt, even by ſupporting them with large ſtones. The ſea ſeemed to roll back upon itſelf, and to be driven from its banks by the convulſive motion of the earth; it was certain at leaſt, the ſhore was conſiderably enlarged, and ſeveral ſea animals were left upon it. On the other ſide, a black and dreadful cloud, burſting with an igneous ſerpentine vapour, darted out a long train of fire, reſembling flaſhes of lightning, but much larger. Soon afterwards, the cloud ſeemed to deſcend, and cover the whole ocean; as indeed, it entirely hid the iſland of Caprea, and the promontory of Miſenum. Pliny's mother conjured him ſtrongly to make his eſcape, which, being young, for he was only eighteen years of age, he might eaſily do; as for herſelf, ſhe ſaid, her age and corpulency rendered all attempts of that ſort impoſſible: but he refuſed

Epiſt. 20. lib. vi.

refuſed to leave her, and taking her by the hand, led her on. The aſhes began to fall upon them, though in no great quantity: but a thick ſmoke, like a torrent, came rolling after them. Pliny propoſed, while they had any light, to turn out of the high road, leſt his mother ſhould be preſſed to death in the dark, by the crowd that followed them: and they had ſcarce ſtepped out of the path, when utter darkneſs entirely overſpread them. Nothing then was to be heard, ſays Pliny, but the ſhrieks of women, the ſcreams of children, and the cries of men: ſome calling for their children, others for their parents, others for their huſbands, and only diſtinguiſhing each other by their voices; one lamenting his own fate, another that of his family, ſome wiſhing to die from the very fear of dying, ſome lifting up their hands to the gods, but the greater part imagining that the laſt and eternal night was come, which was to deſtroy both the gods and the world together. At length a glimmering light appeared, which however was not the return of day, but only the forerunner of an approaching burſt of flames. The fire fell luckily at a diſtance from them; then again they were immerſed in thick darkneſs, and a heavy ſhower of aſhes rained upon them, which they were obliged every now and then to ſhake off, to prevent being cruſhed and buried in the heap. At length this dreadful darkneſs was diſſipated by degrees, like a cloud or ſmoke: the real day returned, and even the ſun appeared, though very faintly, and as when an eclipſe is coming on; and every object ſeemed changed, being covered over with white aſhes, as with a deep ſnow. Pliny owns very frankly, that his ſupport, during this terrible phænomenon, was chiefly founded in that miſerable, though ſtrong, conſolation, that all mankind were involved in the ſame calamity, and that the world itſelf was periſhing. They returned to Miſenum, but without yet getting rid of their fears; for the earthquake ſtill continued, while, as was extremely natural in ſuch a ſituation, ſeveral enthuſiaſtic people ran up and down, heightening their own and their friends calamities by terrible predictions.

Though it may not be thought eſſential to our purpoſe, to have been ſo very particular in our account of this eruption, yet as there is nothing more curious to be found in antiquity, we thought we could not do a more grateful thing, eſpecially to the Engliſh reader, than to collect it, as it lies in two epiſtles of Pliny, and to preſent it to him in one connected view. It happened A. D. 79, in the firſt year of the emperor Titus; and was probably the firſt eruption of mount Veſuvius, at leaſt

of

of any conſequence, as it is certain we have no particular accounts of any preceding one. Dio indeed and other ancient authors ſpeak of this mountain as burning before; but ſtill they deſcribe it as covered with trees and vines, ſo that the eruptions muſt have been inconſiderable. Martial has a pretty epigram upon this ſubject, in which he gives us a view of Veſuvius, as it appeared before this terrible conflagration broke out: and nothing can be more proper than to inſert it here.

Hic eſt pampineis viridis modo Veſuvius umbris:
Preſſerat hic madidos nobilis uva lacus.
Hæc juga, quam Niſæ colles, plus Bacchus amavit:
Hoc nuper Satyri monte dedere choros.
Hæc Veneris ſedes, Lacædemone gratior illi:
Hic locus Herculeo nomine clarus erat.
Cuncta jacent flammis, et triſti merſa favilla;
Nec ſuperi vellent hoc licuiſſe ſibi.

Epigr. 43. lib. iv. Amſt. 1701.

Thus Engliſhed, by Mr. Melmoth.

"Here verdant vines o'erſpread Veſuvio's ſides:
"The generous grape here pour'd her purple tides.
"This Bacchus lov'd beyond his native ſcene:
"Here dancing Satyrs joyed to trip the green.
"Far more than Sparta this in Venus' grace:
"And great Alcides once renown'd the place.
"Now flaming embers ſpread dire waſte around,
"And gods regret that gods can thus confound.

We now go on with our account of Pliny, of which nothing farther remains, but to ſay ſomething of his writings: and of theſe we have alſo full information from his nephew. The firſt book he publiſhed was, a treatiſe, "Concerning the "art of uſing the javelin on horſeback," de jaculatione equeſtri: this he wrote when he commanded a troop of horſe. "The life of Pomponius Secundus," who was his friend. "The hiſtory of the wars in Germany:" in which he gave an account of all the battles the Romans had had with the Germans. His nephew ſays, that a dream which he had when he ſerved in the army in Germany, firſt ſuggeſted to him the deſign of this work: it was, that Druſus Nero, who extended his conqueſts very far into that country, and there loſt his life, appeared to him, and conjured him not to ſuffer his memory

Epiſt. 5, lib. iii.

to be buried in oblivion. He wrote likewiſe "A treatiſe up-"on eloquence;" and a piece of criticiſm "concerning du-"bious latinity." This laſt work was publiſhed in Nero's reign, when the tyranny of the times made it dangerous to engage in ſtudies of a freer kind: it is often cited by Priſcian. He completed a hiſtory which Aufidius Baſſus left unfiniſhed, by adding to it thirty books, which contained the hiſtory of his own times. Laſtly, he left thirty-ſeven books upon the ſubject of natural hiſtory: a work, ſays his nephew, of great compaſs and learning, and almoſt as full of variety as nature herſelf. It is the only work of his that is extant: it has often been printed, but the beſt edition by far is that of Paris by father Hardouin. Yet of this editor there are two editions, which differ conſiderably: the firſt, in five volumes 4to, 1685, being nothing near ſo valuable as that of 1723, in three volumes folio. Add to theſe works of this author a vaſt quantity of manuſcripts, which he left to his nephew, and for which he had been offered by Largius Licinius 400,000 ſeſterces, that is, about 3200 l. of our money.

Epiſt. 5. lib. iii.

"You will wonder," ſays his nephew, "how a man, ſo "engaged as he was, could find time to compoſe ſuch a num-"ber of books; and ſome of them too upon abſtruſe ſubjects. "Your ſurpriſe will riſe ſtill higher, when you hear, that for "ſome time, he engaged in the profeſſion of an advocate, that "he died in his 56th year, that from the time of his quitting "the bar to his death he was employed in the higheſt poſts, "and in the ſervice of his prince: but he had a quick appre-"henſion, joined to an unwearied application." Hence he became not only a maſter in polite literature, in grammar, eloquence, and hiſtory, but knowing alſo in all arts and ſciences, in geography, mathematics, philoſophy, aſtronomy, medicine, botany, ſculpture, painting, architecture, &c. for of all theſe things has he treated in the very important work that he has left us.

It is very proper to mention, that we are much obliged to Mr. Melmoth's excellent tranſlation of Pliny's Epiſtles, for what we have extracted from them relating to his uncle.

PLINIUS CÆCILIUS SECUNDUS (Caius) nephew of Caius Plinius Secundus, was born in the 9th year of Nero, and the 62d of Chriſt, at Novocomum, a town upon the lake Larius, near which he had ſeveral beautiful villas. Cæcilius was the name of his father, and Plinius Secundus that of his mother's brother, who adopted him. He brought into the world with him fine parts and an elegant taſte, which he did not

Plinii Epiſt. paſſim. Vita Plin. a Maſſon. Amſt. 1709.

not fail to cultivate early; for, as he tells us himſelf, he wrote a Greek tragedy at fourteen years of age. He loſt his father when he was young, and had the famous Virginius for his tutor or guardian, whom he has ſet in a glorious light. He frequented the ſchools of the rhetoricians, and heard Quintilian; for whom he ever after entertained ſo high an eſteem, that he beſtowed a conſiderable portion upon his daughter at her marriage. He was in his eighteenth year when his uncle died; and it was then that he began to plead in the forum, which was the uſual road to dignities. About a year after, he aſſumed the military character, and went into Syria with the commiſſion of tribune: but this did not ſuit his taſte any more than it had done Tully's; and therefore we find him returning after a campaign or two. He tells us, that in his paſſage homewards he was detained by contrary winds at the iſland Icaria, and how he employed himſelf in making verſes: he enlarges in the ſame place upon his poetical exercitations, yet poetry was not the ſhining part of his character, any more than it had been of Tully's.

Epiſt. 4. lib. vii.

Epiſt. 1. lib. ii.

Epiſt. 4. lib. ii.

Epiſt. 32. lib. vi.

Epiſt. 4. lib. vii.

Upon his return from Syria, he married a wife, and ſettled at Rome: it was in the reign of Domitian. During this moſt perilous time, he continued to plead in the Forum, where he was diſtinguiſhed not more by his uncommon abilities and eloquence, than by his great reſolution and courage, which enabled him to ſpeak boldly, when none elſe durſt ſcarcely ſpeak at all. On theſe accounts he was often ſingled out by the ſenate, to defend the plundered provinces againſt their oppreſſive governors, and to manage other cauſes of a like important and dangerous nature. One of theſe was for the province of Bœtica, in their proſecution of Bæbius Maſſa, in which he acquired ſo general an applauſe, that the emperor Nerva, then a private man, and in baniſhment at Tarentum, wrote him a letter, in which he congratulated not only Pliny, but the age, which had produced an example ſo much in the ſpirit of the ancients. Pliny relates this affair, in a letter to Cornelius Tacitus; and he was ſo pleaſed with it himſelf, that he could not help entreating this friend to record it in his hiſtory. He entreats him however with infinitely more modeſty, than Tully had entreated Lucceius upon the ſame occaſion: and though he might imitate Cicero in the requeſt, as he profeſſes to have conſtantly ſet that great man before him for a model, yet he took care not to tranſgreſs the bounds of decency in his manner of making it. He obtained the offices of queſtor and tribune, and luckily went unhurt through the reign of Domitian: there is however reaſon to ſuppoſe, if

Epiſt. 33. lib. vii.

Cicer. Epiſt. 12. lib. v. ad Fam.

that

that emperor had not died juſt as he did, that Pliny would have ſhared the fate of many other great men; for he tells us himſelf, that his name was afterwards found in Domitian's tablets, among the number of thoſe who were deſtined to deſtruction.

Epiſt. 27. lib. vii.

He loſt his wife in the beginning of Nerva's reign, and ſoon after took his beloved Calphurnia; of whom we read ſo much in his Epiſtles. He had not however any children by either of his wives: and hence we find him thanking Trajan for the jus trium liberorum, which he afterwards obtained of that emperor for his friend Suetonius Tranquillus. He hints alſo, in his letter of thanks to Trajan, that he had been twice married in the reign of Domitian. He was promoted to the conſulate by Trajan in the year 100, when he was 38 years of age: and in this office pronounced that famous panegyric, which has ever ſince been admired, as well for the copiouſneſs of the topics, as the elegance of addreſs. Then he was elected augur, and afterwards made proconſul of Bithynia, from whence he wrote to Trajan that curious letter concerning the primitive chriſtians, which, with Trajan's reſcript, is happily extant among his Epiſtles. Pliny's letter, as Mr. Melmoth obſerves, in a note upon the paſſage, is eſteemed as almoſt the only genuine monument of eccleſiaſtical antiquity, relating to the times immediately ſucceeding the apoſtles, it being wrote at moſt not above forty years after the death of St. Paul. It was preſerved by the chriſtians themſelves, as a clear and unſuſpicious evidence of the purity of their doctrines; and is frequently appealed to by the early writers of the church, againſt the calumnies of their adverſaries. It is not known what became of Pliny, after his return from Bithynia; whether he lived at Rome, or what time he ſpent at his country-houſes. Antiquity is alſo ſilent as to the time of his death: but it is conjectured that he died either a little before, or ſoon after that excellent prince, his admired Trajan; that is, about the year of Chriſt 116.

Epiſt. 2 et 95. lib. x.

Epiſt. 97 & 98. lib. x.

Pliny was one of the greateſt wits, and one of the worthieſt men, among the ancients. He had fine parts, which he cultivated to the utmoſt; and he accompliſhed himſelf with all the various kinds of knowledge, which could ſerve to make him either uſeful or agreeable. He wrote and publiſhed a great number of things: but nothing has eſcaped the wreck of time, except the books of Letters, and the panegyric upon Trajan. This has ever been conſidered as a maſterpiece: and if he has, as ſome think, almoſt exhauſted all the ideas of perfection in a prince, and gone perhaps a little beyond the truth,

Bayle's Dict. Eremita, not. G.

truth, yet it is allowed, that no panegyriſt was ever poſſeſſed of a finer ſubject, and on which he might better indulge in all the flow of eloquence, without incurring the ſuſpicion of flattery and lies. His letters ſeem to have been intended for the public; and in them he may be conſidered as writing his own memoirs. Every epiſtle is a kind of hiſtorical ſketch, wherein we have a view of him in ſome ſtriking attitude, either of active or contemplative life. In them are preſerved anecdotes of many eminent perſons, whoſe works are come down to us, as Suetonius, Silius Italicus, Martial, Tacitus, and Quintilian; and of curious things, which throw great light upon the hiſtory of thoſe times. They are written with great politeneſs and ſpirit; and if they abound too much in turn and metaphor, we muſt impute it to that degeneracy of taſte, which was then accompanying the degenerate manners of Rome. Pliny however ſeems to have preſerved himſelf in this latter reſpect from the general contagion: whatever the manners of the Romans were, his were pure and incorrupt. His writings breathe a ſpirit of tranſcendent goodneſs and humanity: his only imperfection is, he was too deſirous, that the public and poſterity ſhould know, how humane and good he was; and while he repreſents himſelf, as he does, calling for Livy, reading him as at his leiſure, and even making extracts from him, when the eruption of Veſuvius was ſhaking the ground beneath him, and ſtriking terror through the hearts of mortals by appearances unheard-of before, it is not poſſible to avoid being of the opinion of thoſe, who think that there was, with all his virtues, ſomething of affectation in his nature.

Epiſt. 20. lib. vi.

The Epiſtles and Panegyric of Pliny have been often publiſhed; and there are ſeveral editions that may be reckoned good. One of the lateſt is that of Amſterdam, 1734, in 4to, by Longolius.

PLOT (Dr. Robert) a learned Engliſh philoſopher and antiquarian, was born of a genteel family, in 1641, at Sutton-Barn, of the pariſh of Borden, in Kent; and educated at the free-ſchool at Wye in the ſame county. In 1658, he went to Magdalen-Hall in Oxford; took a batchelor of arts degree in 1661, a maſter's in 1664, and both the degrees in law in 1671. He removed afterwards to Univerſity-College. Being a very ingenious man, and particularly addicted to natural hiſtory, he was made a Fellow of the Royal Society; and, in 1682, elected one of the ſecretaries of that learned body. He publiſhed their Philoſophical Tranſactions from No. 143 to No. 166. incluſive. In 1683, Elias Aſhmole, eſq; appoint-

Wood's Athen. Oxon. vol. ii. Short Account of Him, prefixed to the 2d edition of his Hiſtory of Oxfordſhire. Biographia Britannica.

ed him the firſt keeper of his muſeum; and about the ſame time he was nominated by the vice-chancellor the firſt profeſſor of chymiſtry in that univerſity. In 1687, he was made ſecretary to the earl-marſhal, or court of chivalry, which was then renewed, after it had lain dormant ſince the year 1641. In 1688, he received the title of hiſtoriographer to king James II. In 1690, he reſigned his profeſſorſhip of chymiſtry, and alſo his place of keeper of the muſeum; to which he then preſented a very large collection of natural curioſities, being ſuch as he had figured and deſcribed in his hiſtories of Oxfordſhire and Staffordſhire, and there diſtinguiſhed by the names of Scrinium Plotianum Oxonienſe, and Scrinium Plotianum Staffordienſe. In January 1694-5, Henry Howard, earl-marſhal nominated him Mobray-herald extraordinary; and, two days after, he was conſtituted regiſter of the court of honour. He died of the ſtone, April 30, 1696, at his houſe in Borden, leaving two ſons by a wife, whom he had married in Auguſt 1690.

Natural hiſtory was his delight; and he gave very agreeable ſpecimens of it, in his "Natural hiſtories of Oxfordſhire and "Staffordſhire." The former was publiſhed at Oxford, in 1677, folio, and reprinted, 1705, with additions and corrections: the latter was printed alſo at Oxford, 1686, in the ſame ſize. Theſe were intended as eſſays towards a natural hiſtory of England: for, in order to diſcover antiquities and other curioſities, and to promote learning and trade, he formed a deſign of travelling through England and Wales. By ſuch reſearches, he was perſuaded, that many fair additions might be made to Camden's Britannia, and other works, concerning the hiſtory and antiquities of England. He drew up a plan of his ſcheme, in a letter to the learned biſhop Fell; which may be ſeen at the end of the ſecond volume of Leland's Itinerary, of the edition of 1744. Beſides the two works juſt mentioned, Dr. Plot was the author of ſeveral other things. In 1685, he publiſhed De Origine Fontium Tentamen Philoſophicum, 8vo; and the nine following papers of his are inſerted in the Philoſophical Tranſactions. 1. An account of Elden-Hole in Derbyſhire, No. 2. 2. The formation of ſalt and ſand from brine, No. 145. 3. Diſcourſe concerning the effects of the great froſt on trees and other plants, in 1683, No. 165. 4. A diſcourſe of perpetual lamps, No. 166. 5. The hiſtory of the weather at Oxford, in 1684, or the Obſervations of a full year, made by order of the philoſophical ſociety at Oxford, No. 169. 6. A large and curious account of the Amianthos or Abeſtine linnen, No. 1708. 7. Diſcourſe concerning

concerning the moſt ſeaſonable time of felling timber, written at the requeſt of Samuel Pepys, eſq; ſecretary of the admiralty, No. 192. 8. Of an Iriſhman of an extraordinary ſize, viz. Edward Mallone, 19 years old, 7 feet 6 inches high, No. 240. 9. A catalogue of electrical bodies, No. 245. In 1680, he publiſhed "The Clog, or Staffordſhire Almanack;" engraven on a copper-plate, and inſerted afterwards in his hiſtory of Staffordſhire. Since his deceaſe, there have been publiſhed theſe two letters of his: one, "giving an account "of ſome antiquities in the county of Kent," in miſcellanies on curious ſubjects, printed for Curl, 1714, 8vo; another to the earl of Arlington, "concerning Thetford," printed at the end of the hiſtory and antiquities of Glaſtonbury, publiſhed by Thomas Hearne, 1722, 8vo.

He left ſeveral manuſcripts behind him; among which were large materials for the natural hiſtory of his own native county of Kent, and of the county of Middleſex, and the city of London, which he deſigned to have written in the ſame manner, as he had written the hiſtories of Oxfordſhire and Staffordſhire.

PLOTINUS, an illuſtrious platonic philoſopher, was born at Lycopolis, a city of Egypt, in the year 204. He began very early to ſhew a great ſingularity both in his taſte and manners, for, at eight years of age, when he went to ſchool, he uſed to run to his nurſe and uncover her breaſt to ſuck; and would have continued that practice longer if he had not been diſcouraged by her. At twenty-eight, he had a ſtrong deſire to ſtudy philoſophy, upon which he was recommended to the moſt famous profeſſors of Alexandria; but he was not ſatisfied with their lectures, and always returned from them very melancholy. A friend, informed of the cauſe of his diſtaſte, thought he might find a remedy in the lectures of Ammonius; nor was he miſtaken: for the inſtant Plotinus heard that philoſopher, he confeſſed, that this was the man he was in ſearch of. He ſpent eleven years with that excellent maſter, and became a great philoſopher. What he had imbibed of learning and knowledge under him, only inſpired him with a ſtronger paſſion to acquire more, and to hear the Perſian and Indian philoſophers: for which reaſon, in 243, when the emperor Gordianus intended to wage war againſt the Perſians, he followed the Roman army, but probably repented of it, becauſe he had hard work to ſave his life by flight, after the emperor had been ſlain.

Eunap. et Porphyr. in Vit. Plotini. Fabricii Bib. Græc. vol. iv. Bayle's Dict. in voce PLOTINUS.

He was then thirty-nine years of age. The year following, he went to Rome, and read philoſophical lectures in that city: but did not follow the example of Erennius and Origen, his fellow-pupils, who having promiſed with him not to communicate to the public ſome recondite and excellent doctrines they had received from Ammonius, had nevertheleſs forfeited their word. Plotinus continued ten years in Rome, without writing any thing, and then wrote twenty books; but in his fiftieth year Porphyry became his diſciple, who being of an exquiſitely fine genius, was not ſatisfied with ſuperficial anſwers, but required to have all difficulties thoroughly explained; and therefore Plotinus, to treat things with greater accuracy, was obliged to write more books. The Romans paid an incredible regard to this philoſopher; many of the ſenators became his diſciples; and ſome of them not only frequented his lectures very aſſiduouſly, but quitted the function of magiſtrates, in order to lead a philoſophic life. Some of the female ſex were alſo inſpired with a love for the ſtudy of philoſophy; and a lady of quality inſiſted upon his living in her houſe, that ſhe and her daughter might have the pleaſure of hearing him. He had the reputation of being a man of ſuch great virtues as well as abilities, that many perſons of both ſexes, when they found themſelves dying, entruſted him, as a guardian-angel, with their eſtates and their children. Plotinus never refuſed thoſe troubleſome offices, but had often the patience to examine, with other perſons, the accounts of guardians. He was the arbitrator of numberleſs law-ſuits, on which occaſion he always behaved with ſuch humanity and rectitude of mind, that he did not create himſelf one enemy during the twenty-ſix years he reſided at Rome. A philoſopher of Alexandria, named Olympias, moved no doubt with envy, uſed his utmoſt endeavours to bring him into contempt, and even had recourſe to necromancy to ruin him; but we do not find that he ſucceeded in the leaſt. The emperor Gallienus, and Salonina the empreſs, had a very high regard for him; and, but for the oppoſition of ſome jealous courtiers, a requeſt of his would have been granted; which was, to have a city in Campania rebuilt, and to poſſeſs the territory belonging to it. It was to have been called Platonopolis; and a colony of philoſophers was to have been ſettled there, who were to be governed by the ideal laws of Plato's commonwealth. Plotinus laboured under various illneſſes the year before he died: he had an inflammation in his throat, which made him ſo hoarſe that he could ſcarcely ſpeak, ulcers in his hands and feet, and a great weakneſs of ſight. Finding himſelf

ſelf in this condition, he left Rome, and was conveyed to Campania, to the heirs of a friend, who furniſhed him with neceſſaries of every kind. He died there at ſixty-ſix years of age, and in the nobleſt manner that an heathen philoſopher could do, theſe being his words, as he breathed his laſt: "I "am labouring with all my might, to return the divine part "of me to that divine whole, which fills the univerſe."

His genius was greatly ſuperior to that of the vulgar herd of philoſophers; and his ideas were very ſingular and extraordinary. He was aſhamed of being lodged in a body, for which reaſon he did not care to tell the place of his birth or family. The contempt he had for all earthly things, was the reaſon why he would not permit his picture to be drawn; and when his diſciple Amelius was urgent with him upon this head: "is it not enough," ſaid he, "to drag after us, whi- "therſoever we go, that image in which nature has ſhut us "up? Do you think that we ſhould likewiſe tranſmit to future "ages an image of that image, as a ſight worthy of their at- "tention?" From the ſame principle, he refuſed to practiſe ſeveral things conducive to health; he never made uſe of preſervatives or baths, and did not even eat the fleſh of tame animals. He eat but little; and abſtained very often from bread, which, joined to his intenſe meditation, kept him very much from ſleeping. In ſhort, he thought the body entirely below his notice; and had ſo little reſpect for it, that he conſidered it as a priſon, from which it would be his ſupreme happineſs to be freed. When Amelius, after his death, enquired about the ſtate of his ſoul of the oracle of Apollo, he was told, that it was gone to the aſſembly of the bleſſed, where charity, joy, and a love of the union with God prevail; and the reaſon given for it, as related by Porphyry, is, that Plotinus had been peaceable, gracious, and vigilant; that he had perpetually elevated his ſpotleſs ſoul to God; that he had loved God with his whole heart; that he had diſengaged himſelf, to the utmoſt of his abilities, from this wretched life; that, elevating himſelf with all the powers of his ſoul, and by the ſeveral gradations taught by Plato, towards that ſupreme being which fills the univerſe, he had been enlightened by him, had enjoyed the viſion of him without the help or interpoſition of ideas; had, in ſhort, been often united to him. This is the account of Porphyry, who tells us alſo, that he himſelf had once been favoured with the viſion: but is not this the way of the myſtics and enthuſiaſts, who have made ſuch a noiſe in modern times? and do we not ſee here the ſeeds of quietiſm?—We muſt not forget to obſerve, that Plotinus had his familiar

Porph. in Vit. Plotin. ſub initio.

ſpirit, as well as Socrates: but, according to Porphyry, his was not one of thoſe called demons, but of the order of thoſe who are called gods; ſo that he was under the protection of a genius, ſuperior to that of other men. The ſuperiority of his genius puffed him up not a little: for when Amelius deſired him to ſhare in the ſacrifices, which he uſed to offer up on ſolemn feſtivals: "it is their buſineſs," replied Plotinus, "to come to me, not mine to go to them:" which lofty anſwer, ſays Porphyry, no one could gueſs the reaſon of, or dared to aſk.

Plotinus wrote fifty-four books, which Porphyry put in order, and divided into ſix enneaſes. The greater part of them turn on the moſt high flown ideas in metaphyſics; and this philoſopher ſeems, in certain points, not to differ much from Spinoza. Plotinus wrote two books to prove, that "All "being is one and the ſame:" which is the very doctrine of Spinoza. He enquires, in another book, "Whether there "are many ſouls, or only one?" His manner of compoſing partook of the ſingularity of his nature: he never read over his compoſitions after he had written them; he wrote a bad hand, and was not exact in his orthography. He ſtood in need therefore of a faithful friend to reviſe and correct his writings; and he choſe Porphyry for this purpoſe, preferably to Amelius, altho' Amelius had been his diſciple twenty-four years, and was very much eſteemed by him. Some envious perſons accuſed Plotinus of acting the plagiary, with regard to Numenius; but Amelius refuted that ſlander with his pen. Longinus was at firſt much prejudiced againſt our great philoſopher: he wrote againſt his treatiſe of ideas, and againſt Porphyry's anſwer in defence of that treatiſe. He afterwards conceived a high eſteem for him, ſought induſtriouſly for all his books; and, in order to have them very correct, deſired Porphyry to lend him his copy, but at the ſame time wrote to him in the following manner; "I always obſerved to you, when we "were together; when we were at a diſtance from one an- "other, as well as when you lived at Tyre, that I did not "comprehend many of the ſubjects treated of by Plotinus; "but that I was extremely fond of his manner of writing, "the variety of his knowledge, and the order and diſpoſi- "tion of his queſtions, which is altogether philoſophical." *This ſingle paſſage,* ſays Bayle, *ſhews the exalted genius, the exquiſite diſcernment, and judicious penetration of Longinus. It cannot be denied, that moſt ſubjects which this philoſopher examines are incomprehenſible; nevertheleſs, we diſcover in his works a very elevated, fruitful, and capacious genius, and a cloſe way of reaſoning.*

Porph. in Vit. Plotin.

reaſoning. Had Longinus been an injudicious critic, had he not poſſeſſed an exalted and beautiful genius, he would not have been ſo ſenſible of Plotinus's obſcurity: for no perſons complain leſs of the obſcurity of a book, than thoſe whoſe thoughts are confuſed, and underſtanding is ſhallow.

Marſilius Ficinus, at the requeſt of Coſmo de Medicis, made a Latin verſion of the works of Plotinus, with a ſummary and analyſis of each book; which was printed at Baſil, firſt by itſelf, in 1559, and afterwards with the Greek, in 1580, folio.

PLUTARCH, a great philoſopher and hiſtorian of antiquity, who lived from the reign of Claudius to that of Hadrian, was born at Chæronea, a ſmall city of Bœotia in Greece, which had alſo been the birth-place of Pindar. If theſe two illuſtrious perſonages are not ſufficient to wipe out the reproach of Bœotum in aere naſci, as if Bœotia, by reaſon of the thickneſs and fogginess of its air, was capable of producing none but dull and heavy wits; we are able to add a third; which was, the celebrated Epaminondas. Plutarch's family was ancient in Chæronea: his grandfather Lamprias was a man eminent for his learning, and a philoſopher; and is often mentioned by Plutarch in his writings, as is alſo his father. Plutarch was initiated early in ſtudy, to which he was naturally inclined; and was placed under the care of Ammonius, an Egyptian, who, having taught philoſophy with great reputation at Alexandria, from thence travelled into Greece, and ſettled at Athens. Under this maſter, he made great advances in knowledge; and like a thorough philoſopher, more apt to regard things than words, he purſued this knowledge to the neglect of languages. The Roman language, at that time, was not only the language of Rome, but of Greece alſo; and much more uſed there than the French is now in England. Yet he was ſo far from regarding it then, that, as we learn from himſelf, he became not converſant in it, till the declenſion of his life; and, though he is ſuppoſed to have reſided in Rome near forty years, at different times, yet he never ſeems to have acquired a competent ſkill in it at all. But this was not the worſt: his neglect of the Roman language might have been borne with; but he did not cultivate his mother tongue with any great exactneſs: and hence that harſhneſs, inequality, and obſcurity in his ſtile, which has ſo frequently and ſo juſtly been complained of.

Vita Plutarchi per Rualdum. Fabricii Biblioth. Græc. vol. iii.

After he was principled and grounded by Ammonius, he conſidered with himſelf, that a larger communication with the

wife and learned was yet neceſſary for his accompliſhment; and therefore, having a ſoul inſatiable of knowledge, he reſolved to travel. Egypt was at that time, as formerly it had been, famous for learning; and probably the myſterioufneſs of their doctrine might tempt him, as it had tempted Pythagoras and others, to go and converſe with the prieſthood of that country. This appears to have been particularly his buſineſs, by his treatiſe "Of Iſis and Oſiris:" in which he ſhews himſelf verſed in the ancient theology and philoſophy of the wiſe men. From Egypt he returned into Greece; and viſiting in his way all the academies and ſchools of the philoſophers, gathered from them many of thoſe obſervations, with which he has abundantly enriched poſterity. He does not ſeem to have been attached to any particular ſect, but culled from each of them whatever he thought excellent and worthy to be regarded. He could not bear the paradoxes of the Stoics, but yet was more averſe from the impiety of the Epicureans: in many things he followed Ariſtotle, but his favourites were Socrates and Plato, whoſe memory he reverenced ſo highly, that he annually celebrated their birth-days with much ſolemnity. Beſides this, he applied himſelf with extreme diligence to collect, not only all books that were excellent in their kind, but alſo all the ſayings and obſervations of wiſe men, which he had heard in converſation, or had received from others by tradition; and likewiſe to conſult the records and public inſtruments preſerved in cities, which he had viſited in his travels. He took a particular journey to Sparta, to ſearch the archives of that famous commonwealth, to underſtand thoroughly the model of their ancient government, the hiſtory of their legiſlators, their kings, and their ephori; and digeſted all their memorable deeds and ſayings with ſo much care, that he has not omitted even thoſe of their women. He took the ſame methods with regard to many other commonwealths; and thus was enabled to leave us in his works ſuch a rich cabinet of obſervations upon men and manners, as, in the opinion of ſome, Montaigne and Bayle in particular, have rendered him the moſt valuable author of antiquity.

The circumſtances of Plutarch's life are not known, and therefore cannot be related, with any exactneſs. He was married, and his wife's name was Timoxena, as Rualdus conjectures with probability. He had ſeveral children, and among them two ſons; one called Plutarch after himſelf, the other Lamprias, in memory of his grandfather. Lamprias was he, of all his children, who ſeems to have inherited his father's

father's philoſophy; and to him we owe the table or catalogue of Plutarch's writings, and perhaps alſo his apophthegms. He had a nephew, Sextus Chæroneus, who taught the learned emperor Marcus Aurelius the Greek tongue, and was much honoured by him. Some think, that the Critic Longinus was of his family; and Apuleius, in the firſt book of his Metamorphoſes, affirms himſelf to be deſcended from him.

On what occaſion, and at what time of his life, he went to Rome, how long he lived there, and when he finally returned to his own country, are all uncertain. It is probable, that the fame of him went thither before him, not only becauſe he had publiſhed ſeveral of his works, but becauſe immediately upon his arrival, as there is reaſon to believe, he had a great reſort of the Roman nobility to hear him: for he tells us himſelf, that he was ſo taken up in giving lectures of philoſophy to the great men of Rome, that he had not time to make himſelf maſter of the Latin tongue, which is one of the firſt things that would naturally have engaged his attention. It appears that he was divers times at Rome; and perhaps one motive to his inhabiting there, was, the intimacy he had contracted in ſome of theſe journeys with Soſſius Senecio, a great and worthy man, who had been four times conſul, and to whom Plutarch has dedicated many of his Lives. But the great inducement which carried him firſt to Rome, was, undoubtedly that which had carried him into ſo many other parts of the world; namely, to make obſervations upon men and manners, and to collect materials for writing the lives of the Roman worthies, in the ſame manner as he had already written thoſe of the Grecian: and accordingly he not only converſed with all the living, but ſearched the records of the Capitol, and of all the libraries. Not but, as we learn from Suidas, he was intruſted alſo with the management of public affairs in the empire, during his reſidence in the metropolis: "Plutarch," ſays he, "lived in the time "of Trajan, who beſtowed on him the conſular ornaments, "and alſo cauſed an edict to be paſſed, that the magiſtrates or "officers of Illyria ſhould do nothing in that province with-"out his knowledge and approbation."

When, and how, he was made known to Trajan, is likewiſe uncertain: but it is generally ſuppoſed, that Trajan, a private man when Plutarch firſt came to Rome, was, among other nobility, one of his auditors. It is alſo ſuppoſed, that this wiſe emperor made uſe of him in his councils; at leaſt, much of the happineſs of his reign has been imputed to Plutarch. We are equally at a loſs, concerning the time of his abode

in

in the imperial city; which however, at different times, is not imagined to fall much ſhort of forty years. The deſire of viſiting his native country, ſo natural to all men, and eſpecially when growing old, prevailed with him at length to leave Italy; and at his return, he was unanimouſly choſen archon or chief magiſtrate of Chæronea, and not long after admitted into the number of the Delphic Apollo's prieſts. We have no particular account of his death, either as to the manner of it, or the year; only it is evident that he lived, and continued his ſtudies, to an extreme old age.

His works have been divided, and they admit of a pretty equal diviſion, into Lives and Morals: the former of which, in his own eſtimation, were to be preferred as more noble than the latter. His ſtile, as we have already obſerved, has been excepted to with ſome reaſon: he has alſo been criticiſed for ſome miſtakes in Roman antiquities, and for a little partiality to the Greeks. On the other hand, he has been juſtly praiſed for the copiouſneſs of his fine ſenſe and learning, for his integrity, and for a certain air of goodneſs, which appears in all he wrote. His buſineſs was not to pleaſe the ear, but to inſtruct and charm the mind; and none ever went beyond him in this. Treaſures of learning, wiſdom, and hiſtory, may be found in his writings; and no man can read them without infinite advantage to himſelf. Some have affirmed his works to be a kind of library, and collection of all that was wiſely ſaid and done among the ancient Greeks and Romans: and if ſo, the ſaying of Theodorus Gaza is certainly to be applauded. This learned man, and great preceptor of the Greek tongue, at the revival of literature, having this extravagant queſtion put to him by a friend, namely, "If learning muſt ſuffer a general ſhipwreck, "and he have only his choice of one author to be preſerved, "who that author ſhould be?" anſwered, "Plutarch." This would then be certainly right; becauſe, in having him, he would have what was good and excellent in them all.

The elogiums given to Plutarch, by great and learned men, are innumerable; it would be endleſs to cite them. The epigram of Agathias deſerves to be remembered. This author flouriſhed about the year 500, and the verſes are extant in the Anthologia: they are ſuppoſed to be written on a ſtatue, erected by the Romans to his memory. The following is Mr. Dryden's tranſlation of them;

"Chæronean Plutarch, to thy deathleſs praiſe
"Does martial Rome this grateful ſtatue raiſe:

"Becauſe

" Becauſe both Greece and ſhe thy fame have ſhar'd,
" Their heroes written, and their lives compar'd.
" But thou thyſelf couldſt never write thy own;
" Their lives have parallels, but thine has none."

There is no very good edition of Plutarch; which ſurely is a little hard. That of Carolus Rualdus at Paris, 1624, with the verſion and notes of Xylander, in two volumes folio, is the beſt. There is an handſome and elegant edition of his Lives, which was printed at London, 1724, in five volumes 4to: but how far it is correct, and whether or no the editor has done any thing as a critic, we cannot ſay. It is pity, that ſome detached pieces of this valuable writer have not been printed for the uſe of the younger ſtudents, or of thoſe who cannot conveniently purchaſe the collection of his works. Plutarch's works have been tranſlated into French by Amiot, and into Engliſh by ſeveral hands. Mr. Dryden wrote a life of Plutarch, which is prefixed before the Engliſh tranſlation of his Lives: of which we have made ſome uſe in the courſe of this memoir.

POCOCKE (Dr. Edward) a moſt learned Engliſhman, and famous particularly for his great ſkill in the Oriental languages, was born the 8th of November, 1604, in the city of Oxford. He was ſent early to the free ſchool of Thame in that county; and, at fourteen years of age, entered a commoner of Magdalen-Hall, in Oxford, from whence, about two years after, he removed to Corpus Chriſti College. Beſides the uſual academical courſes, which he purſued with much diligence, he read very carefully the beſt Greek and Roman writers: but applying himſelf afterwards to the Eaſtern languages, that branch of learning proved ſo agreeable to his taſte, that it became the chief object of his ſtudies during the reſt of his life. He took his bachelor of arts degree in November, 1622, and his maſter's in March, 1626; and Ludovicus de Dieu publiſhing a Syriac verſion of the Apocalypſe at Leyden the following year, our author, after his example, began to prepare thoſe four epiſtles, which were ſtill wanting to a complete edition of the New Teſtament in that language. Theſe epiſtles were the ſecond of Peter, ſecond and third of John, and that of Jude. All the other books, except theſe five, had been well printed by Albertus Widmanſtadius, at Vienna, in 1555; who was ſent into the Weſt, for that purpoſe, by Ignatius, the Jacobite patriarch of Antioch, in the 16th century. Having met with a manuſcript in the Bodleian library, proper to his purpoſe,

Life of Pococke prefixed to his theological works, in 2 vols. fol. 1740, by Leonard Twells, D. D. Wood's Athen. Oxon. Biographia Britannica.

purpoſe, he engaged in this work, and finiſhed it; but laid it by, not having the courage to publiſh it, till the fame of it, in 1629, brought him into the acquaintance of the learned Gerard John Voſſius; who, being then at Oxford, obtained his conſent to carry it to Leyden, where it was printed that year, in 4to, under the immediate care and inſpection of Ludovicus de Dieu.

The ſame year, he was ordained prieſt, having entered into deacon's orders ſome time before; and being appointed chaplain to the Engliſh factory at Aleppo, by the intereſt of Mr. Selden, as appears very probable, he arrived at that place, after a long voyage, on the 17th of October, 1630. His ſituation in the Eaſt furniſhed an opportunity of accompliſhing his ſkill in the Arabic tongue: and he likewiſe endeavoured to get a farther inſight, if poſſible, into the Hebrew, but ſoon found it fruitleſs, the Jews there being very illiterate. He alſo improved himſelf in the Ethiopic and Syriac; of which laſt he made a grammar, with a praxis, for his own uſe. October 30, 1631, he received a commiſſion from Dr. Laud, then biſhop of London, to buy for him ſuch ancient Greek coins, and ſuch manuſcripts, either in Greek or the oriental languages, as he ſhould judge moſt proper for an univerſity library; which commiſſion Mr. Pococke executed to the beſt of his power. In 1634, the plague raged furiouſly at Aleppo, and many of the merchants fled two days journey from the city, and dwelt in tents on the mountains: Mr. Pococke did not ſtir, yet neither he nor any of the Engliſh catched the infection. In 1636, he received a letter from Dr. Laud, now archbiſhop of Canterbury, informing him of his deſign to found an Arabic lecture at Oxford, and of naming him to the univerſity for his firſt profeſſor: upon which agreeable news, he preſently ſettled his affairs at Aleppo, and took the firſt opportunity of returning home. On his arrival at Oxford this year, he took a bachelor of divinity's degree in July, and entered on the profeſſorſhip in Auguſt: however, the next year, when his friend Mr. John Greaves concerted his voyage to Egypt, it was thought expedient by the archbiſhop, that Mr. Pococke ſhould attend him to Conſtantinople, in order to perfect himſelf in the Arabic language, and to purchaſe more manuſcripts. During his abode here, he became, for ſome time, chaplain to Sir Peter Wych, then the Engliſh embaſſador to the Porte.

In 1639, he received ſeveral letters from his friends, and particularly from the archbiſhop, preſſing him to return home: and accordingly, embarking in Auguſt 1640, he landed in

Italy, and paſſed from thence to Paris. Here he met the famous Hugo Grotius, who was then ambaſſador at the court of France from Sweden; and acquainted him with a deſign he had to tranſlate his treatiſe de veritate Chriſtianæ Religionis into Arabic, in order to promote the converſion of ſome of the Mahometans. Grotius was pleaſed with, and encouraged, the propoſal; while Pococke did not ſcruple to obſerve to that great author ſome things towards the end of his book, which he could not approve: as, his advancing opinions, which, though commonly charged by Chriſtians upon the followers of Mahomet, yet had no foundation in any of their authentic writings, and were ſuch as they themſelves were ready to diſclaim. Grotius was ſo far from being diſpleaſed, that he heartily thanked him for the freedom he had taken, and gave him full leave, in the verſion he intended, to expunge and alter whatever he ſhould think fit. This work was publiſhed in 1660, at the ſole expence of Mr. Robert Boyle: Grotius's introduction was left out, and a new preface added by Pococke, ſhewing the deſign of the work, and giving ſome account of the perſons to whom it would be of uſe. But the principal alterations are in the ſixth book againſt Mahometaniſm, where ſome things are amended, and others left out; particularly, the pretended miracle of the dove flying to the ear of Mahomet; as having no foundation either in the writings or opinions of his followers: about which, when he diſcourſed with Grotius, that learned man freely acknowledged, that he took the ſtory only from our own writers, eſpecially from Scaliger, in his notes on Manilius.

Pococke's notes in ſpecim. Hiſt. Arabum, pag. 186.

On his return to London, Mr. Pococke had the misfortune to find the Archbiſhop in the tower, and the nation in ſuch confuſion, that all his deſigns in Arabic, and all the expectations entertained of him, as the firſt perſon in Europe for oriental learning, appeared now to be at an end. In 1643, he was preſented by his college, of which he had been made fellow in 1628, to the rectory of Childrey in Berkſhire: and the military ſtate of Oxford rendering the duties of his profeſſorſhip impracticable, he retired to his living, and diſcharged the duties of a worthy pariſh-prieſt. He did not eſcape the common fate of the royaliſts in thoſe times: the profits of his profeſſorſhip, after the death of Laud in 1644, being ſeized by the ſequeſtrators, as part of the prelate's eſtate. However, as his very extraordinary merit and amiable qualities procured him friends on all ſides, ſo, in 1647, he was reſtored to the ſalary of his lecture by the intereſt of Mr. Selden; and, to preſerve him from the outrages of the ſoldiery, he

obtained

obtained a protection under the hand and ſeal of General Fairfax, by the application of Dr. George Ent. In 1648, at the recommendation of Dr. Sheldon and Dr. Hammond, he was nominated Hebrew profeſſor at Oxford, with the canonry of Chriſt-church annexed thereto, by the King, then a priſoner in the iſle of Wight; and was ſoon after voted into the ſame lecture by the committee of parliament; but ejected from his canonry the year after, for not ſubſcribing "the engagement."

In the midſt of theſe perſecutions, he not only continued to read his lectures with the ſame diligence as before, but alſo publiſhed this year his Specimen hiſtoriæ Arabum. It is a ſhort diſcourſe in Arabic, with a Latin tranſlation and notes by him; to which is added an Elenchus ſcriptorum Arabicorum. The diſcourſe itſelf is taken out of the general hiſtory of Gregory Abul Feraijus; and Mr. Pococke's notes are a collection of a great variety of things relating to theſe matters, out of more than an hundred Arabic manuſcripts. Mr. Selden was extremely pleaſed with this work; and Dr. Prideaux, in his life of Mahomet, has made very honourable mention of it. Simon Ockley, Arabic profeſſor at Cambridge, writes thus of it: Specimen hiſtoriæ Arabum, opus vere aureum Cl. Pocockii ſtudio elaboratum. Dignus eſt hic liber, qui ſæpius legatur; eſt enim quaſi clavis ad quoſcunque authores Arabicos intelligendos perquam neceſſaria. Adrian Reland has alſo theſe words relating to it: in ſpecimine hiſtoriæ Arabum, quo nemo carere poteſt, cui literæ Arabicæ in deliciis ſunt.

Introd. ad ling. orient. p. 147. Cant. 1706. 12mo.

De relig. Mahommed. p. 86.

In 1650, a vote was paſſed to deprive him of his lectures, and to turn him out of the univerſity; but he was ſaved from the effect of it by the interceſſion of a great part of that body, almoſt all of whom had been placed there by the parliament. In 1652, he was one of thoſe concerned in preparing the intended edition of the Polyglot bible. In 1654, the famous Golius, Arabic profeſſor at Leyden, publiſhing his Arabic lexicon, ſent our author a copy of it, with this inſcription: Virtute atque doctrina eximio ac præclara viro domino Edw. Pococke, literaturæ orientalis peritia nulli ſecundo. The Berkſhire committee of the commiſſioners for ejecting ſcandalous miniſters entered a proſecution againſt him for ignorance and inſufficiency, with a deſign to eject him from his living of Childrey: but he was ſheltered from the fury of that ſtorm by the learned Independent Dr. John Owen. Dr. Owen, being a commiſſioner himſelf under the ſame act, proceeded with ſome warmth to make them ſenſible of the infinite con-

tempt

tempt and reproach which would fall upon them, when it ſhould be ſaid, that they had turned out a man for inſufficiency, whom all the learned, not of England only, but of all Europe, ſo juſtly admired for his vaſt knowledge and extraordinary accompliſhments: and by entering his proteſt againſt ſo ſtrange a proceeding, put a ſtop to the affair.

In 1655, he publiſhed his Porta Moſis; a work containing ſix prefatory diſcourſes of Maimonides, which relate in a very clear method the hiſtory and nature of the Talmud, and the Jewiſh faith and diſcipline. The original was written in Arabic, but, as was uſual among the Jews, expreſſed in Hebrew characters. Our author added a Latin tranſlation, and a very large appendix of miſcellaneous notes. It was printed at Oxford, and was the firſt fruits of the Hebrew preſs there. In 1658, he publiſhed "the annals of Eutychius," in purſuance of a promiſe he had made ſome years before to Mr. Selden. In 1659, when the ſecluded members of the houſe of commons were reſtored to their ſeats in parliament, he was, by the intereſt of Dr. Wallis, who had always been his friend, reſtored to his canonry of Chriſt-church; in which he was firmly fixed the year after, at the return of the king. Being now reinſtated at Oxford, he took his doctor of divinity's degree, and continued afterwards to diſcharge the duties of both his lectures, and to give the world, to the end of his life, new proofs of his unrivalled ſkill in oriental learning. He was conſulted as a maſter by all the moſt learned men in Europe: by Hornius, Alting, Hottinger, Golius, from abroad; and by Cudworth, Boyle, Hammond, Caſtel, at home. In 1663, our author publiſhed at Oxford, Gregorii Abul Farajii hiſtoria Dynaſtiarum, 4to. This is a compendium of the general hiſtory of the world, from the creation to his own time, i. e. about the end of the 13th century; and is divided into ten dynaſties.

Some time after, Dr. John Fell, dean of Chriſt-church, having concerted a ſcheme for a commentary upon the old teſtament, to be written by ſome learned hands in that univerſity, engaged our author to take a ſhare. This gave occaſion to his commentaries upon Micah and Malachi, publiſhed in 1677; after which he finiſhed thoſe upon Hoſea and Joel, which were publiſhed in 1691. His commentary upon Hoſea is pretty large; occaſioned by the then late repeated attempts of Iſaac Voſſius to depreciate the Hebrew text, which our author defends with great learning. Theſe commentaries, with the Porta Moſis, were re-publiſhed in 1740, in two volumes folio, by Leonard Twells, D. D. who prefixed a life of the

author,

author, from which this account is taken. Dr. Pococke died the 10th of September 1691, in the 87th year of his age; and was interred in the cathedral of Chriſt-church, where a monument with an inſcription is erected to his memory. As to his perſon, he was of a middle ſtature, and ſlender; his hair and eyes black; his complection freſh; his look lively and chearful; and his conſtitution ſound and healthy. In his converſation he was free, open, and affable; retaining even to the laſt the briſkneſs and facetiouſneſs of youth. His temper was modeſt, humble, ſincere: and his charity brought ſuch numbers of neceſſitous objects to him, that Dean Fell uſed to tell him complainingly, that he drew all the poor of Oxford into the college. As to his intellectual accompliſhments, beſides other learning, he was profoundly ſkilled in the Hebrew, Arabic, and Syriac tongues; was well acquainted with the Perſic, Samaritan, Ethiopic, Coptic, and Turkiſh; and not a ſtranger to the Italian and Spaniſh. In Greek and Latin he was, ſay his friends, critically converſant: his ſtile in Engliſh clear and expreſſive, but not poliſhed; his Latin ſtyle not only proper and perſpicuous, but with ſome degree of elegance. The great object of his ambition and labours, throughout a long life, was the promotion of oriental literature: but, unluckily for him, that kind of learning, which had been in the higheſt eſteem for ſeveral years before the reſtoration, fell into a general neglect for many years after. At Cambridge alſo, where Dr. Caſtel was ſettled in the Arabic profeſſorſhip in 1666, though he was heard very well at firſt, yet his lectures in a little time grew to be ſo much neglected, that once, when he was to read the next day, being then in a pleaſant mood, he affixed a paper upon the door of the public ſchool, with theſe words: Prælector linguæ Arabicæ cras ibit in deſertum.

Dr. Pococke had married a gentlewoman, in 1646, while he was reſident upon his living in Berkſhire; by whom he had nine children. We have only an account of his eldeſt ſon Edward Pococke, who, under the doctor's direction, publiſhed in 1671, 4to. with a Latin tranſlation, an Arabic piece, intitled, Philoſophus Autodidactus: ſive, Epiſtola Abu Jaafar Ebn Tophail de Hai Ebn Yokdhan. In qua oſtenditur, quomodo ex inferiorum contemplatione ad ſuperiorum notitiam, ratio humana aſcendere poſſit. In 1711, Simon Ockley publiſhed an Engliſh tranſlation of this piece, under the title of, "The improvement of human reaſon, exhibited "in the life of Hai Ebn Yokdhan, &c." 8vo; and dedicated it to Mr. Pococke, then rector of Minal in Wiltſhire. Mr. Pococke had alſo prepared an Arabic hiſtory, with a Latin verſion;

verſion, and put it to the preſs at Oxford; but not being worked off when his father died, he withdrew it, upon a diſguſt at not ſucceeding his father in the Hebrew profeſſorſhip. The copy, as much of it as was then printed, and the manuſcript hiſtory, were, in 1740, in the hands of Mr. Pococke's ſon, then rector of Minal.

POGGIUS BRACCIOLINUS, a man of great parts and learning, who flouriſhed at the time when learning was reviving in Europe, and himſelf contributed not a little to it, was deſcended from a family of good rank, and born in 1380 at Terranuova, a ſmall town near Arezzo, in the territories of Florence. He was ſent to Florence in 1398, and there learned Latin under John of Ravenna, and Greek of the celebrated Emanuel Chryſoloras. It appears from one of his letters, that he applied himſelf alſo afterwards to Hebrew; which confutes the opinion of Huetius and other learned men, who have ſaid that the Hebrew language was not cultivated in Italy, till after the 14th and 15th centuries. His education being finiſhed, he went to Rome, under the pontificate of Boniface IX. and was taken into the ſervice of the cardinal de Bari, who was Ludolf Marramoro, a Neapolitan. Afterwards he had the place of writer of the apoſtolic letters, which he held ten years; and then was made ſecretary to the pope, in which office he continued forty years. Niceron, mem. &c. tom. ix.

In 1414, while the council of Conſtance was ſitting, ſome cardinals and nobles of Rome ſent him to this place, in ſearch of antient authors: and he executed his commiſſion ſo well, that here and in the parts adjacent he found a conſiderable number. Quintilian was among them, and was diſcovered at the bottom of a tower in the monaſtery of St. Gal, about twenty miles from the city of Conſtance. Silius Italicus was found at the ſame time and place. Poggius afterwards travelled to England, and ſtayed ſome time in London: he viſited the monaſteries here, in hopes of finding ſome ancient manuſcripts, but was not ſo ſucceſsful as in Germany. Some ſay, that pope Martin V. ſent him alſo to Hungary; but the circumſtances of this journey are no where related. They add, that he was afterwards a long time at Bologna and Ferrara: and there is reaſon to think, that he was toſſed about ſome years from place to place by the troubles of the times; for he himſelf does as much as tell us ſo, in his dialogue de infelicitate principum.

He determined at length to ſettle and to marry. He had already three ſons by a miſtreſs, though he was an eccleſia-

ſtic; and he excuſes himſelf pleaſantly upon this head, in one of his letters to cardinal Julian of St. Angelo: "You "ſay that I have ſons, which is not lawful for a cleric; and "without a wife, which does not become a laic. I may an- "ſwer, that I have ſons, which is fitting for laics; and "without a wife, which from the beginning of the world has "been the cuſtom of clerics: but I will not defend my fail- "ings by any excuſe." Take the original, as a ſpecimen of his Latin: "Aſſeris me habere filios, quod clerico non li- "cet; ſine uxore, quod laicum non decet. Poſſum reſpon- "dere, habere filios me, quod laicis expedit; & ſine uxore, "qui eſt nos clericorum ab orbis exordio obſervatus: ſed no- "lo errata mea ulla excuſatione tueri." He married a Florentine lady in 1435, when he was fifty four years of age; who was young, beautiful, and of an illuſtrious and ancient family, but not a large fortune. He took her to Rome, and had ſeveral children by her.

He continued ſtill in his office of apoſtolic ſecretary, which he held under ſeven popes, Innocent VII. Gregory XII. Alexander V. John XXIII. Martin V. Eugenius IV. Nicholas V. including the ſpace of forty years. Notwithſtanding this, he was not rich; and we find him complaining of his circumſtances, eſpecially now his family was increaſed, in ſome of his letters. In 1453, the place of ſecretary to the republic of Florence was offered him; and he accepted it with pleaſure. He then quitted Rome, though not without ſome reluctance, on account of the friends he left behind him; and went to Florence. Though he was full 72 years of age, he applied himſelf to ſtudy more intenſely than ever; and in that laſt period of his life, though he had an employment which took up much of his time, compoſed the moſt conſiderable of his works. His love of retirement induced him to build a country-houſe near Florence, which he called his academy, and in which he took much delight. He always ſpent the ſummer here, and indeed never was as he would be when he was not here. It is ſaid, that he ſold a copy of Livy, fairly written with his own hand, in order to purchaſe this eſtate. Some have imagined that his hiſtory of Florence was written here.

Bayle's dict. in PANORMITA, not. F.

He died at this villa in 1459, aged 79 years; and left a wife and ſix children. Five of them were ſons, and became all diſtinguiſhed by their abilities. John Francis, the youngeſt, was much eſteemed by Leo X. who made him his ſecretary. Some have given the name of John Francis to Poggius himſelf, as others have that of Charles; but his real name

Blount's Cenſura authorum.

was

was Poggio di Guccio Bracciolini, his father's name being Guccio, and Bracciolini that of his family.

Poggius appears by his works to have had a great paſſion for letters, and as great a regard for thoſe that cultivated them. He excelled in Greek and Latin literature, and was one of the principal reſtorers of it. His purſuits were not confined to profane antiquity: we ſee by his quotations, that he was verſed in eccleſiaſtical hiſtory and the fathers, and eſpecially in the writings of Chryſoſtom and Auguſtin. He did not meddle much with poetry, for he ſeems to have had no talent that way, if we may judge by an epitaph upon his maſter Chryſoloras, which is very indifferent. He was eloquent however, and his ſtile is generally approved: Cicero was his model, and he did not imitate him amiſs. He is reputed to have been a good man in the main, and to have acquitted himſelf well in the ſeveral provinces of citizen, father, huſband, and friend. He had a particular diſlike to avarice, and wrote againſt it: he regarded the love of money, as a low paſſion, and unworthy of a man; and he was often repeating this ſentence of Publius Syrus, deſunt inopiæ multa, avaritiæ omnia: "a poor man wants many things, a covetous man all "things." He had not ambition enough to puſh himſelf on in the road of fortune, although he was in it. He was diſintereſted, open, communicative, and, what cannot be ſaid of every learned man, ſingularly modeſt. Yet theſe good qualities were tarniſhed, ſuch is the condition of humanity, with ſome that were not ſo good. The children he had in his ſingle ſtate ſhew, that he had a paſſion for women: and the obſcenities he publiſhed in a work called Facetiæ, which may be conſidered as the firſt ana or collection of bons mots, ſhew farther, that he did not entertain this paſſion with a ſpirit ſufficiently manly. He was alſo ſubject to anger; and this anger vented itſelf in the ſevereſt ſarcaſms and the moſt biting ſtile, as appears from many of his works. Paul Jovius re- In Elog.
lates, that he once received ſome blows from Georgius Trapezuntius, on account of ill language which he had given him: and he wrote a terrible invective againſt Laurentius Valla, who had criticiſed his Latinity, as not ſufficiently pure.

Letters however were infinitely obliged to him on ſeveral accounts. He was the firſt, who brought to light ſeveral authors of antiquity: of whom Quintilian and Silius Italicus have been mentioned already. Add to theſe Tertullian; Aſconius's commentary upon eight orations of Cicero; Lucretius; Ammianus Marcellinus, although none of the editors have done him the honour to mention it; Manilius, the firſt

edition of which was printed from Poggius's manuſcript at Bibl. Latin. Bologna in 1474, though not, as Fabricius has miſtook, by Poggius himſelf, who died ſome years before; L. Septimius, the ſuppoſed author of the verſion of the ſpurious Phrygian Dares; the three firſt books of Valerius Flaccus; Caper, Eutychus, and Probus, three ancient Grammarians; Cicero de finibus, and de legibus, and his orations pro Cæcina, de lege Agraria, ad populum contra legem Agrariam, in Lucium Piſonem, pro Rabirio Piſone, pro Rabirio, pro Roſcio Comædo, and another whoſe title we know not, for he himſelf mentions eight in his book de infelicitate principum; part of Columella; and, Frontinus de aquæductibus. This was doing great ſervice to the republic of letters. He farther publiſhed a number of works of his own, and made ſome Latin verſions of ancient Greek authors, of Diodorus Siculus, and Xenophon's Cyropædia in particular. His own works have been collected, and often printed. They conſiſt of moral pieces, orations, letters, and an hiſtory of Florence from 1350 to 1455, which is the moſt conſiderable of them. Machiavel, in the introduction to his hiſtory of Florence, gives a general good character of Poggius's hiſtory: he calls Poggius an excellent hiſtorian, and repreſents him as accurate enough in his accounts of the Florentine wars and foreign negociations: but blames him for either ſaying nothing at all of their civil diſſentions, which he thinks the moſt edifying part of hiſtory, or relating them ſo briefly and abruptly, as to yield neither benefit nor amuſement to a reader. This partiality to his country, for ſuch it has been called, gave occaſion to this epigram of Sannazarius:

Dum patriam laudat, damnat dum Poggius hoſtem,
Nec malus eſt civis, nec bonus hiſtoricus.

The following paſſage of Eraſmus ſuggeſts a moſt unfavourable notion of Poggius: Poggius, rabula adeo indoctus, ut, etiamſi vacaret obſcœnitate, tamen indignus eſſet qui legeretur; adeo autem obſcœnus, ut, etiamſi doctiſſimus fuiſſet, tamen eſſet a bonis viris rejiciendus. But we muſt drop a caution, that a judgment be not formed either of Poggius himſelf, or even of what Eraſmus thought of him, from this detached paſſage in Blount's cenſura authorum. This invective of Eraſmus againſt Poggius was in behalf of his favourite Laurentius Valla; whoſe writings, it ſeems, were neglected and unread, while thoſe of Poggius were in every body's hands. Obſerve what immediately follows the paſſage juſt quoted: Hic, inquam, talis, ut homo candidus ſcilicet ſine invidia

Eraſmi opera. Vol. iii. Epiſt. 103. L. B. 1706.

paſſim habetur in manibus, lectitatur in nullam non linguam transfuſus: Laurentius neque obſcœnus, et centuplo doctior, laborat invidia mordacitatis, atque, ut bos cornupeta vitatur, etiam ab his, qui ſcripta hominis nunquam legerunt. We have elſewhere near a page of invective againſt Poggius; but it is purely in favour of Valla, whom Eraſmus thought greatly injured by Poggius, in that abuſive piece againſt him, for having juſtly criticiſed his Latin. Poggius, it is certain, had great imperfections and blemiſhes, as well in his life as in his writings: but it is as certain, that Eraſmus was not always juſt and candid in his cenſures, and more eſpecially when he was irritated.

Ibid. Epiſt. 2.

POLE (Reginald) cardinal, and archbiſhop of Canterbury, was deſcended from royal blood, being a younger ſon of Sir Richard Pole, lord Montague, couſin-german to Henry VII. and Margaret, daughter of George duke of Clarence, younger brother to king Edward IV. He was born probably at Stoverton-caſtle in Staffordſhire, for ſo Camden relates, in the year 1500; and, at ſeven years of age, ſent to be inſtructed in grammar by the Carthuſians, in the monaſtery at Shene, near Richmond in Surry. At twelve, he became a nobleman of Magdalen college in Oxford; where the famous Linacre and William Latimer, two great maſters of thoſe times in the Greek and Latin tongues, were his chief preceptors. He took a batchelor of arts degree at fifteen, and entered into deacon's orders; and in 1517, the year that Luther began to preach againſt indulgencies, was made a prebendary of Saliſbury, to which the deanry of Exeter, and other preferments, were ſoon after added, by the bounty of his relation Henry VIII. who directed his breeding to the church, with a deſign to raiſe him to the higheſt dignities in it.

Wood's Athen. Oxon. Vol. 1.— Vita Reginaldi Poli, 1690, 8vo. Britannia under Staffordſhire.

Pole being now nineteen, and having laid a good groundwork of learning at Oxford, it was determined to ſend him, by way of compleating his education, to Italy: for which a ſupport ſuitable to his rank was provided by the king, who allowed him a large yearly penſion, beſides the profits of his dignities. On his arrival, he viſited ſeveral univerſities; and then fixed at Padua, where he entered into familiarity with Leonicus, a great philoſopher and Grecian, Longolius, Bembus, and Lupſet, a learned Engliſhman. Theſe were his maſters, whom he conſtantly uſed: and they have told us, how he became the delight of that part of the world for his learning, politeneſs, and piety. From Padua he went to Venice; where he continued for ſome time, and then viſited

other parts of Italy. Having ſpent five years abroad, he was recalled home; but being deſirous to ſee the jubilee, which was celebrated this year at Rome, he went to that city: from whence, paſſing by Florence, he returned to England, where he arrived about the end of the year 1525.

He was received by the king, queen, court, and all the nobility, with great affection and honour; and much careſſed, not only for his learning, but for the ſweetneſs of his nature, and politeneſs of his manners. Devotion, however, and ſtudy, being what he ſolely delighted in, he retired to his old habitation among the Carthuſians at Shene, where he ſpent two years in the free enjoyment of them. Then Henry VIII. began to ſtart doubts concerning the lawfulneſs of his marriage with Catharine of Spain, in order to a divorce; and Pole, foreſeeing the troubles conſequent upon this, and how he muſt needs be involved in them, reſolved to withdraw, and obtained leave of his majeſty to go to Paris. Here he continued in quiet, till the king, proſecuting the affair of the divorce, and ſending to the moſt noted univerſities in Europe for their opinion upon the illegitimacy of his marriage, commanded him to concur with his agents in procuring the ſubſcriptions and ſeal of that of Paris. Pole left the affair to the commiſſioners; excuſing himſelf to the king, as unfit for the employ, ſince his ſtudies had lain another way. Henry was angry; upon which Pole returned to England, in order to pacify him, and then retired to Shene, where he continued two years. Henry at length perceiving, that the court of Rome reſolved to oppoſe the affair of the divorce, conceived a reſolution to ſhake off their authority, and to rely upon his own ſubjects. Pole was preſſed again, and repaired to the king, with a deſign to give him ſatisfaction; but his conſcience checking him the moment he was about to ſpeak, he could not utter a word. The extremity inſpired him with courage; and quitting his former purpoſe, he ſpoke point-blank againſt the divorce. The king, highly enraged, laid his hand upon his poniard, with a deſign to kill him; but was overcome with the ſimplicity and ſubmiſſion of his kinſman's addreſs, and diſmiſſed him in tolerable temper. Pole, however, apprehenſive of further danger, thought it prudent to withdraw, and got his majeſty's leave to travel again, who was ſo ſatisfied with his intentions, that he continued his penſion for ſome time.

The firſt place he went to was Avignon, in the province of Narbone in France: this town was under the pope's juriſdiction, and Pole continued there unmoleſted for a year; but

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the air not agreeing with his conſtitution, he left it, and went to Padua. In this beloved univerſity he fixed his reſidence a ſecond time, making excurſions now and then to Venice; and devoted himſelf to ſtudy, and the converſation of the learned. He contracted acquaintance with ſeveral eminent perſons, among whom was Gaſpar Contarenus, afterwards a cardinal, and Peter Caraffa, afterwards the turbulent pope Paul IV. and an enemy to Pole. But there were none ſo familiar with him, as a noble Venetian called Aloiſius Priuli: he was a perſon of ſingular worth and integrity; and the friendſhip now begun between them ended not but with the death of Pole. Thus the days paſſed very agreeably in Italy, while freſh troubles were riſing in England. Henry had not only divorced Catharine, but married Anne Boleyne; and reſolved to throw off the papal yoke, and aſſert his right to the ſupremacy, with the title of ſupreme head of the church. To this end he procured a book to be written in defence of that title, by Sampſon, biſhop of Chicheſter, which he immediately ſent for Pole's confirmation, who would willingly have deferred his anſwer: but Henry not admitting this, Pole, taking courage from the ſecurity of the Pope's protection, not only diſapproved the king's divorce, and ſeparation from the apoſtolic ſee, in anſwer for the preſent, but ſhortly after drew up his piece pro unitate eccleſiaſtica, and ſent it to king Henry. Henry, diſpleaſed with Pole, under pretence of wanting ſome paſſages to be explained, ſent for him to England: but Pole, aware that to deny the king's ſupremacy, which was the principal ſcope of his book, was high treaſon there, and conſidering the fate of More and Fiſher, refuſed to obey the call. The king therefore reſolved to keep meaſures with him no longer; and accordingly his penſion was withdrawn, he was ſtripped of all his dignities in England, and an act of attainder paſſed againſt him.

He was abundantly compenſated for theſe loſſes and ſufferings by the bounty of the pope and emperor. He had been created a cardinal in January 1535-6, and ſoon after was ſent by the pope with the character of nuncio both to France and Flanders, that being near England, he might hold correſpondence with the catholics there, in order to keep them ſtedfaſt in the faith. At Paris he was received very honourably by the king, but did not ſtay long there; for Henry, being informed of it, ſent to demand him of the French monarch: and afterwards, by ſetting a price upon his head, and employing every means to catch him, ſo ferreted him from place to place, that Pole was forced at length to take refuge

in Rome. His book pro unitate eccleſiaſtica was publiſhed in that city in 1536: and though, as Burnet ſays, "it was "more eſteemed for the high quality of the author, than for "any ſound reaſoning that is in it," yet it gave the moſt certain proof of his invincible attachment and zeal for the ſee of Rome, and was therefore ſufficient to build the ſtrongeſt confidence upon. Accordingly Pole was employed in negociations and tranſactions of high concern; was conſulted by the pope in all affairs relating to kings and ſovereign princes; was one of his legates at the council of Trent; and laſtly, his penman, when occaſion required. Thus, for inſtance, when the pope's power to remove that council was conteſted by the emperor's ambaſſador, Pole drew up a vindication of that proceeding; and, when the emperor ſet forth the *interim*, was employed to anſwer it. This was in 1548; and pope Paul III. dying the next year, our cardinal was twice elected to ſucceed him, but refuſed both the elections; one as being too haſty, and without due deliberation, and the other, becauſe it was done in the night-time. This unexampled delicacy diſguſted ſeveral of his friends in the conclave, who thereupon concurred in chuſing Julius III. March the 30th, 1550. The tranquillity of Rome being ſoon after much diſturbed by the wars in France, and on the borders of Italy, Pole retired to a monaſtery in the territory of Verona, where he lived agreeable to his natural humour, till the death of our Edward VI. in July 1553.

Hiſt. of Reform. Vol. I.

On the acceſſion of queen Mary, he was appointed legate for England, as the fitteſt inſtrument to reduce this kingdom to an obedience to the pope; but did not think it ſafe to venture his perſon thither, till he knew the queen's intentions with regard to the re-eſtabliſhment of the Romiſh religion, and alſo whether the act of attainder, which had paſſed againſt him under Henry, and been confirmed by Edward, was repealed. However, it was not long before he received ſatisfaction upon both theſe points; and then he ſet out for England, by way of Germany, in October 1553. The emperor, ſuſpecting a deſign in queen Mary to marry Pole, contrived means to ſtop his progreſs; nor did he arrive there till November 1554, when her marriage with Philip of Spain was completed. On his arrival he was conducted to the archbiſhop's palace at Lambeth, Cranmer being then attainted and impriſoned; and on the 27th, went to the parliament, and made a long and grave ſpeech, inviting them to a reconciliation with the apoſtolic ſee, from whence, he ſaid, he was ſent by the common paſtor of Chriſtendom, to reduce them, who had long

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ſtrayed from the incloſure of the church. This ſpeech of Pole made ſome motion in the queen, which ſhe vainly thought was a child quickened in her belly: ſo that the joy of the times was redoubled, ſome not ſcrupling to ſay, that as John Baptiſt leaped in his mother's belly at the ſalutation of the virgin, ſo here the like happineſs attended the ſalutation of Chriſt's vicar.

The parliament being abſolved by Pole, all went to the royal chapel, where Te Deum was ſung on the occaſion: and thus the pope's authority being now reſtored, the cardinal two days afterwards made his public entry into London, with all the ſolemnities of a legate, and preſently ſet about the buſineſs of reforming the church from what they call hereſy. Pole had been formerly ſuſpected of favouring the reformation, but without any reaſonable foundation: he was by nature humane, and had great ſweetneſs of temper; and this making him backward in, and always deſirous to prevent, the perſecution of proteſtants, expoſed him to the falſe ſuſpicions of zealous Papiſts. Knowing therefore that the court of Rome kept a watchful eye over him, he ſeemed now to be much altered in his nature. He expreſſed a great deteſtation of Proteſtants; nor did he converſe with any of that party, excepting ſecretary Cecil. He was in reſerve to all, ſpoke little, and put on an Italian temper as well as behaviour; making Priuli almoſt his only confident. In the mean time pope Julius, and his ſucceſſor Marcellus ſoon after, dying, the queen recommended Pole to the popedom; but Peter Caraffa, who took the name of Paul IV. was elected before her diſpatches arrived. This pope, who had never liked our cardinal, was pleaſed with Gardiner biſhop of Wincheſter, whoſe temper exactly tallied with his own; and therefore favoured his views upon the ſee of Canterbury, in oppoſition to Pole, whoſe nomination to that dignity was not confirmed by him, till the death of this rival, which happened the 13th of November 1555.

Pole had now the ſole management and regulation of eccleſiaſtical affairs in England; and at firſt gave many proofs of his good temper: how unſuitably to it policy and a falſe religion led him to act afterwards, the perſecutions under queen Mary muſt ever be a ſad but undeniable proof. Pole's concurrence, however, in theſe butcheries, did not ſecure him againſt the attacks of his old enemy Paul IV. who, upon various pretences, accuſed him as a ſuſpected heretic, ſummoned him to Rome to anſwer the charge, and depriving him of his legantine powers, conferred them upon Peyto, a Franciſ-

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can friar, whom he had made a cardinal for that purpoſe. The new legate was upon the road for England, when queen Mary, appriſed of his buſineſs, aſſumed ſome of her father's ſpirit, and forbad him at his peril to ſet foot upon Engliſh ground. Pole however was no ſooner informed of the pontiff's pleaſure, or rather diſpleaſure, than out of that implicit veneration which he conſtantly and unalterably preſerved for the apoſtolic ſee, he voluntarily laid down the enſigns of the legate, and forbore the exerciſe of its power; diſpatching his truſty miniſter Ornameto to Rome, with letters clearing him in ſuch ſubmiſſive terms, as even melted the obdurate heart of Paul. The cardinal was reſtored to his legantine powers ſoon after, but did not live to enjoy them a full twelvemonth, being ſeized with a double quartan ague, which carried him off the 18th of November 1558. During his illneſs, he often enquired after her majeſty; and his death is ſaid to have been haſtened by that of his royal miſtreſs; which, as if one ſtar governed both their nativities, happened about ſixteen hours before. After lying forty days in ſtate at Lambeth, he was carried to Canterbury, and there interred. He was a learned, eloquent, modeſt, humble, and good-natured man; of exemplary piety and charity, as well as generoſity, becoming his birth. Though by nature he was more inclined to ſtudy and contemplation, than to active life, yet he was prudent and dextrous in buſineſs: ſo that he would have been a finiſhed character, had not his ſuperſtitious devotion to the ſee of Rome carried him, againſt his nature, to commit ſeveral cruelties in perſecuting the Proteſtants. Burnet, who has drawn Pole in very favourable colours, acknowledges this charge; but imputes theſe ſanguinary proceedings to Paul IV. pitying the cardinal's weakneſs, in not having courage enough to contend with ſo haughty and perſecuting a pope.

Hiſt. of Reformat. Vol. 2.

Pole's capital work, though a ſhort one, we have already mentioned: he wrote two defences of it, one to Henry VIII. another to Edward VI. He was the author of many other ſmall pieces, relating to doctrine as well as diſcipline; and we are told by Strype, that he wrote a book about 1530, which was peruſed by Cranmer, to perſuade king Henry to continue the negotiation of his marriage with Anne Boleyne: but this is really not credible.

Memorials of Cranmer, B. II. c. 2.

POLIDORO (de Caravagio), an eminent Italian painter, ſo called from the place of his birth, a village of that name in the dutchy of Milan, where he was born in the year 1495. He went to Rome at the time when pope Leo X. was raiſing ſome new edifices in the Vatican;

tican; and not knowing how to get his bread otherwiſe, for he was very young, he hired himſelf as a day-labourer to carry ſtones and mortar for the maſons at work upon that building. He drudged this way till he was eighteen years of age, when one part of his buſineſs brought him to think of painting. It happened that ſeveral young painters were employed by Raphael in the ſame place to execute his deſigns. Polidoro, who often carried them mortar to make their freſco, was touched with the ſight of the paintings, and ſolicited by his genius to turn painter.

At firſt he tied himſelf to the works of Giovanni d'Udini, and the pleaſure he took to ſee that painter work, ſtirred up the talent which he had for painting. In this diſpoſition he was very officious and complaiſant to the young painters, puſhing himſelf into their acquintance, opened to them his intention: whereupon they gave him proper leſſons, which emboldened him to proceed. He ſet himſelf with all his might to deſigning, and advanced ſo prodigiouſly, that Raphael was aſtoniſhed, and ſet him to work with the other young painters; and he diſtinguiſhed himſelf ſo much from all the reſt, that as he had the greateſt ſhare in executing his great maſter's deſigns in the Vatican, ſo he had the greateſt glory. The care which he had ſeen Raphael take in deſigning the antique ſculptures, ſhewed him the way to do the like. He ſpent whole days and nights in deſigning thoſe beautiful things, and ſtudied antiquity to the niceſt exactneſs. The works with which he enriched the frontiſpieces of ſeveral buildings at Rome are proofs of the pains he took in ſtudying the antique.

He did very few eaſel pieces; moſt of his productions are in freſco, and of the ſame colour, in imitation of the baſſo relievos. In this way he made uſe of the manner called ſcratching, which conſiſts in the preparation of a black ground, on which is placed a white plaiſter; and taking off this white with an iron bodkin, we diſcover through the holes the black, which ſerves for ſhadows. Scratched work laſts longeſt, but being very rough, is unpleaſant to the ſight. He aſſociated himſelf at firſt with Matureno, and their friendſhip laſted till the death of the latter, who died of the plague, anno 1506.

After which Polidoro, having by his aſſiſtance filled Rome with his pieces, thought to have enjoyed his eaſe, and the fruits of his labours, when the Spaniards in 1527 beſieging that city, all the men of art were forced to fly, or elſe were ruined by the miſeries of the war. In this exigence Polidoro

retired to Naples, where he was obliged to work for ordinary painters, and had no opportunity of making himſelf taken notice of: for the Neapolitan nobility in thoſe days were more ſolicitous in getting good horſes than good pictures. Seeing himſelf therefore without buſineſs, and forced to ſpend what he had got at Rome, he went to Sicily; and underſtanding architecture as well as painting, the citizens of Meſſina employed him to make the triumphal arches for the reception of Charles V. coming from Tunis. This being finiſhed, Polidoro finding nothing to be done anſwerable to the grandeur of his genius, and having no temptation to ſtay but the careſſes of a woman he loved, he thought of returning to Rome.

In this reſolution he drew his money out of the bank of Meſſina, which his ſervant underſtanding the night before his intended departure, confederated with other rogues, ſeized him in his bed, ſtrangled him, and ſtabbed him. This done, they carried the body to the door of his miſtreſs, that it might be thought he was killed there by ſome rival. Yet by God's providence the murder was diſcovered. The aſſaſſins fled, and every body pitied Polidoro's untimely fate. Among others his ſervant, in the general ſorrow, without fear of any one's miſtruſting his having a hand in his maſter's death, came to make his lamentations over him; when a Sicilian count, one of Polidoro's friends, watching him, obſerved his grief was not at all natural, and thereupon had him taken up on ſuſpicion. He made a very bad defence, and being put to the torture, confeſſed all, and was condemned to be drawn to pieces by four horſes. The citizens of Meſſina expreſſed a hearty concern for Polidoro's untimely end, and interred his corps honourably in the cathedral church. He was in his eight and fortieth year when this fate befel him, anno 1543.

Polidoro's genius was extraordinary lively and fruitful; and his ſtudying the antique baſſo relievos made him incline to repreſent battles, ſacrifices, vaſes, trophies, and thoſe ornaments which are moſt remarkable in antiquities. But what is altogether ſurpriſing, is, that notwithſtanding his great application to antique ſculptures, he perceived the neceſſity of the claro obſcuro in painting. I don't find this was known in the Roman ſchool before his time: he invented it, made it a principle of the art, and put it in practice. The great maſſes of lights and ſhadows which are in his pictures ſhew he was convinced that the eyes of a ſpectator wanted repoſe to view a picture with eaſe. It is from this principle that, in the free-

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zes which he painted with white and black, his objects are grouped ſo artfully (A).

His love of the antique did not hinder his ſtudying nature; and his gout of deſign, which was very great and very correct, was a mixture of the one and the other. His hand was eaſy and excellent, and the airs of his heads bold, noble, and expreſſive. His thoughts were ſublime, his diſpoſitions full of attitudes well choſen; his draperies well ſet, and his landſkips of a good gout. His pencil was light and ſoft; but after the death of Raphael he very ſeldom coloured his pieces, applying himſelf altogether to work in freſco with the claro obſcuro.

Polidoro's genius was very much like Julio Romano's: their conceptions were lively, and formed after the gout of the antique. Their deſign was great and ſevere, and their way new and extraordinary: the difference between them was, that Julio Romano animated his poetical compoſitions by the impetuoſity of his vein only, and Polidoro always made uſe of the contraſt, as the moſt powerful means to give life and motion to his works. Polidoro's genius appears alſo to be more natural, more pure, and more regulated than that of Julio Romano.

(A) It is ſurprizing how this came not to be obſerved by the ſubſequent painters in the Roman ſchool, who ſuffered ſo neceſſary a part of their art to eſcape, as they did, unnoticed. For though the claro obſcuro is to be found among ſome of the Roman painters, yet 'tis not to be eſteemed as any thing more than a happy turn of genius or chance, and not as proceeding from an eſtabliſhed principle of the art.

POLIGNAC (Melchior de) a fine genius of France, and a cardinal, was born of an ancient and noble family at Puy, the capital of Velay, in 1662. He was ſent early to Paris, to learn the languages; and afterwards ſtudied philoſophy at Harcourt, where he began to ſhew an original genius. His profeſſor taught only the ſyſtem of Ariſtotle, to which he was extremely devoted; but Polignac embraced the new doctrines of Des Cartes, with which he was ſo enamoured, that, notwithſtanding all the efforts of his maſter, he would never return to the Peripatetic philoſophy. When cardinal de Bouillon went to Rome to the election of Alexander VIII. he engaged Polignac to attend him; and introduced him to that pope, who was infinitely charmed with his fine parts and addreſs. So was Lewis XIV. to whom he became known at his return, and by whom he was ſoon after ſent ambaſſador extraordinary to Poland: where, after the death of Sobieſki, he

he formed a project of procuring the ſucceſſion for the prince of Conti, and gave aſſurances to his court of effecting it; but theſe proving vain, he returned to France a little diſgraced, and retired for three years. Then he was reſtored to favour, and ſent to Rome as auditor of the rota. Returning home, he was employed in affairs of the greateſt importance: was plenipotentiary at the congreſs of Utrecht, during which pope Clement XI. created him a cardinal. He was in the conclave when Benedict XIII. was choſen in 1724. Upon the acceſſion of Lewis XV. he was appointed to reſide at Rome as miniſter of France: and he did not return till 1732. He died in 1741, in his 80th year.

He had been received into the French academy in 1704, into the academy of ſciences in 1715, into that of the belle lettres in 1717: and he would have been an ornament to any ſociety, having all the accompliſhments of a man of parts and learning. He left behind him a Latin poem, intitled Anti-Lucretius, ſeu de deo et natura, libri IX. the plan of which he is ſaid to have formed in Holland, in a converſation he had there with the celebrated Mr. Bayle. It treats of God, the ſoul, atoms, motion, vacuum, and other ſublime points, in ſuch a manner, as, agreeably to its title, to inculcate doctrines upon each juſt oppoſite to thoſe of Lucretius. His work has been much admired, as poſſeſſing many qualities, which form a perfect poem. He left his manuſcript to a friend, by whoſe care it was firſt publiſhed in 1749; and has ſince undergone ſome impreſſions in France, as well as in other countries.

POLITIAN (Angelo), in Latin Politianus, a moſt ingenious and learned man of Italy, was born at Monte Pulciano in Tuſcany, in July 1454. He learned the Greek tongue under Andronicus of Theſſalonica, and made a great progreſs in it; inſomuch that he is ſaid to have written verſes both in Greek and Latin, when he was not more than twelve years of age. He ſtudied alſo the Platonic philoſophy under Marſilius Facinus, and that of Ariſtotle under Argyropylus. The firſt work that procured him reputation, was a poem upon the tournament of Julian de Medicis; and ſome time after, when the ſame Julian was aſſaſſinated by the Pazzi, Politian took occaſion to write the hiſtory of that conſpiracy, which was alſo wonderfully cried up. He was made profeſſor of the Greek and Latin tongues at Florence, and acquired ſo much glory by his lectures, that the ſcholars left Demetrius Chalcondylas, although a native of Greece, and a very learned man, for the

Bayle's dict. POLITIAN.— Blount's Cenſura authorum.— Baillet, Jugemens des Scavans.

the ſake of hearing him. Politian had elegance, taſte, and politeneſs, as well as learning, which Chalcondylas had not: on which account it is eaſy to conceive, that the the lectures of the latter, however edifying, muſt have appeared dry and barren, when compared with thoſe of the former. Politian's reputation increaſed more and more, when he publiſhed his Latin verſion of Herodian, his Miſcellanea, and his Latin poems. Monſ. Huet obſerves, that "with regard to his Latin verſions, he does not only contend with, "but even excel his originals." And the learned Degory Wheare, when he preſcribes the reading this hiſtorian, ſays, that "he may be read either in Greek or Latin; for," adds he, "I know not whether Herodian deſerves more honour, "who in his own language flows with a plentiful vein, or "Politian, who has tranſlated him ſo happily, that he does "not ſeem ſo much to have rendered, as writ that hiſtory." Theſe muſt ſeem prodigious encomiums on his ſkill in Greek, if it be conſidered how rare a thing it was to underſtand this language, when that tranſlation was made. He did a great deal towards promoting the reſurrection of letters; and, had he lived longer, would doubtleſs have enriched the commonwealth of learning with ſeveral excellent works: but he died at forty years of age, in 1494. His death happened about two months before that of Picus earl of Mirandula, with whom he had always maintained a cloſe and intimate correſpondence. A report was ſpread about, and has been taken up by ſome writers, concerning the occaſion of his death; which, if true, muſt do vaſt diſhonour to his memory. They ſay, that, not being able to ſatisfy the unchaſt love he had conceived for one of his ſcholars, who was a youth of quality, he fell into a fever, and died: but others treat this as a moſt horrible calumny; Pierius Valerianus in particular, who tells us, that he died of pure grief and vexation for the troubles of the houſe of Medicis; eſpecially when the affairs of Peter, whoſe preceptor he had been, were in a declining ſtate. And it is likely enough, that his great zeal for that houſe expoſed him to horrid calumny, while the Florentines, fond of a republican liberty, inſulted that family in their exile, and vented all ſorts of paſquinades: nevertheleſs, Politian's character was not amiable, according to Paul Jovius, who has given the following conciſe deſcription both of his body and mind. "He was," ſays he, "a man of awkward and perverſe manners, of a countenance by no means open and liberal, a "noſe remarkably large, and ſquinting eyes. He was craſty, "ſatirical, and full of inward malice: for his conſtant way

De claris interpretibus.

Methodus legendi hiſtorias. Sect. xxii.

De infelic. literat. Lib. ii.

Jov. Elog. cap. 38.

"was,

" was, to ſneer and ridicule the productions of other men, " and never to allow any criticiſm, however juſt, upon his " own."

He was, however, as all acknowledge, a man of moſt conſummate erudition; and not only ſo, but a very polite and elegant writer. Eraſmus, in his Ciceronianus, calls him a rare miracle of nature, on account of his excelling in every kind of writing: his words are remarkable: Fateor Angelum prorſus Angelica fuiſſe mente, rarum naturæ miraculum, ad quodcunque ſcripti genus applicaret animum. Some of his poems were ſo much admired, that ſeveral learned men have made it their buſineſs to comment on them. It has been often reported, that he ſpoke of the bible with great contempt; and that, having read it but once, he complained he had never ſpent his time ſo ill. But this is not probable; for it muſt be remembered, that he was a prieſt and canon of Florence; and we learn from one of his epiſtles, that he preached a whole Lent. It does not indeed follow from hence, that he did not think contemptuouſly of the bible, becauſe many of his church, eſpecially among the better ſort, have not been very good believers, and he might be one of them: but it is not likely he would ſpeak out ſo freely. I could, as Mr. Bayle ſays, much more eaſily believe the judgment he is ſaid to have made on the pſalms of David and the odes of Pindar: " he " did not deny that there are many good and fine things in " the pſalms; but he pretended, that the ſame things appear " in Pindar with more brightneſs and ſweetneſs." The two Scaligers have ſpoken highly of Politian: the elder has preferred a conſolatory elegy of his to that which Ovid ſent to Livia upon the death of Druſus, and ſays, he had rather have been the author of it: the younger calls him an excellent poet, but thinks the ſtile of his epiſtles too elated and declamatory.

Epiſt. x. Lib. iv.

Jul. Cæſ. Scalig. in Hypercrit.

Scaligerana.

His works have been printed at various times and in various places: his epiſtles have probably been moſt read, becauſe theſe are things which the generality of people are beſt pleaſed with.

POLLUX (Julius), an ancient Greek writer, who flouriſhed in the reign of the emperor Commodus, was born at Naucrates, a town in Egypt. He had his education under ſophiſts, and became eminent in grammatical and critical learning. He taught rhetoric at Athens, and acquired ſo much reputation, that he was advanced to be preceptor to the emperor Commodus. He drew up for his uſe, and inſcribed

Fabric. Bibl. Græc. Vol. iv.

to him, while his father Marcus Antoninus was living, an Onomaſticon or Greek vocabulary, divided into ten books. It is ſtill extant, and contains a vaſt variety of ſynonymous words and phraſes, agreeably to the copiouſneſs of the Greek tongue, ranged under the general claſſes of things. The deſign of it was to facilitate the knowledge of the Greek language to the young prince; and it is ſtill of great uſe to all who have a mind to be perfect in it. The firſt edition of the Onomaſticon was given at Venice by Aldus, in 1502, and a Latin verſion was afterwards made and publiſhed with it: but there was no correct and handſome edition of it, till that of Amſterdam, 1706, in folio, by Lederlinus and Hemſterhuſius. Lederlinus went through the firſt ſeven books, correcting the text and verſion, and ſubjoining his own with the notes of Salmaſius, Iſaac Voſſius, Valeſius, and of Kuhnius, whoſe ſcholar he had been, and whom he ſucceeded in the profeſſorſhip of the oriental languages in the univerſity of Straſburg. Hemſterhuſius continued the ſame method through the three laſt books: this learned man has ſince diſtinguiſhed himſelf by an excellent edition of Lucian, and other monuments of ſolid and profound literature.

Pollux wrote many other works, none of which are come down to us. He lived fifty-eight years. Philoſtratus and Lucian have treated him with much contempt and ridicule. Vid. Philoſtrat. de vit. Sophiſt. Lib. II. and Lucian in Rhetorum præceptore.

POLYÆNUS, the name of many eminent perſonages recorded in ancient writers. There was among them Julius Polyænus, of whom ſome Greek epigrams are extant, in the firſt book of the Anthologia. The Polyænus whom it concerns us moſt to know any thing of, is the author of the eight books of the "Stratagems of illuſtrious commanders in "war." He appears to have been a Macedonian, and probably a ſoldier in the younger part of his life; although that is not certain. He was undoubtedly a rhetorician, and a pleader of cauſes; and as to the time in which he lived, that appears manifeſtly from the dedication of his work to the emperors Antoninus and Verus, whoſe reigns lay towards the latter part of the ſecond century. The Stratagemata were publiſhed in Greek by Iſaac Caſaubon, with notes, in 1589, 12mo: but no good edition of them appeared, till that of Leyden 1690, in 8vo. The title-page runs thus: Polyæni ſtratagematum libri octo, Juſto Vulteio interprete, Pancratius Maaſvicius

Fabric. Bibl. Græc. Vol. iii.

Maaſvicius recenſuit, Iſaaci Caſauboni nec non ſuas notas adjecit.

We ſee in this work various ſtratagems of above three hundred captains and generals of armies, chiefly Greeks and Barbarians: for the Romans ſeldom uſed theſe kinds of fineſſes; and Polyænus has ſhewn further, that he was not well verſed in Roman affairs. A great number of theſe ſtratagems appear ridiculous or impracticable; and neither the generals, nor even common ſoldiers of our days, would be found ſimple enough to be caught by them. Few of this order are capable of reading Polyænus's ſtratagems; and if they were, they would reap little benefit from it. The book is of uſe to thoſe who ſtudy the Greek language and antiquity: for many things are occaſionally dropped in it, which ſerve to illuſtrate the cuſtoms, and trace the opinions of ancient times. The ſixth and ſeventh books are imperfect.

Polyænus compoſed other works beſides the Stratagemata. Stobæus has produced ſome paſſages out of a book de republica Macedonum; and Suidas mentions a piece concerning the Thebans, and three books of Tacitus. If death had not prevented, he would have written Memorabilia of the emperors Antoninus and Verus: for he makes a promiſe of this in the preface to his ſixth book of Stratagems. Caſaubon, in the dedication of Polyænus to Mornæus, calls him "an elegant, "acute, and learned writer."

Sermon. xli.

POLYBIUS, an ancient Greek hiſtorian, of Megalopolis, a city of Arcadia, was the ſon of Lycortas, general of the Achaians, who were then the moſt powerful republic in Greece. He was born in the fourth year of the 143d Olympiad, or in the 548th year of the building of Rome, or about 200 years before Chriſt; and began to flouriſh in the times of Ptolemy Philometor. When he was twenty-four years of age, the Achaians ſent him and his father Lycortas ambaſſadors to the Egyptian king; and the ſon had afterwards the ſame honour, when he was deputed to go to the Roman conſul, who made war upon king Perſeus in Theſſaly. In the conſulſhips of Æmilius Pætus and Julius Pennus, a thouſand Achaians were ſummoned to Rome, that ſtate being ſuſpected of deſigns againſt the Romans; and were there detained ſeventeen years. Polybius was one of them, and was then thirty-eight years of age. He had great talents from nature, which were well cultivated by education: yet that ſtroke of fortune, which carried him to Rome, was of vaſt advantage to him; ſince he owed to it, not only the beſt part of his learning, but the important

Voſſius de Græcis hiſtoricis. Cap. xix. And, Fabric. Bibl. Græc. Vol. ii.

portant friendſhip he contracted with Scipio and Lælius, both which contributed to form the great hiſtorian he afterwards became.

A modern does not eaſily conceive the pains theſe ancients took to qualify themſelves for writing hiſtory. Polybius not only read, and thought, and converſed with every body that could direct him to records, or give him information; but he travelled alſo. He thought he could make no exact deſcription of places, nor depend enough on the credit of memorials, unleſs he had examined every thing upon the ſpot; and this ſeems to have been deemed neceſſary to an ancient hiſtoriographer: on which account Plautus makes Meſſenio ſay to Menechmus, that "unleſs they had a deſign to write hiſtory, he thought they had ſeen enough of the world:" quin nos hinc domum redimus, niſi hiſtoriam ſcripturi ſumus. Polybius reſolved therefore to be well acquainted with many places, as well of Europe, as Aſia and Africa: and he uſed Scipio's authority to procure veſſels, fit to ſail on the Atlantic ocean. It is certain alſo, that he paſſed the Alps, and one part of Gaul, in order to repreſent truly Hannibal's paſſage into Italy: and fearing to omit the leaſt circumſtance of the ſame Scipio's actions, he travelled all over Spain, and ſtopped particularly at New Carthage, that he might ſtudy more carefully the ſituation of it. Beſides theſe travels on ſet purpoſe, he was carried much about, by reaſon of his connections at Rome. He attended Scipio when Carthage was deſtroyed, and was with Mummius at the burning of Corinth.

Though Polybius's main point was the hiſtory of the Romans, whoſe language he had learned with great care, and the eſtabliſhment of their empire, yet he had in his eye the general hiſtory of the times in which he lived; and therefore he gave the name of catholic or univerſal to his hiſtory: nor was this at all inconſiſtent with his general purpoſe, there being ſcarcely any nations at that time upon earth, which had not ſome difference with, or dependence upon the Romans. Of forty books which he compoſed, there remain but the firſt five entire; with an epitome of the twelve following, which is ſuppoſed to have been done by that great aſſertor of Roman liberty, Marcus Brutus: for Brutus delighted in nothing more than in reading hiſtory; and is known to have been ſo particularly fond of Polybius, that even in the laſt and moſt unfortunate hours of his life, he amuſed himſelf not only in reading, but alſo in abridging his hiſtory. The ſpace of time which this hiſtory includes, is three and fifty years; the events of which Polybius does not enter on, till he comes

to the third book: for the two firſt are not ſo much a part of his hiſtory, as an account of certain affairs, to ſerve by way of introduction to it.

How much this hiſtorian was valued by the ancients, might have been gueſſed from the number of ſtatues erected to his honour, if Cicero, Strabo, Joſephus, Plutarch, and others, had not ſpoken of him, as they have done, in terms of the higheſt applauſe. Livy is blamed for having given him the cold commendation, as it has been called, of auctor haud-quaquam ſpernendus; "an author by no means to be deſpi-"ſed;" and eſpecially after he had copied ſo very much from him.

Hiſt. Lib. xxx. ad finem.

But this commendation is far from ſeeming cold to us; on the contrary, we think it a very high elogium; and ſo it appeared to Caſaubon and Voſſius. As to his manner of writing, it ſeems to have been univerſally allowed that he was not eloquent. Dionyſius Halicarnaſſus, who was a very ſevere critic, calls him unpolite, and reproaches him with negligence, both in the choice of his words, and the ſtructure of his periods; and perhaps he was ſo: but this was owing to the vaſt attention he paid to things. It is certain, there is no hiſtorian among the ancients, of whom more is to be learned with regard to prudence and civil government; for it is his great excellence, not only to relate as an hiſtorian, but to inſtruct as a philoſopher. And certainly this was purſuing the true end of hiſtory, which is, or ought to be, the teaching of philoſophy or wiſdom by examples. Beſides the five firſt books entire, and the abridgment of the twelve following, there remain excerpta or extracts of this hiſtory, formerly made by Conſtantinus Porphyrogennetes: which were firſt publiſhed in Greek by Urſinus in 1582, and in Greek and Latin by the learned Henry Valeſius in 1634. It appears farther, from the celebrated letter of Cicero to Lucceius, that he wrote particularly of the war of Numantia: but nothing of this kind is come down to our hands.

Polybius lived to a great age; but for the particulars of his life we are not able to ſay much. He was highly honoured with the friendſhip of Scipio; who, when the other hoſtages from Achaia were diſtributed through the cities of Italy, obtained leave by his intereſt for Polybius to live at Rome. He has been charged by ſome with a want of religion, becauſe, though he has declared for the worſhip of the gods in a political view, yet he has ſhewn his utter diſbelief of their divinities, and all their fables concerning futurity: but, as La Mothe le Vayer has well obſerved, they would have done him more

Jugement ſur les anciens hiſtoriens, &c.

more juſtice to have ſpoken of him as a ſoul, illuminated by heaven in the darkneſs of paganiſm; and who, believing in one principle or only deity, laughed at all thoſe imaginary divinities, which idolatry had ſet up as objects of adoration. He died at eighty-two years of age of an illneſs, occaſioned by a fall from his horſe, as Lucian relates in his Macrobii. His death happened ſeventeen years before the birth of Cicero.

His Hiſtory, with the epitome, was publiſhed with a Latin verſion and notes by Iſaac Caſaubon at Paris, 1609, in folio, and republiſhed at Amſterdam, 1670, in three volumes 8vo, with additional notes of James Gronovius and others, and alſo with the Excerpta de legationibus, et virtutibus ac vitiis; for the extracts of Conſtantine, publiſhed ſeparately by Urſinus and Valeſius, were upon thoſe ſubjects.

POLYCARP, an apoſtolic father of the Chriſtian church, was born towards the latter end of Nero's reign, probably at Smyrna, an eminent city of Ionia in Aſia Minor, where he was educated at the expence of Caliſto, a noble matron of great piety and charity. In his younger years he is ſaid to be inſtructed in the Chriſtian faith by Bucolus, biſhop of that place: but be that as it may, he was unqueſtionably a diſciple of St. John the Evangeliſt, and familiarly converſed with many other of the apoſtles. At a proper age, Bucolus ordained him a deacon and catechiſt of his church; and upon the death of that prelate, he ſucceeded him in the biſhopric, to which he was conſecrated by St. John, who alſo directed his Apocaliptical epiſtle among ſix others to him, under the title of the Angel of the Church of Smyrna, where many years after the apoſtle's death, he was alſo viſited by St. Ignatius, who recommended his own ſee of Antioch to the care and ſuperintendency of Polycarp, and afterwards ſent an epiſtle to the church of Smyrna from Troas, A. C. 107, when Polycarp is ſuppoſed to have written his Epiſtle to the Philippians, a tranſlation of which is preſerved by Dr. Cave. Revelations chap. ii.

From this time for many years, hiſtory is ſilent concerning him, till ſome unhappy differences in the church brought him upon the public ſtage.

It happened that the Quarto-deciman controverſy about the obſervation of Eaſter, began to grow very high between the eaſtern and weſtern churches, each inſiſting very ſtifly upon their own way, and juſtifying themſelves by apoſtolical practice and tradition. To prevent this fire from breaking

out into a greater flame, St. Polycarp undertakes a journey to Rome, to interpoſe with thoſe who were the main ſupports and champions of the oppoſite party. The ſee of that capital of the Roman empire was then poſſeſſed by Anicetus; and many conferences were held between the two biſhops, each of them urging apoſtolical tradition for their practice; but all was managed peaceably and amicably, without any heat of contention. And though neither of them could bring the other into his opinion, yet both retained their own ſentiments, without violating that charity which is the great and common law of their religion; in token whereof they communicated together at the holy ſacrament, when Anicetus, to do honour to Polycarp, gave him leave to conſecrate the Euchariſtical elements in his own church. This done, they parted peaceably, each ſide eſteeming this difference to be merely ritual, and noways affecting the vitals of religion; but the diſpute continued many years in the church, was carried on with great animoſity, and ended at length in a fixed eſtabliſhment, which remains to this day, of obſerving Eaſter on different days in the two churches. It is univerſally acknowledged to be one of the greateſt ſcandals to the Chriſtian religion that ever happened; the Aſiatics keeping Eaſter on the next Lord's day after the Jewiſh paſſover, and the church of Rome the next Sunday after the firſt full moon after the vernal equinox. But to return to Polycarp.

During his ſtay at Rome, he employed himſelf particularly in oppoſing the hereſies of Marcian and Valentinus. His conduct on this occaſion is very remarkable, as related by Irenæus, who tells us that upon Polycarp's paſſing Marcian in the ſtreet without the common ſalutation, the latter called out, "Polycarp, own us!" to which the former replied, with indignation, "I own thee to be the firſt-born of Satan." To this the ſame author adds, that when any heretical doctrines were ſpoken in his preſence, he would preſently ſtop his ears, crying out, "Good God! to what times haſt thou reſerved "me, that I ſhould hear ſuch things!" and immediately quitted the place. In the ſame zeal he was wont to tell, that St. John going into a bath at Epheſus, and finding the heretic Corinthus in it, ſtarted back inſtantly without bathing, crying out, "Let us run away, leſt the bath ſhould fall "upon us while Corinthus, the enemy of truth, is in it." Thus our prelate governed the church of Smyrna with apoſtolic purity, till he ſuffered martyrdom in the ſeventh year of Marcus Aurelius, A. C. 167; concerning the manner of which we have the following account.

The

The perſecution growing hot at Smyrna, and many having already ſealed their confeſſion with their blood, the general outcry was, "Away with the impious; let Polycarp be ſought "for." Hereupon Polycarp withdrew privately into a neighbouring village, where he lay concealed for ſome time, continuing night and day in prayer for the peace of the church. He was thus occupied, when one night falling into a trance, he dreamt that his pillow took fire, and was burnt to aſhes; which, awakening, he told his friends, was a prophetic preſage that he ſhould be burnt alive for the cauſe of Chriſt. Three days after this dream, in order to eſcape the ſearch which was carried on inceſſantly after him, he retired into another village; but he was no ſooner there, than his enemies were at hand, who ſeizing upon a couple of youths, (one of whom they forced by ſtripes to a confeſſion) were by them conducted to his lodging. He might eaſily have ſaved himſelf by ſlipping into another houſe; but he refuſed it, ſaying, "The will of "the Lord be done."

Accordingly he came down from his bed-chamber, and ſaluted the perſecutors with a chearful countenance; and ordering a table to be ſet with proviſions, invited them to partake of them, only requeſting for himſelf one hour for prayer. This being over, he was ſet upon an aſs, and ſo conducted towards the city. Upon the road he was met by Herod, an Irenarcha, or juſtice of the province, and his father, who were the main ſprings of the perſecution. This magiſtrate taking him up into his chariot, tried to undermine his conſtancy; and being defeated therein, thruſt him out of the chariot with ſo much violence, that he bruiſed his thigh with the fall. On his arrival at the place of execution, there came, as is ſaid, a voice from heaven, ſaying, "Polycarp, be "ſtrong, and quit thyſelf like a man." Being brought before the tribunal, he was urged to ſwear by the genius of Cæſar. Repent, continues the proconſul, and ſay with us, "Take away the impious." Whereupon the martyr looking round the Stadium, and beholding the crowd with a ſevere and angry countenance, beckoned with his hand, and looking up to heaven, ſaid with a ſigh, quite in another tone than they intended, "Take away the impious." At laſt confeſſing himſelf to be a Chriſtian, proclamation was made thrice of his confeſſion by the crier, whereat the people ſhouted out, "This is the great doctor of Aſia, and the father "of the Chriſtians; this is the deſtroyer of our gods, that "teaches men not to do ſacrifice, or worſhip the deities."

The fire being prepared, Polycarp, at his own requeſt, was not, as uſual, nailed, but only tied to the ſtake; and after pronouncing a ſhort prayer, with a clear and audible voice, the executioner blew up the fire, which increaſing to a mighty flame, Behold a wonder ſeen, ſays my author, by us who were purpoſely reſerved, that we might declare it to others; the flames diſpoſing themſelves into the reſemblance of an arch, like the ſails of a ſhip ſwelled with the wind, gently encircled the body of the martyr, who ſtood all the while in the midſt, not like roaſted fleſh, but like the gold or ſilver purified in the furnace, his body ſending forth a delightful fragrancy, which, like frankincenſe, or ſome other coſtly ſpices, preſented itſelf to our ſenſes. The infidels, exaſperated by the miracle, commanded a ſpearman to run him through with a ſword, which he had no ſooner done, but ſuch a vaſt quantity of blood flowed from the wound, as extinguiſhed the fire, when a dove was ſeen to fly from the wound, which ſome ſuppoſe to have been his ſoul, cloathed in a viſible ſhape at the time of its departure (A). The Chriſtians would have carried off his body entire, but were not ſuffered by the Irenarch, who commanded it to be burnt to aſhes. The bones however were gathered up, and decently interred by the Chriſtians.

Thus died this apoſtolical man, on the 2d of the month Xanthicus, the 7th of the Kalends of May, A. C. 167. The amphitheatre whereon he ſuffered was remaining in a great meaſure not many years ago; and his tomb is in a little chapel in the ſide of a mountain, on the ſouth-eaſt part of the city, ſolemnly viſited by the Greeks on his feſtival day, and for the maintenance and repairing of it, travellers were wont to throw a few aſpers into an earthen pot that ſtands there for the purpoſe. He wrote ſome homilies and epiſtles, which are all loſt, except that to the Philippians, which is a pious and truly Chriſtian piece, containing ſhort and uſeful precepts and rules of life, and penned with the modeſty and ſimplicity of the apoſtolic times, valued by the ancients next to the writings of the holy canon; and St. Hierom tells us, it was even in his time read in the public aſſemblies of the Aſian churches.

(A) The miraculous part of this account is treated with ridicule by Dr. Middleton in his Free Enquiry, and Defence of it; but ſomething is offered in its favour by Mr. Jortin, who obſerves the circumſtances are ſufficient only to create a pauſe and a doubt. Remarks on Eccleſ. Hiſt. vol. i.

This

This martyr's example is always alledged as ſufficient authority for ſuch points of doctrine as it extends to: For inſtance, in the famous controverſy about the time of keeping Eaſter, Polycarp's declaration that it was no eſſential point, and upon that account the amicable manner in which he conducted the conference with Anicetus, preſerving his own opinion and practice, without breaking the union of the church, is unanſwerably urged to expoſe the animoſity with which the church was rent many years in that diſpute, and is univerſally acknowledged to be one of the greateſt ſcandals that ever diſgraced Chriſtianity; and ended at laſt as it begun, in a fixed eſtabliſhment of celebrating this feſtival on different days, as mentioned before.

Again, the conduct of Polycarp is conſtantly urged in defence of the doctrine of ſhunning heretics, and abſolutely refuſing all company and communication with them, and would be deciſive, were the facts ſufficiently atteſted. But theſe ſtand upon the ſole credit of Irenæus, which indeed in general is none of the beſt. However, it ought not to be omitted, in regard to theſe facts in particular, that he tells us, "Being with Polycarp in his youth in the Leſſer Aſia, he "took ſuch particular notice of things, that he perfectly re- "membered the very place where the martyr uſed to ſit "while he diſcourſed, his goings out and comings in, the "ſhape of his body, and the manner of his life; his diſ- "courſes to the people, and the account he was wont to "give of his familiar converſe with St. John, and others who "had ſeen our Lord, whoſe ſayings he rehearſed, and what- "ever they had told him concerning our Saviour, his mi- "racles and his doctrines, which themſelves had either ſeen "or heard, agreeing exactly with the relations of the Sacred "Hiſtory. All which Irenæus tells us he particularly took "notice of, faithfully treaſured them in his mind, and made "them part of his conſtant meditation. To which may be "added, that theſe accounts are conſonant enough to Poly- "carp's epiſtle, yet extant, where he expreſſes himſelf thus: "Be zealous of that which is good, abſtaining from offences "and falſe brethren, and thoſe who bear the name of the "Lord in hypocriſy, who ſeduce and deceive vain men."

Iren. Epiſt. ad Flor. apud Euſeb. Eccl. Hiſt. l. v. c. 20.

Laſtly, our martyr's Epiſtle is of ſingular uſe in proving the authenticity of the books of the New Teſtament; inaſmuch as he has ſeveral paſſages and expreſſions from Matthew, Luke, the Acts, St. Paul's Epiſtles to the Philippians, Epheſians, Galatians, Corinthians, Romans, Theſſalonians, Coloſſians, 1ſt Timothy, 1ſt Epiſtle of St. John, and 1ſt of Peter;

Cave, vol. i. where is a tranſlation of the whole Epiſtle.

ter; and makes particular mention of St. Paul's Epiſtle to the Epheſians. Indeed his whole Epiſtle conſiſts of phraſes and ſentiments taken from the New Teſtament (B).

(B) Jortin, vol. i. p. 68. who to the particulars made out by Cotelerius, has added one from Galat. iv. 26. and another from Hebr. iv. 12, 13.

POMFRET (John) an Engliſh poet, was ſon of the Reverend Mr. Pomfret, rector of Luton in Bedfordſhire, and was born about the year 1667. He was educated at a grammar ſchool in the country, and from thence ſent to Cambridge; but to what college is uncertain. There he accompliſhed himſelf in polite literature, wrote moſt of his poetical pieces, and took both the degrees in arts. After that, he went into orders, and was preſented to the living of Malden in Bedfordſhire. About the year 1703, he came up to London for inſtitution and induction to a larger and very conſiderable living, but was ſtopped ſome time by Dr. Henry Compton, then biſhop of London, on account of theſe four lines at the cloſe of his poem, entitled, The Choice.

"And as I near approach'd the verge of life,
"Some kind relation (for I'd have no wife)
"Should take upon him all my worldly care,
"While I did for a better ſtate prepare."

The parentheſis in theſe lines was ſo maliciouſly repreſented, that the good biſhop was made to believe from it, that Mr. Pomfret preferred a miſtreſs to a wife; though no ſuch meaning can be deduced, unleſs it be aſſerted that an unmarried clergyman cannot live without a miſtreſs. But the biſhop was ſoon convinced, that this repreſentation was nothing more than the effect of malice, as Mr. Pomfret at that time was actually married. The oppoſition however which his ſlanderers had given him, was not without effect; for being by this obliged to ſtay in London longer than he intended, he catched the ſmall-pox, and died of it, aged thirty-five years.

A volume of his poems was publiſhed by himſelf in 1699, with a very modeſt and ſenſible preface. Two pieces of his were publiſhed after his death by his friend Philalethes; one entitled, Reaſon, and written in 1700, when the diſputes about the Trinity ran high; the other, "Dies Noviſſima, or, The Laſt Epiphany," a Pindaric ode. His verſification is not unmuſical, but there is not that force in his writings which

which is neceſſary to conſtitute a poet. A diſſenting teacher of his name, and who publiſhed ſome rhimes upon ſpiritual ſubjects, occaſioned fanaticiſm to be imputed to him; but his friend Philalethes has juſtly cleared him from this imputation. Mr. Pomfret had a very ſtrong mixture of devotion in him, but no fanaticiſm.

POMPONATIUS (Peter) an eminent Italian philoſopher, was born at Mantua the 16th of December 1462. He was ſo little in ſtature, that he was almoſt a dwarf; yet poſſeſſed an exalted genius, and was conſidered as one of the moſt excellent philoſophers of the age in which he lived. He taught philoſophy, firſt at Padua, afterwards at Bologna, with the higheſt reputation. He had frequent diſputations with the famous Achillini, whoſe puzzling objections would have confounded him, had it not been for his ſkill in parrying them by ſome joke. Nothing can be more advantageous in diſpute, than this talent of Pomponatius: by it a man, when he has no good anſwer, and is ready to be ſilenced, ſhall get the laughers on his ſide in ſuch a manner, that the confuſion due to himſelf will fall upon his adverſary. His book De Immortalitate Animæ, publiſhed in 1516, made a great noiſe. He maintained in that work, that the immortality of the ſoul could not be proved by philoſophical reaſons; yet declared his firm belief of it, as an article of faith. This precaution did not ſave him: many adverſaries roſe up againſt him, who did not ſcruple to treat him as an atheiſt; and the monks procured his book, although he wrote ſeveral apologies for it, to be burnt at Venice. His book upon Incantations was alſo thought very dangerous. He ſhews in this, that he does not believe any thing of magic and ſorcery; and he lays a prodigious ſtreſs on occult virtues in certain men, by which they produced miraculous effects. He gives a great many examples of this; but his adverſaries do not admit them to be true, or free from magic. Bayle's Dict. in voce.

Pomponatius died in 1525, according to Paul Jovius, in his grand climacteric. He married three wives, and had but one daughter, to whom he left a large ſum of money. He uſed to apply himſelf to the ſolution of difficulties ſo very intenſely, that he frequently forgot to eat, drink, ſleep, and perform the ordinary functions of nature: nay, it made him almoſt diſtracted, and a laughing-ſtock to every one, as he himſelf tells us. In Elogiis. De Fato, lib. iii. c. 7.

POOLE

Calamy's Account of ejected Miniſters after the Reſtoration in 1660, vol. ii. p. 14. General Dictionary.

POOLE (Matthew) an eminent nonconformiſt miniſter, was ſon of Francis Poole, eſq; of York, where he was born in 1624. After a proper education in grammar and languages, he was ſent to Emanuel College in Cambridge, where he took a maſter of arts degree; and falling in with the Preſbyterian opinions concerning eccleſiaſtical polity, which then prevailed, he entered into the miniſtry, and about 1648 was made rector of St. Michael le Quern in London. He became famous and of weight among his party; inſomuch that, in 1658, when he publiſhed, "A model for the maintaining of ſtu-"dents of choice abilities at the univerſity, and principally "in order to the miniſtry;" it was accompanied with a recommendation from the univerſity, ſigned by ſeveral heads of houſes in Cambridge, among whom were Cudworth, Whitchcot, Worthington, Dillingham, &c. Refuſing to comply with the act of uniformity in 1662, he was ejected from his living; upon which occaſion he printed a piece in Latin, intitled, Vox clamantis in deſerto: however, he ſubmitted to the law with a commendable reſignation. Being unmarried, and enjoying a paternal eſtate of 100 l. per annum, he ſat down to his ſtudies; and reſolved to employ his pen in the ſervice of religion in general, without regard to particular diſputes among proteſtants. With this view, he drew the deſign of a very laborious and uſeful work, which was publiſhed by him, 1669, and the following years, under the title of Synopſis Criticorum Bibliorum, in five volumes folio; and met with a good reception from all parties. In the midſt of this employment, he found leiſure to teſtify his zeal againſt popery, in a treatiſe, intitled, "The nullity of the Romiſh faith, con-"cerning the church's infallibility," 1666, 8vo. When Oates's depoſitions concerning the popiſh plot were printed in 1679, Mr. Poole found his name in the liſt of thoſe, that were to be cut off; and an incident befel him ſoon after, which gave him the greateſt apprehenſions of his danger. Having paſſed an evening at alderman Aſhurſt's, he took one Mr. Chorley to bear him company home. When they came to the narrow paſſage, which leads from Clerkenwell to St. John's Court, there were two men ſtanding at the entrance: one of whom, as Mr. Poole came along, cried out to the other, "Here he is:" upon which the other replied, "Let him "alone, for there is ſomebody with him." As ſoon as they were paſſed, Mr. Poole aſked his friend, if he heard what thoſe men ſaid; and upon his anſwering that he had, "Well," replied Mr. Poole, "I had been murdered to night, if you "had

" had not been with me." It is ſaid, that, before this incident he gave not the leaſt credit to what was ſaid in Oates's depoſition; but then he thought proper to retire to Holland, where he died this year, about the middle of October, not without ſome ſuſpicion of being poiſoned, as Dr. Calamy relates.

He publiſhed ſeveral ſmall pieces, beſides what has been mentioned; and he alſo wrote a volume of " Engliſh Anno- " tations upon the Holy Scriptures," but was prevented by death from going farther than the 58th chapter of Iſaiah. That work was compleated by others, and publiſhed in 1688, in two volumes folio. Mr. Wood obſerves, that " He left " behind him the character of a very celebrated critic and " caſuiſt:" and Dr. Calamy tells us, that he was " very " facetious in converſation, very true to his friend, very ſtrict " in his piety, and univerſal in his charity." Faſti Oxon. vol. ii.

POPE (Alexander) a late celebrated Engliſh poet, was deſcended from good families, and born the 8th of June, 1688, at London, where his father was then a conſiderable merchant. He was taught to read very early by an aunt, and learned to write without any aſſiſtance, by copying printed books. The family being of the Romiſh religion, he was put, at eight years of age, under one Taverner, a prieſt, who taught him the rudiments of the Latin and Greek tongues together; and ſoon after was ſent to a popiſh ſeminary near Wincheſter, from whence he was removed to a ſchool at Hyde-Park Corner. He diſcovered early an inclination to verſifying; and the tranſlations of Ogilby and Sandys from Virgil and Ovid firſt falling in his way, theſe were his favourite authors. At twelve, he retired with his parents to Binfield, in Windſor Foreſt; and there became acquainted with the writings of Spencer, Waller, and Dryden. Dryden ſtruck him moſt, probably becauſe the caſt of that poet was moſt congenial with his own; and therefore he not only ſtudied his works intenſely, but ever after mentioned him with a kind of rapturous veneration. He once obtained a ſight of him at a coffee-houſe, but never was known to him: a misfortune, which he laments in theſe pathetic words, Virgilium tantum vidi. Biographia Britannica. In one of his Letters to Mr. Cromwell.

Though Pope had been under more tutors than one, yet it ſeems they were ſo inſufficient for the purpoſe of teaching, that he had learned very little from them: ſo that, being obliged afterwards to begin all over again, he may juſtly be conſidered

as one of the αὐτοδίδακτοι, or self-taught. At fifteen he had acquired a readineſs in the two learned languages; to which he ſoon after added the French and Italian. He had already ſcribbled a great deal of poetry in various ways; and this year ſet about an epic poem, called Alcander. He long after communicated it to Atterbury, with a declared intention to burn it; and that friend concurred with him, "Though," adds he, "I would have interceded for the firſt page, and put it with "your leave among my curioſities." What the poet himſelf obſerves upon theſe early pieces is agreeable enough; and ſhews, that though at firſt a little intoxicated with the waters of Helicon, he afterwards arrived to great ſobriety of thinking. "I confeſs, ſays he, there was a time when I was in love with "myſelf; and my firſt productions were the children of ſelf-"love upon innocence. I had made an epic poem, and pa-"negyrics on all the princes, and I thought myſelf the great-"eſt genius that ever was. I cannot but regret theſe delight-"ful viſions of my childhood, which, like the fine colours "we ſee when our eyes are ſhut, are vaniſhed for ever."

Atterbury to Pope, among Pope's Letters.

Preface to his Works.

His paſtorals, begun in 1704, firſt introduced him to the wits of the time; among whom were Wycherly and Walſh. This laſt gentleman proved a ſincere friend to him; and ſoon diſcerning that his talent lay, not ſo much in ſtriking out new thoughts of his own, as in improving thoſe of other men and in an eaſy verſification, told him, among other things, that there was one way left open for him to excell his predeceſſors in, which was correctneſs: obſerving, that though we had ſeveral great poets, yet none of them were correct. Pope took the hint, and turned it to good account; for no doubt the diſtinguiſhing harmony of his numbers was in a great meaſure owing to it. The ſame year, 1704, he wrote the firſt part of his "Windſor Foreſt," though the whole was not publiſhed till 1710. In 1708, he wrote the "Eſſay on Criti-"ciſm:" which production was juſtly eſteemed a maſterpiece in its kind, and ſhewed not only the peculiar turn of his talents, but that thoſe talents, young as he was, were ripened into perfection. He was not yet twenty years old; and yet the maturity of judgment, the knowledge of the world, and the penetration into human nature, diſplayed in that piece, were ſuch as would have done honour to the greateſt abilities and experience.

But whatever may be the merit of the "Eſſay on Criticiſm," it was ſtill ſurpaſſed, in a poetical view, by the "Rape of the "Lock," firſt completely publiſhed in 1712. The former excelled

excelled in the didactic way, for which he was peculiarly formed; a clear head, ſtrong ſenſe, and a ſound judgment, being his characteriſtical qualities: but it is the creative power of the imagination that conſtitutes what is properly called a poet; and therefore it is in the "Rape of the Lock," that Pope principally appears one, there being more vis imaginandi diſplayed in this poem, than perhaps in all his other works put together. In 1713, he gave out propoſals for publiſhing a tranſlation of Homer's Iliad, by ſubſcription, in which all parties concurred ſo heartily, that he acquired a conſiderable fortune by it. The ſubſcription amounted to 6000l. beſides 1200l. which Lintot, the bookſeller, gave him for the copy. Addiſon is ſaid to have ſecretly oppoſed him, and to have tranſlated himſelf the firſt book of the Iliad, which was afterwards publiſhed under Tickell's name, with a view of diſgracing his. Our poet had long paid an awful veneration to this rival, the conſciouſneſs of which probably gave a keener edge to his reſentment now: but though this inexcuſable treachery and falſeneſs hurt him exceedingly, yet he managed it very nicely, and at laſt revenged it in thoſe well-known lines, which do honour to the ſatyriſt.

Pope's finances being now in good condition, he purchaſed a houſe at Twickenham, whither he removed with his father and mother in 1715: where the former died about two years after. As he was a papiſt, he could not purchaſe, nor put his money to intereſt on real ſecurity; and as he adhered to the cauſe of King James, he made it a point of conſcience not to lend it to the new government: ſo that, though he was worth near 20,000l. when he laid aſide buſineſs, yet living afterwards upon the quick ſtock, he left but a ſlender ſubſtance to his family. Our poet, however, did not fail to improve it to the utmoſt: he had already acquired much by his publications, and he was all attention to acquire more. In 1717, he publiſhed a collection of all he had printed ſeparately; and proceeded to give a new edition of Shakeſpear, which, being publiſhed in 1721, diſcovered that he had conſulted his fortune, more than his fame, in that undertaking. The Iliad being finiſhed, he engaged upon the like footing to undertake the Odyſſee. Mr. Broome and Mr. Fenton did part of it, and received 500l. of Mr. Pope for their labours. It was publiſhed in the ſame manner, and on the ſame conditions to Lintot; excepting that, inſtead of 1200l. he had but 600l. for the copy. This work being finiſhed in 1725, he was afterwards employed with Swift and Arbuthnot in printing ſome

volumes of Miſcellanies. About this time, he narrowly eſcaped loſing his life, as he was returning home in a friend's chariot; which, on paſſing a bridge, happened to be overturned, and thrown with the horſes into the river. The glaſſes were up, and he not able to break them: ſo that he had immediately been drowned, if the poſtillion had not broke them, and dragged him out to the bank. A fragment of the glaſs however cut him ſo deſperately, that he ever after loſt the uſe of two of his fingers.

In 1727, his Dunciad appeared in Ireland; and the year after in England, with notes by Swift, under the name of Scriblerus. This edition was preſented to the King and Queen by Sir Robert Walpole; who, probably about this time, offered to procure Pope a penſion, which however he refuſed, as he had formerly done a propoſal of the ſame kind, made him by Lord Hallifax. He greatly cultivated the ſpirit of independency; and "Unplac'd, unpenſion'd, no man's "heir or ſlave," was frequently his boaſt. He ſomewhere obſerves, that the life of an author is a ſtate of warfare: he has ſhewn himſelf a complete general in this way of warring. He bore the inſults and injuries of his enemies long, but at length, in the Dunciad, made an abſolutely univerſal ſlaughter of them: for even Cibber, who was afterwards advanced to be the hero of it, could not forbear owning, that nothing was ever more perfect and finiſhed in its kind, than this poem.

Epiſtle to Dr. Arbuthnot.

Epiſtle to Mr. Pope.

In 1729, by the advice of Lord Bolingbroke, he turned his pen to ſubjects of morality; and accordingly we find him, with the aſſiſtance of that noble friend, who furniſhed him with the materials, at work this year upon the "Eſſay on "Man." The following extract of a letter to Swift diſcovers the reaſon of his Lordſhip's advice: "Bid him," ſays Bolingbroke, "talk to you of the work he is about, I hope, in "good earneſt; it is a fine one, and will be, in his hands, "an original. His ſole complaint is, that he finds it too eaſy "in the execution. This flatters his lazineſs: it flatters my "judgment; who always thought that, univerſal as his talents "are, this is eminently and peculiarly his, above all the "writers I know, living or dead; I do not except Horace." Pope tells the Dean, in the next letter, that "the work, Lord "Bolingbroke ſpeaks of with ſuch abundant partiality, is a "ſyſtem of ethics, in the Horatian way." In purſuing the ſame deſign, he wrote his "Ethic Epiſtles:" the fourth of which, "Upon Taſte," giving great offence, as he was ſuppoſed to ridicule the Duke of Chandois under the character of Timon,

Pope's Letters.

Timon, is ſaid to have put him upon writing ſatires, which he continued till 1739. He ventured to attack perſons of the higheſt rank, and ſet no bounds to his ſatirical rage. A genuine collection of his letters was publiſhed in 1737.

In 1738, a French tranſlation of the Eſſay on Man, by the Abbé Reſnel, was printed at Paris; and Mr. Crouſaz, a German profeſſor, animadverted upon this ſyſtem of ethics, which he repreſented as nothing elſe but a ſyſtem of naturaliſm. Mr. Warburton, now Biſhop of Glouceſter, wrote a commentary upon the Eſſay; in which he defends it againſt Crouſaz, whoſe objections he ſuppoſes owing to the faultineſs of the Abbé Reſnel's tranſlation. The poem was republiſhed in 1740, with the commentary. Our author now added a fourth book to the Dunciad, which was firſt printed ſeparately, in 1742; but the year after the whole poem came out together, as a ſpecimen of a more correct edition of his works. He had made ſome progreſs in that deſign, but did not live to compleat it. He had all his life long been ſubject to the head-ach; and that complaint, which he derived from his mother, was now greatly increaſed by a dropſy in his breaſt, under which he expired the 30th of May, 1744, in the 56th year of his age. In his will, dated December 12, 1743, miſs Blount, a lady to whom he was always devoted, was made his heir during her life; and, among other legacies, he bequeathed to Mr. Warburton the property of all ſuch of his works already printed, as he had written or ſhould write commentaries upon, and had not been otherwiſe diſpoſed of or alienated; with this condition, that they were publiſhed without future alterations. In diſcharge of this truſt, that gentleman gave a compleat edition of all Mr. Pope's works, 1751, in nine volumes, 8vo.

A work, intitled, "An Eſſay on the writings and genius "of Pope," by Mr. Warton, 1756, 8vo, will be read with pleaſure by thoſe who deſire to know more of the perſon, character, and writings of this excellent poet. In the mean time, the following account of him by Lord Orrery may ſuffice: "If we may judge of him by his works," ſays this noble author, "his chief aim was to be eſteemed a man of "virtue. His letters are written in that ſtile; his laſt volumes "are all of the moral kind; he has avoided trifles, and con- "ſequently has eſcaped a rock, which has proved very inju- "rious to Dr. Swift's reputation. He has given his imagi- "nation full ſcope, and yet has preſerved a perpetual guard "upon his conduct. The conſtitution of his body and mind

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" might really incline him to the habits of caution and reſerve. " The treatment which he met with afterwards, from an in- " numerable tribe of adverſaries, confirmed this habit; and " made him ſlower than the Dean, in pronouncing his judg- " ment upon perſons and things. His proſe-writings are little " leſs harmonious than his verſe; and his voice, in common " converſation, was ſo naturally muſical, that I remember ho- " neſt Tom Southern uſed to call him the little nightingale. " His manners were delicate, eaſy, and engaging; and he " treated his friends with a politeneſs that charmed; and a ge- " neroſity that was much to his honour. Every gueſt was " made happy within his doors, pleaſure dwelt under his " roof, and elegance preſided at his table."

End of the Ninth Volume.